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THE

Herald of Truth.

A RELIGIOUS MONTHLY PAPER

DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of
Practical Piety.

EDITED BY JOHN F. FUNK.

VOLUME XVII.

"How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 103-106.

"Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this, or that, or whether they both shall be alike good." Eccl. 11: 1, 6.

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CONTENTS OF VOLUME XVII.

An Alarming Voice for the New Year	4
Accidental Death	29
Are we Thankful?	34
Are we Covetous?	51, 105
A Request	52
A Happy Family	54
A good Sermon	74
A good Name	75
Abstain from all Evil	87
Appeal to the Brethren	93
Are we Servants of Men	108
A Star in the Crown	115
A Solemn Charge	122
A Letter from a Father to a Son	127
A Little Girl's Rebuke	142
A Sad Record	148
A Warning	149
A Good Example	150
A Peaceful Death	168
A Reply, by J. W. Leeds	185
Apollon of Humanity	196
Affliction	197
Adorning the Mind	212
Be Kind in Little Things	7
Be Humble	14
Baptism by the Early Mennonites	25, 41, 60, 80
Be Faithful	52
Bishops Ordained	70, 221
Be Temperate in all Things	85
Be not Carnal	123
Be ye Separate	157
Be Kind to the Living	161
Best Evidence	170
Buoyancy of Water	187
Bible Mode of Baptism	191
Blessing of not Getting	199
Believing God	203
Be Cheerful	222
Best Learning	224
Bible Word Puzzle	225
Conferences	12, 71, 90, 91, 128, 166
Christ's Commandment	20
Contributions for Churches	54
Chastity	54
Cease from Sin	67
Charity and Friendship	67
Care for the Children	72
Comfort	73
Conversion of a Lawyer	126
Conference in Ohio	129
Conference in Canada	130
Conference in Mo.	146

Come Inside	159
Covering for Sisters	195
Christmas Greeting to the Children	216
Cold Feet	223
David's Confidence in Prayer	4
Deaths 17, 36, 56, 77, 97, 117, 135, 183, 171, 189, 207, 225	
Deacons Ordained	51
Don't be Afraid	74
Doctrine of Perfection	107
Early Mennonites in America	14
Exhortation	20
European Armaments	34
Evils of formality	107
Encouragement	158
Egyptian Water Carriers	161
Emptiness of Human Knowledge	204
Evenings with the Book of Revelations	214

EDITORIAL

JAN.—Title Page—Martyrs' Mirror—Troyer's Sermons—New Year—Canada Money—Encouragement—How to Send Money—Winebibbers—An Explanation—Duties of the New Year—J. F. Funk—Bro. S. Yoder—Pre. D. Driver—Pro. J. Kornhaus—Church Burned—Bro. Jacob Summer—Deep Run—Bro. H. Garber—Minister Ordained—Pro. Slem Yoder and Jacob Mast—Bro. A. F. Detweiler—Bro. N. Troyer, 10, 11.	
FEB.—J. J. Borntrager—Bro. J. H. van Steen—Bro. J. S. Coffman—H. Friesner and J. Shenk—Baptism in Va.—A Question—Brethren at Beatrice—Troyer's Sermons—Old People—Bro. M. Shank Lancaster, Ohio—New Church—Active Work—From Litz—Caution—Martyr's Mirror—Visit to Michigan—Visit to the East—Trip to the West, 30, 31.	
MARCH.—Scarlet Fever—M. Mirror—Henry Godshalk—Troyer's Sermons—For Diphtheria—Giving to Beggars—Brother Daniel Kinsport—Herald of Gospel Freedom—Conferences—Pro. Jacob Culp—Minister and Deacons Ordained—In the Church—Brethren Rohrer and Walter—John Kornhaus and Christian Snavelly—Baptism in Allon Co., Ohio, 60.	
APRIL.—Jonathan Zook—Bro. J. F. Funk—Lancaster Conference—Special Notice—For the Heathen—Free Masonry	

Illustrated—J. M. Bronnoman—Hildebrand's Church—Encouraging Words—From Skippack—New Meeting House—Bishop Ordained—Bishops and S. Schools—Noah Troyer—From Page Co., Iowa—Sunday Schools—Preaching, 70.

MAY.—Colfax P. O.—Votes for Minister—Joined the Church—Removed—Sanitarium—Herald Prospectus—Paying Preachers—A Lesson to Christians—Lark Illinois—Communion at Bixler's—Bro. Elias Snyder—Communion at Elkhart—Church News—John Shenk—Conference in Indiana—Eight Baptized at Long Green, 200-3.

JUNE.—Bishop J. Shamm and P. Troxel—Bro. G. Bear—Minister Ordained—E. L. Rosenborger—Conference in Ohio—Communion Services—For Missionary purposes—Kansas Conference—Bro. J. Kriebbaum—McPherson Co., Kansas—The Amish Church in Maryland—S. S. Question Books—A sad Death, 110.

JULY.—Death of Deacon Landis—Jacob Hostettler—Corroction—Bishop J. P. Mast—From Branch Co., Michigan—Accident at Haw Patch—Minister Ordained—Death of Mrs. A. Nissley—Pro. J. C. Buzzard—Dunker's Clothing House—Allgem. Liedersammlung—Bro. Jesse Good—Dunkers in Denmark—Bro. John Shraag—Visits from Va.—Montgomery Co., Pa.—S. S. Question Books, 128.

AUG.—S. S. Question Books—From Shelby Co., Mo.—Bishop Christian B. Steiner—Bro. Jacob Wagener—Lesson Leaves—Conference in Mo.—S. W. Pennypacker—Columbiana Co., Ohio—Montgomery Co., Pa.—Put on the Whole Armor—Bro. S. M. Eberly—Brethren at Work—New Discovery, 148-7.

SEPT.—Pooket Hymn Books—Mennonitische Rundschau—For Missionary purposes—Allge. Liedersammlung—To our Correspondents—New Subscribers—Collections—Almanac—Hard Work—Non-resistance and Prosperity—N. Troyer—Death of Mother Landis—Bro. Christian Plank—From Osborne Co., Kansas—Jacob Hauser—Abm. D. Ebersole, Abm. Myers—Brethren near Emporia, Kansas—J. S. Coffman at H. Patch—From Ing-ham Co., Mich.—Conferences, 164-6.

OCT.—Collections—The H. O. T. for

1881—Our Book Store—Example of Ministers—Efforts to Consolidate—Approaching Winter—Visiting—Don't talk Politics—Missionary—Different modes of Baptism by the same Congregation—Encouraging—The Word or Christ—Cor. on the Herald—Dissatisfied Members—Church News—Conferences, 182-4.	
Nov.—Leed's History of the U. S.—Collections—Correspondents—Subscription Blanks—Herald Prospectus—Paying Preachers—A Lesson to Christians—Lark Illinois—Communion at Bixler's—Bro. Elias Snyder—Communion at Elkhart—Church News—John Shenk—Conference in Indiana—Eight Baptized at Long Green, 200-3.	
DEC.—Martyr's Mirror—December—Prospectus for H. O. T.—Almanac—Title Page and Index—Change of Business—W. O. C and H. O. T.—To those in Arcades—Book Store—Volume 17—Thanks to Correspondents—Evenings with the Book of Revelations—Bro. Geo. Breneman—Bro. D. Detweiler—Barn Burned—Martin Rich—Bro. Jacob Kriebbiel—Va. Missionary—Withdrawn—A Comment—Arbitration—Brother at Work—Minister Ordained, Bishop Ordained—The Amish Brethren—At Branch Co., Michigan—Baptism—From Lewis Co., N. Y.—A New Meeting House—From Maryland, 218, 223.	
Fullness of Joy	6
Forgiveness	6
Faith	29
Feast of Unleavened Bread	48
False Teachers	62
Forbidding to speak to the Gentiles	65
Feet-Washing	140
Fear and be Faithful	142
First Steps towards God	156
Formality	159
Family Worship	174
Freedom from Sin through Faith	198
Genuine Piety is Arduous	7
Greater Effort	28
Gospel Plan for Contributions	46
God's Care for his Children	47
Guard your Speech	67
God in Nature, and God in the Soul	95, 132
Golgotha	115
Grace and Works	122
God gave his Son	125
God's Works are Miraculous	137
Good and Cheap Homes	148
God's Sunshine	210
Gentleness	213
Happiness	9
Holiness	43
Have Faith	53
Have you received the Holy Ghost?	114
Heaven	114
Home	150, 167, 178, 203
How the Bible came from God	194
Helping	222
If I could only Feel it	155
Indians and the Quakers	175

Just two more Thoughts	181
Justification and Sanctification	197
Knowing the Time	3
Letter H Eymann	13
Letters Received 17, 37, 57, 78, 98, 118, 136, 154, 172, 190, 208, 228	
Letter from Lancaster, Ohio	61
Look upon Jesus	68
Leanness of Soul	84, 125
Life as a Gift	94
Let the Heat be Constant	94
Love Begets Love	140
Laying up Eternal Treasures	163
Last Things	211
Luther's Will	219
Letter of Recantation	224
Ministers Ordained 11, 51, 110, 117, 128, 221	
Martyr's Mirror	14
Marriages 16, 36, 56, 77, 97, 135, 153, 171, 189, 207, 225	
Menno Simon and his Work	121
Mother Shipton's Prophecy	150
Monno Simon and Ancient Mennonites	173
Ministers on War	175
Masonic Oaths	187
My Shepherd	199
Moving West	204
My Mother's Face	206
Napoleon's Testimony	115
No Compromise	168
Noah Troyer	180
Ninety and Nine	224
Obitaries 35, 76, 116, 135, 171, 187	
Out in the Rain	74
Of Sons of Righteousness, of Judgment	82
Origin of the Mennonites	89
On Dancing	115
One Action in Baptism	149
Opposition to Intemperance	156
On Prayer	186
Our Children	224
Proclamation for the Arrest of Menno Simon	8
Pride	53
Peace	63
Pride and Humility	108
Peace with God	120
Poor Preaching	120
Peace the Fruit of Humility	158
Peace and Harmony	211
Pray for one another	216
Praying and saying Prayers	216
Reading	5
Remember the Sabbath	27
Right Affections	55
Remember the Scattered Ones	113
Religious Thoughts	114
Rest	140
Religion	141
Relation of the Church with Christ	177
Religion Manifested	225
Solemn Truths	5
Serenading	9
Self Control	9

Span of Life	29
Special Labor Required	52
Solemn Truths	93
Stand up for Jesus	27
Sanctification	100
Strive	106
Similarity between Moses and Christ	155
Singular in point of Dress	160
Superintendence of Providence	160
Support of the Ministry	162
Salvation	177
Sowing Seed	214
Shaking off the Viper	215
Sunlit Rooms	225
The great and terrible Day	1
The Good Shepherd	4
The Power of a Father's Love	6
The Church's Jewels	8
Troyer Noah	14, 22
The Divinity that Stirs within Us	21
The Love of God	45
The Feast of Unleavened Bread	48
The Mercy of God towards Man	48
The Love of Jesus	49
The True Christian	69
To the Young	73
They that Sow in Tears	74
The Believer's Rest	87
The Employment of our Time	93
The Story of Peace	96
The Sunday School	103
To the Reader	105
The lost S. S. Ticket	112
The One Pattern	113
Trial of your Faith	119
The Grand of Salvation	120
The Marriage Feast	122
Take your Comfort	122
The Penitent Sinner	126
The Love of Money	132
The Poor in Spirit	138
Thoughts for silent Hours	145
Talking to God	160
The Bible Says	168
Three-fold Salvation	168
The Salvation Army	179
The Boy that Cried	186
The Judgment	193
The Truly Righteous	210
Unseen Powers	124
Upward or Downward	144
Use not Hasty Words	167
Unequally Yoked	212
Visit to Md. & Pa.	12, 93
" " Nebraska & Iowa	12, 111
" " the West	12, 32
" " Fulton Co., Ill.	12
" " Northern Mich.	31, 92
" " the East	31
" " Atlantic	32
" " Ohio	71, 217
" " Kansas & Nebraska	92
" " Missouri	92, 148
Visiting the Churches	111
Visit to Indiana G. B.	130
" " Northern Mich. J. S. C.	131
" " Ind., Ill., Ia., Kans. J. P. K.	131
" " Ind. and Mich. G. B.	147
" " Kansas	185
Vices of Imagination	115

Visit to Wayne Co., Ohio	217
" " Mich. H. S.	217
What the Word does for us	5
What we should do for our Enemies.	7
Why are you not a Christian?	7
What is God?	20
When not to Talk	33
Wrath Disarmed	33
What I saw in a Saloon	55
Writers for the Bible	75
What Smoking does for Boys	75
Weather Record for 1870	78
We need the Bible	86
Watch and Pray	112
Witnessing for Christ	124
Women Preaching	143
Will the Boys do Differently?	149
Why Teachers are Not Successful	178
What Early Piety Accomplishes	178
What Think ye of Christ?	193
Water, Spirit	196
Wise as Serpents	211
Young Christian Friends	27
Young Members	28
Ye are many Members	44
Ye are the Light of the World	88

MISCELLANY.

JAN.—Heads of the Household—Cigarette Smoking.—War.—Spurgeon.—Good or Bad Reading. 15, 16.	
FEB.—Be Near.—Think of it.—Spiritual Power Needed.—A Zulu Martyr.—A Turk on Peace.—Catholic Bishop.—English Primitive Methodists. 35.	
MARCH.—Remarkable case of Sleeplessness.—Deadly Serpent.—Not a Playhouse.—Church in 18th Century.—Suffering by famine.—Attempt on Czar's Life.—Scripture Puzzle.—On the Death of a Friend. 55, 56.	
APRIL.—What Smoking does for Boys.—For the Girls.—Weather Record for 1870.—Follow Him.—Five Minutes in heaven.—Specialty.—Remember thy Creator.—Observance of the Lord's Day.—Friends' Indian Mission.—Freeman.—E. Comstock.—God madeth the Soul. 75.	
MAY.—Dark Clouds.—Think Twice.—If you sow a Handful.—Many Persons.—My Mother never Seelds.—95	
JUNE.—It is Finished.—Cost of Tinkers' A. M.—A. M. Bible Society.—Best of Lessons.—Census of Friends.—Volcano of Colina.—Attempt on Spanish Consul.—Famine in Persia.—Fire in Mil-	

ton, Pa.—Forest Fires.—Danger of Paris Green.—Fire at Pittsburg.—Emigration. Fire at Coudersport.—Fires.—116.	
JULY.—The Census.—Accident.—Army Worm.—Great Emigration.—Storms.—Prayer Cylinder of Thibet.—Tinkers' A. M.—Egyptian Corn.—Death of the Empress of Russia.—Sunday.—Chinese Proverb.—Dead Letter Office.—Hot Days.—Cost of Business Offices. 133—4.	
AUG.—Am. B. Society.—Dried up Lake.—Rumor by Cable.—Phila. Prison.—Chir. Cynsoure.—Deaths in N. Y.—Mormon Emigrants.—No bad Habits.—Credit.—Boys Smoking.—The Quaker's House.—Miners, Killed.—A Meteor.—Common Sense.—Prospectus. 151-2.	
SEPT.—Tomb Burst by a Tree.—Lord's Prayer.—Rules for Parents.—Dr. Tanner's Fast.—Chambers' Journal.—Clergymen in the U. States.—Small Things.—Cigarettes.—Cologne Cathedral.—It, Way up Vesuvius.—Wheat Crop.—Death of Wm. Bigler.—Yellow Fever.—Custom.—How the Swiss Live.—Infant Baptism.—Without a Wedding Garment.—Communion with God.—Pride and Humility.—Brother out of the Way. 160—71.	
OCT.—Buoyancy of Water.—China's Millions.—Masonic oaths.—Punctuation Points.—Night Life of Young Men.—Hints to Night Watchers.—Facts about the Ancient Babylonians.—Presbyterian General Assembly.—War.—S. S. Teachers.—What to do with our daughters.—Don't Bet. 187-8.	
NOV.—Be Genuine.—At the Center.—Scripture at the Romanists.—Biblical Research.—Studies in Baptism.—Notes from the Hertzler Family.—Women with Banged Hair.—Praise not Yourself.—Judge not in Haste.—New Leaden Roof.—Jesuits.—The Difference.—The U. S. Consul at Lyons.—Large Orchard.—The Devil.—Frightful Collision. 205—7.	
DEC.—Cold Feet.—B. W. A.—Grain Crops for 1880.—The Methodist says.—South America.—Thomas Hughes.—Marriage with a Deed's wife's Sister.—Wheat, France and England.—Horse-flesh.—Geo. Merriam.—Marriage.—Mormon Missionaries.—Am. B. Society.—Asylum Burned.—John Taylor. 223, 224.	

POETRY.

I most a Christian	100
Midnight Hymn	167

A Thought on Peace	191
Be True	34
Be not Weary	134
Boys make Men	198
Come	8
Clouds before the Breezes	113
Christ a Present Help	125
Death and the Sinner	46
Evening Thoughts	143
Freed from Bondage	68
Forward	133
Grandmother	204
Glory to God in the Highest	211
Harvest Hymn	110, 137
Hymn for Saturday Night	107
Hearken, Heed and Help	225
In Memory of Martha	184
In Memory of Anna Garber	153
In Memoriam	153
John 1 : 16	7
King Alcohol	97
No Man Knoweth his Sepulcher Nearer to the Land of Rest	33
Our Heavenly Guide	1
On the Death of a Friend	56
Ruling by Love	9
Reflection	127
Source of Comfort	74
Stand Firm	75
Soul Longings	80
Sweet Home Above	102
Something for Jesus	198
The Jewish Pilgrim	4
The Lord Thinketh on Me	20
The Lost in Life	26
The Time is Short	64
The Risen Savior	60
The Bible	113
The Eternal Treasure	132
The Lowest Place	142
The Gate	108
The Evening Rainbow	169
Trusting	173
They Say	178
Thanksgiving	224
Valley of Silence	29
Wonderful Works of God	41
What do we Seek	112
Work and Wait	165
Who Shall Roll away the Stone?	196

Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 193.

For the Herald of Truth.
OUR HEAVENLY HOME.

BY SIMON P. YODER.

Our earthly life how incomplete!
We daily part no more to meet
Our kindest, dearest friends below:
We form sweet friendships; then, alas,
To other scenes we quickly pass,
And other faces learn to know.

What joy to meet true friends of yore,
But soon we part to meet no more
In this our weary pilgrimage:
Companionship we deemed most true
Dissolve and quickly fade from view;
Alone the wars of life we wage.

Dear ones whose hearts are knit to ours,
Who've stood by us in darkest hours,
Who've shared our ev'ry joy and pain,
By death are rudely snatched away—
Vain all our tears—they cannot stay—
A few're gone—we seek them all in vain.

They're gone days or years at most,
Then all the good of which we boast,
In earth life's strange uncertain race—
Is left behind, we pass away
Like grass that withers in a day,
While others haste to take our place.

And is this all of life there is?—
Is man's grand destiny in this
Chaotic term of broken parts?
Shall pure affection's sweetest ties
A spectre prove to tantalize
And blast the hopes of trusting hearts?

Ah no! thank God, that blissful shore,
Where loved ones meet *to part no more*,
Is not a poet's idle dream!—
Beyond this life of sighs and tears
A home of endless joy appears—
Life's source itself, a crystal stream.

There endless joy and bliss complete
Is realized by those who meet
Around God's throne to sing his praise,
Where all whom Christ has cleansed and freed
From every sinful thought and deed
Will meet, and happy be always.

Then shall life's myst'ries be revealed,
And many things to us now sealed
Made plain in heav'n's eternal day;
With thankful hearts we then shall know
Our sorest trials here below
Were sent to teach God's perfect way.

True saints in glory there shall reign,
And friends long parted meet again
To live in love and rest in peace;
There none shall feel or see a tear;
There ev'ry thought of grief and fear
Is lost in joys that never cease

O! blessed hope—Christ's loved ones all
Shall meet in peace—no party wall
Can be erected on that shore:
With Jesus there we'll be at home
Where pain and sickness never come,
And death is banished ever more.

Sweet heavenly home, prepared for all
Who now accept the Savior's call,
And live obedient to God's Word.—
O glorious thought! from death to rise
On angel wings to mount the skies
And be forever with the Lord.

Vesta, Ind.

For the Herald of Truth.
THE GREAT AND TERRIBLE DAY.

"The sun shall be turned into darkness,
and the moon into blood, before the
great and terrible day of the Lord come."
Joel 2: 31.

The term day, throughout the Bible, does not always denote twelve or twenty-four hours as some might suppose, but is frequently used for an indefinite period of time. We find that the six days of creation are called "The day of creation." Again, the forty years in which the children of Israel provoked and tempted God in the wilderness are called "The provocation in the day of temptation," &c. And the Lord, speaking through the prophet Jeremiah, concerning Jerusalem, says, "This city hath been to me as a provocation of mine anger, and of my fury from the day that they built it;" and it is evident that such a great city did not spring up in a day. Josephus states that Melchizedek founded it upwards of nineteen centuries before Christ's incarnation, and the Jews claim that the temple alone was forty-six years in building. We read also of "The day of tribulation," "The day of redemption," "The day of persecution," &c. In all these cases a day signifies a time of indefinite length. Peter says, "But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Consequently we, as finite beings, can form no adequate idea of the length of this dreadful and terrible day of the Lord, spoken of in the text, by the prophet, neither is this the object of the unworthy writer; but if the sun is darkened before this eventful day, undoubtedly all defined periods of time will be lost in an endless eternity.

The object is to impress upon our minds the awful and majestic sublimities of this day. The prophet undoubtedly has reference to the second coming of Christ and the final Judgment, because the Savior quotes these words, and then adds "And then shall they see the Son of man coming in the clouds with great power and glory." It is the day of the consummation and the restitution of all things, when the dead shall arise, the heavens pass away with a great noise, the elements melt with fervent heat, the earth also and the works that are therein shall be burned up. The events which take place on a day are what make it notable, and memorable, and dreadful, and even terrible.

When we read History, sacred or profane, ancient or modern, we find its pages filled with dreadful calamities and remarkable events that will not be blotted out as long as the world exists, namely the destruction of Sodom and Gomorrah; and the cities of the plain and their inhabitants by fire and brimstone from heaven, the smiting of the first born of the Egyptians when there was one dead in every house, from the king upon his throne to the captive in his dungeon, and all the first born of the cattle; also the pestilence which the Lord sent upon Israel when David numbered the people, when there died from Dan unto Beer-sheba seventy thousand men. But the greatest calamity and tribulation ever brought upon one particular nation was at the time when Jerusalem was destroyed by the Romans under Titus. Josephus reckons that 1,100,000 Jews perished in Jerusalem, 250,000 in other parts of Judea, besides 97,000 captives and innumerable others who perished by starvation and other means, which was indeed a terrible day, the fulfillment of the Savior's prophecies. "For then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be."

Sometimes earthquakes visit certain countries and violently perturb the face of nature; the earth heaves like waves of the sea agitated by a storm, and opens a tremendous chasm which receives within its abyss a whole city; and sometimes whole provinces are seen no more. Frequently we hear of volcanic eruptions of great violence, "with the noise of thunder

torrents of burning sulphur and liquid metal enveloped with clouds of ashes and smoke are hurled to an immense distance; rocks upborne by the force of the explosion, fall with a dreadful crash, and cataclysms of fire pour down the slope of the mountain; the deluge sweeps over the villages, plantations, and cities; the earth rocks, and they who escape the flood fall within the gulf made by the earth, or tossed from wave to wave are buried in the general wreck." (*Sturm*).

At other times dreadful conflagrations visit our great cities: the great fire of London covered 500 acres of ground, rendered homeless 200,000 inhabitants, and destroyed 13,000 lives. That of Moscow burned over a space of 400 acres and destroyed 12,000 houses. The great fire of Chicago laid waste over 1,800 acres, destroyed upwards of 18,000 buildings, rendered homeless about 185,000 persons, and a great many beside found a watery grave.

How often do we hear of frightful railroad accidents, where a bridge breaks down and a whole train is precipitated into the ravine below; or of trains dashing into one another causing immense loss of life. And of steamboat boiler explosions on the ocean, where the crew and passengers all perish in the fire or water. Also of destructive storms when rivers swell into rapid torrents, burst their banks, and with one immense gush pour upon the neighboring country, and sweep everything in their way; the thunder roars, the vivid lightnings flash, and desolation marks their course. The plague sweeps through the land, and despair and haggard wretchedness track its wide-wasting progress, and death, unsparing and unrelenting, spreads wide its devastation. Such things are shocking to think of, and will often cause the proudest and haughtiest to tremble. But these are only faint shadows and feeble images which dwindle into insignificance when compared with the awful scenes of the great and notable day of the Lord; they are but as so many drops of water compared with the unfathomable ocean.

Noah's flood exceeds all other calamities that ever visited this earth; every living substance which was upon the face of the earth was destroyed, both man and cattle, creeping things, and the fowls of heaven, nothing was spared but what was in the ark, which contained the "Jewels of the Lord," &c., as it moved along upon an immense body of water among the ruins of a world gradually disappearing, and at last floated along upon the flood, the very mountains themselves having disappeared under the waves of a universal ocean. This was an appalling scene, and can only be exceeded by the dreadful judgment of a burning world at the last day. It has been calculated that by the lowest estimation no less than eighty millions of men perished in the waters of

the flood, (but this is only conjecture). Great and terrible as this calamity seems to have been, we can scarcely compare it with the day of final judgment, because the windows of heaven and the fountains of the deep were stopped, the waters assuaged, the earth became dry and fruitful and was reseeded, and God made a covenant with Noah that he would no more smite everything living as he had done. "While the earth remaineth seed-time and harvest, summer and winter, cold and heat, and day, and night, shall not cease." The Sun, Moon, and stars again garnished the heavens with their former glory, yea, more the rainbow, which was never seen before, appeared in its beautiful colors as a token of God's love to man, "The imagination of whose heart is evil from his youth up."

The mountains and the hills became green again. The carols of the lark were heard among the clouds, and the plaintive melody of the nightingale stole upon the breeze or poured along the groves; man could again inhale the fragrant breath of the flowers; the forests and the hills glowed with the falling rays of the sun as it retired beneath the western main, and the limpid streams gurgled in their meanderings through the green meadows and fields of waving grain in their course to the great ocean, and herds of innumerable grazing cattle wandered upon a thousand hills.

But all these beauties of nature shall forever cease when once at the sound of the great trump "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of Christ." "That day shall burn like an oven, and all the proud and the wicked shall be like stubble, and the day that cometh shall burn them up, saith the Lord of hosts; that it shall neither leave them root nor branch." "The streams shall be turned into pitch and the dust into brimstone." "The sun shall be turned into darkness, and the moon into blood, and the stars shall fall from heaven as a fig tree casteth her untimely figs when she is shaken by a mighty wind." The heavens shall be rolled together as a scroll of parchment, the everlasting hills and the mountains, whose perpetually snow-capped summits are lost in the clouds, must melt like wax before the rays of a meridian sun. Then stubborn sinners must cry in vain to the rocks and the mountains to fall upon them to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. The sickle-bearing angel will be sent to thrust in his sharp sickle, and reap them as clusters of the vine, and cast them into the great winepress of the wrath of God, where the worm dieth not, and the fire is not quenched.

Sometimes men are so presumptuous as to undertake to foretell the time when

these events shall take place, but O, how foolish and absurd that a frail mortal, a handful of dust should pry into the mysteries of the infinite, immutable God, who has concealed them from the angels of light, and even from his own Son. Such pretended wisdom is not from above, but is earthly, sensual devilish. "The day of the Lord so cometh as a thief in the night, for when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." The time of Christ's second coming could, without impropriety, be termed the terrible night, the night "when no man can work," because when the sun—the fountain of light—is once turned into darkness it is evident that darkness must prevail throughout the whole universe. But then the question might arise, How shall every eye see him? The reply is, "He cometh in flaming fire," or as the lightning cometh out of the east and shineth even unto the west so shall the coming of the Son of man be," in a brightness which will dazzle and confuse the eyes of the wicked; yea, "He will destroy them by the brightness of his coming, and by the glory of his power."

When Paul stood in the midst of Mars Hill, in the courts of Areopagus and declared unto the idolatrous Athenians the unknown God, and preached the resurrection of the dead, and the final Judgment, a few believed; but the stoic and epicurean philosophers encountered him, and sneered at him, saying, "What will this babbling say?" And such is too often the case now in our enlightened age of the world. The prophecies of Peter are being fulfilled. Scoffers are walking after their own flesh, saying, "Where is the promise of His coming, for all things continue as they were from the beginning of creation," as much as to say there has been a constant succession of finite beings appearing and disappearing from all eternity, and from the long delay of His threatened judgment they become so hardened as to laugh at the idea. While through the preaching of the gospel a few are persuaded to enlist under the banner of king Emmanuel, the vast majority turn away, exclaiming, "This is a hard saying, who can hear it," and their obdurate hearts receive all the admonitions and warnings as arrows or other missiles shot against an adamant rock; they rebound or glance off without making any perceptible impression. But "the Lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall he be weeping and gnashing of teeth."

But notwithstanding all the terrors of this day it is not to be dreaded by the righteous, "Unto them the Sun of righteousness shall arise with healing in his

wings, and they shall go forth and grow as calves of the stall." They are anxiously looking and waiting for this day, or a day of deliverance; the souls of them that were slain for the word of God are under the altar crying with a loud voice, "How long, O Lord, holy and true, wilt thou not judge and avenge our blood on them that dwell on the earth?" To the living it will be only a changing of dress; they will lay off the old garment of mortality and corruption; and the soul, divested of its cumbrous load of fetters and impediments, clothed with a glorious immortality, will wing its flight with joy to regions of eternal bliss and felicity, to join the choir of holy angels in songs of ecstasy around the throne of God. Angels will be sent to gather them from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven. How delightful to the ten thousand times ten thousand thousand angels will be the office of collecting their beloved brethren and presenting them before Christ! How transporting for the myriads of blessed spirits whom God had gathered in his bosom again to receive their bodies, which they had left, pale, emaciated and disfigured by sufferings, torn and mutilated by violence, or consumed by fire to receive them back clothed with celestial beauty and splendor, light and radiant as the forms of the holy angels!

DAVID BURKHOLDER.

Nappanee, Ind.

For the Herald of Truth. KNOWING THE TIME.

"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed; the night is far spent; the day is at hand." Rom. 13: 11: 12.

Dear readers of the *Herald* and fellow-travelers to eternity, may the Father of mercies look upon us with an eye of love and mercy, and provide the necessary means to arouse us to a true sense of our duty and bring us to a true knowledge of the design and purpose of our creation, and make us willing and desirous "our calling to fulfill."

In the words above referred to, the apostle says, "And knowing the time." Have we ever thoughtfully considered the time? that is the time in which we now are? We might consider it under different heads.

First, It is a Gospel time, It is the accepted time, It is harvest time, It is day-time, "It is therefore high time to awake out of sleep."

A Gospel time.—"God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The world was, to a great extent in ignorance and darkness, but Jesus came

a light into the world. "He was the true light which lighteth every man that cometh into the world." He says, "If I had not come and spoken to them (the world), they had not had sin; but now have they no cloak for their sin." John preached that men should repent, and he gave as a reason for so preaching that the kingdom of Heaven is at hand. When John was cast into prison Jesus came into Galilee preaching the Gospel of the Kingdom of God; saying, "The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the gospel." This gospel is that word which he spake to them; for which reason he said they have no cloak for their sin; they could no longer plead ignorance. Paul says, "The time of this ignorance God winked at, but now he commandeth all men everywhere to repent;" and he gives as a most weighty reason; "Because he hath appointed a day in the which he will judge every man according to his works."

If the people of that day had no cloak for their sin, and ignorance was no longer an excuse for them; much less have we any excuse to make for not doing good. The light of the glorious Gospel of Jesus Christ is shining throughout the land; we are invited to come to Jesus and learn of him, therefore, if we remain in darkness and ignorance it will be no excuse for us. No: "It hath been told thee, O man, what is good." "Therefore to him that knoweth to do good and doeth it not to him it is sin."

It is the accepted time.—So long as we are in infancy and innocence we are free from sin, and belong to the Kingdom of God; but when we arrive to years of knowledge and understanding, "we all like sheep have gone astray; we turn every one to his own way." We wander away from our Heavenly Father "into a far country," waste our time in an unrighteous and unholy life, our soul becomes spiritually leprous "spotted" with sin, unfit for Heaven, and is in danger of eternal punishment. O, sad condition! O! dangerous condition! and God looks upon such a soul with pity, though we have deserved punishment because of disobedience to God's holy will, yet he has no pleasure in our punishment. Therefore he saith; "Turn ye, turn ye, for why will ye die?" "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy; and to our God for he will abundantly pardon." Oh glorious news! We can return to our Father and he will have mercy. He will wash our souls with the blood of his dear Son Jesus, and remove every spot and stain of sin. He not only promises to receive us if we come, but he even calls to us and entreats us to return to him, and says, "Why will ye die." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Oh hear his voice!
Let every heart break forth and rejoice.

We must come in the "accepted time." God says "I have called thee in a time accepted and in a day of grace have I succored thee." We must come when the Father offers to help us, because our Savior says no man can come unto me except the Father which sent me draw him. Do you feel a desire to return to your Heavenly Father? Do you feel sad that you have wandered away from him into forbidden paths? Do you ask how you may know when the Father is calling and drawing you that you may come in the accepted time? The answer is, "Behold now is the accepted time," just now while such feelings and desires are upon you. It is the Father drawing you that makes you feel so. Our nature has no such desires and feelings. But on the contrary the unwillingness of our nature to yield to the will of God is oftentimes the reason why we do not heed the calling of God, and become obedient to him. Oh, then come in the accepted time!

"Now is the accepted time,
The Savior calls to-day;
Tomorrow it may be too late,
Then why should you delay."

It is harvest time.—Time is, therefore, precious. We consider time precious in a natural harvest, and are industrious and careful to gather the harvest in the proper time, that none may be lost. And what is the natural harvest compared with the spiritual, which is composed of never-dying souls? How much more earnestly we should labor in this the *Lord's harvest*. This precious harvest-time will not last long. Soon we may have to say "The summer is gone, the harvest is past;" then if we have not heeded the Gospel call to awake out of the sleep of sin, and cast off the works of darkness, labor in the Lord's harvest, in "the accepted time," we will have to add the heartrending words, "and we are not saved." This adds much to the reason why we should be up and doing.

It is day-time.—"The night is far spent; the day is at hand." "The Sun of righteousness" has arisen with the light of his glorious Gospel, dispersing the darkness of sin and ignorance, offering us a home in the mansions above if we labor faithfully in his harvest to-day. Wherefore he saith, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." "What meanest thou, O sleeper?" "It is high time to awake out of sleep." The night is gone the day is at hand and if you do not labor faithfully to-day, you will be rejected in that great coming day, and hear the doleful sentence, "Depart from me, I never knew you."

The day is at hand,
"But soon, ah soon, approaching night
Shall blot out every hope of heaven."
If we are spared we will say something

hereafter if the Lord will, in regard to being a faithful laborer for the Lord.

Elida, Ohio. J. SHENK.

THE JEWISH PILGRIM AT JERUSALEM.

Are these the ancient holy hills,
Where angels walked of old?
Is this the land our story fills
With glory not yet told?
For I have passed by many a shrine,
O'er many a land and sea;
But still, O' promised Palestine,
My dreams have been of thee.

I see thy mountain cedars green,
Thy valleys fresh and fair,
With Summers bright as they have been,
When Israel's home was there.
Though o'er thee sword and time have
passed,
And Cross and Crescent shone,
And heavily the chain hath pressed,
Yet still thou art our own.

Thine are the wandering race that go,
Restless through every land;
Whose blood hath stained the polar snow,
And quenched the desert sand.
And thine the homeless hearts that turn
From all earth's shrines to thee,
With their lone faith, for ages borne,
In sleepless memory.

Great thrones are fallen, nations gone,
Before the march of time;
And where the ocean rolled alone,
Are footsteps in their prime.
Since Gentile plowshares marred the brow
Of Zion's holy hill—
Where are the Roman eagles now?
Yet Judah wanders still.—*Sc'l.*

For the Herald of Truth.

THE GOOD SHEPHERD.

The Lord is my shepherd; I shall not want. Psa. 23:1.

The Psalmist in writing these words had, no doubt, been meditating on the different circumstances connected with a natural shepherd and his flock. He had himself been a shepherd in former days, and he knew the duties of a shepherd, and the care and responsibility resting upon a shepherd, and also that the safety and well-being of the flock depended altogether on the faithfulness, and ability of the shepherd.

His mind had probably been carried back to his boy-hood days when he kept his father's flock on the hills of Judea, and he remembered, perhaps, how he had protected them, and kept them from harm, and how he had rescued them from the jaws of the lion and of the bear. It was, no doubt, while contemplating these things that he was led to compare his God to a shepherd, and himself as one of his sheep. And in considering further the great goodness and power of God, and knowing that he was all-wise and omnipotent, a very present help in time of trouble, he was made to exclaim in the language of the text: "The Lord is my shepherd; I shall not want."

We may suppose that he had, while keeping his father's flock, led them by the clear brook of water and into the greenest pastures; and now he imagines the Lord as his shepherd leading him beside the still waters, and making him to lie down in green pastures.

Thus, the "sweet Psalmist of Israel" could rejoice for having such a good shepherd, under whose care he could confidently say: "I will fear no evil." And finally in winding up, in view of all this he yet concludes: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Fellow Christian, if we are what we profess to be, we may also say in very truth: the Lord is our shepherd, we shall not want. The Lord Jesus is our shepherd. He is "the good shepherd"—"the Shepherd and Bishop of our souls." Jesus says, "I am the good shepherd: the good shepherd giveth his life for his sheep." And having now given his life for his sheep, he wishes also to bring them into his fold that they may go in and out and find pasture, and that He may finally lead them to greener pastures above; and there is no other way to these pastures except by entering into the fold through Christ the door. Hence it is that he is calling them to come into the fold that He may finally lead them to better pastures.

We have lately noticed some of the dealings of the good shepherd. Long had He been calling and inviting and trying to bring his sheep into the fold, but none would enter. Some would occasionally look that way as though they fain would enter in, and would also, as we may suppose, cast a wishful eye to the green pastures above, yet, thinking it rather gloomy within the fold, and wishing to enjoy more liberty, they still remained without. Finally the good shepherd goes and takes from among them a beautiful little lamb and carries it in his arms up to those green pastures above. The result of this was, that presently one, a parent of the little lamb, entered into the fold. A few more soon followed, and still a few more have turned and are looking that way as it seems with longing eyes, as though almost persuaded to enter in, and we have reason to believe that some few at least will yet enter, and who can tell where it shall end, or what will yet be the final happy effect.

DANIEL SHENK.

For the Herald of Truth.

DAVID'S CONFIDENCE IN PRAYER.

"Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." Psa. 25:5.

If we could have such confidence when we pray, as David had when he prayed that God should lead him in his truth; if we trust in God and come to him in spirit

and truth, and give our whole attention to him when we pray, then we can feel and say, Lord, "Lead us in thy truth. There is nothing wiser and more profitable than to be led by His truth. When we see men led by His truth who are a light to the world and salt of the earth, they show a light to sinners and lead them to God, so that they may pray that he should lead them also in his truth, and teach them to observe all things and teach them to pray as God wants them to pray.

Oh brothers and sisters, may the Lord teach us all how and what to pray, that we can say like David, That God is our salvation! If we know that he is our salvation we feel safe, and put our whole trust in Him who can save us. When we pray to Him in Spirit and in truth, and with our whole confidence in God, then he will be our Savior, and we will find rest unto our souls. He will teach us by our conscience to do all things well. Then come to God with full confidence as David did, and say, God is my salvation; or for an illustration, When a child makes a mistake in walking across the room it will soon come back to its mother or father, so we must come to God through Jesus Christ our Lord. We will then not wait all the days of our life in vain, but we wait for that happy day to come when we all shall be gathered home to Him who is our salvation, and our teacher.

Oh what a kind teacher He is. He does not want one soul to be lost, but that every person should believe and be baptized in the name of his dear Son Jesus Christ. If we take God as our teacher we shall find salvation for our souls, and we can say we wait on Him all the days of our lives, or the remainder of our days on this earth. May our prayers be such as David's that we may be led and taught by God's Spirit so that we can have the confidence too. Let us all try and meet each other in heaven with God and his holy angels.

B. M. RUTT.

For the Herald of Truth.

AN ALARMING VOICE FOR THE NEW YEAR.

"My people doth not consider." Isaiah 1:3.

Another year has past and gone, never to return, and a new year has commenced, so much are we now nearer our eternal destiny, to everlasting joy and happiness, or woe and misery. Let us, then, consider well, whither we are traveling with such speedy steps. The message to Haniah was: "This year thou shalt die." Jer. 28:16.

Dear reader, who can tell but this year you may die? Let me, then, with all seriousness ask you this most solemn question, Are you prepared to die, and stand before the judgment seat of Christ? if so, then go on your way rejoicing, watching

and praying, but if not, then I beg of you seriously to consider the following quotations. "Thus saith the Lord, Set thine house in order; for thou shalt die and not live." Isaiah, 38:1. Soon it may be said to thee, "Give an account of thy stewardship; for thou mayest be no longer steward." Luke 16:2. Are you seeking worldly riches? then hear the Savior; "What shall it profit a man if he shall gain the whole world and lose his own soul?" God said unto a certain rich man, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided?" "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" "That they that be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9. Soon thou wilt have to "stand before the judgment seat of Christ," to give an account of the deeds none in the body. Wherefore make up thine account speedily. Prepare to meet thy God." O man!

"That awful day will surely come, The appointed hour makes haste." Wherefore "work out your salvation with fear and trembling." "Flee from the wrath to come," escape for your life. I pray thee in Christ's stead, be thou reconciled to God, O man! "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Do but consider your most sad and deplorable condition, and prepare for death, before the door of grace and salvation be closed upon you forever. "Ye must be born again." "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." "Thus saith the Lord of hosts; consider your ways." Haggai 1:7.

Another year is past,
A new one is begun;
This year, dear soul, may be our last
Soon may our race be run.

A hearty greeting to all the brethren
and sisters who may see this. Pray for
me, I need it. J. M. BRENNEMAN.

SOLEMN TRUTHS.

The word of God declares, "Except ye be converted, ye shall not enter into the kingdom of heaven." Matt. 18:3.

If you, then, reader be unconverted, and die as you are now, you are undone forever.

Is it not "appointed unto man once to die?" Heb. 9:27.

Is it not quite uncertain how soon you may die?

May it not be this very day?

After death is "the judgment."

How, then, you stand before the bar of God?

One single sin, unpardoned, would ruin you forever.

But you have committed thousands.

You may be very decent outwardly, but God looks in the heart. He will be your judge. He knows your every thought.

Would you like any one else to know of you what God knows?

However honest and sober and moral you have been in the eyes of men, is it not love to God that has made you so? "The wages of sin is death." Rom. 6:23.

Love to God is his first great command. But you have not loved him; you do not love him now. For want of this, all you do is sin.

It is the privilege of every believer to live a pure and holy life. The Scriptures so teach. The Holy Spirit so helps.

The gift of prayer may have praise from men; but it is the grace of prayer that has the power with God.

To do all our duty, we must state things as they really are, and rebuke sin in high places as in low places, whether in or out of the church.

Perfect love is gentle, and teachable, kind, and easy to be entreated. It enters the school of Christ as a pupil, not as a master.

For the Herald of Truth.

READING.

"Fill I come, give attendance to reading, to exhortation to doctrine." 1 Tim. 4:13. Isaiah writes, "Seek ye out of the book of the Lord, and read." Jesus says, "Search the Scriptures."

It is sometimes said that reading makes a full man, or that reading makes a man full. It might be asked, full of what? This, of course, depends upon what he reads. Such reading as that to which the above authors had reference, makes a man full of wise instruction—full of wisdom; but bad reading makes him full of bad ideas, full of evil. As wholesome food has a tendency to keep the body healthy, and unwholesome food to make it sick, so virtuous literature has a tendency to keep the soul pure and healthy, and vicious literature to render it corrupt and sickly. A good rule for reading is, to read only what will be beneficial. Immoral literature should be shunned as poison. Time is too precious to be wasted in useless reading, if it were even harmless; it would be better to spend the time meditate upon the works of nature, drawing from them lessons of wisdom, and gaining useful information by the exercise of our own thoughts. As food must be digested in order to nourish the body, so reading must be digested—thought over—to benefit the mind. A paragraph or a sentence read between work, and well considered will furnish more real infor-

mation than a whole chapter or page carelessly read. To get real benefit from reading it does not so much depend upon the quantity of matter read, as upon the manner in which the information is used. We often see persons who take great pleasure in telling how much useful information they have gained by reading, while their actions indicate that they have derived no real benefit from it. The important point is to put to practice the knowledge we have gained.

JOSEPH METZLER.

WHAT THE WORD DOES FOR US.

"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." The context shows that the allusion is to the word of God, for the commandment of a father, and the law of a mother, in order to be binding upon the heart, must be based upon the commandment and law of God, revealed in the word. "For the command," it is added, "is a lamp, and the law is light; and reproofs of instruction are the way of life." Elsewhere we read, "Thy word is a lamp unto my feet, and a light unto my path," and "the entrance of thy word giveth light; it giveth understanding to the simple." Psa. 119:105, 130.

The word of God, then, does for us far more than any earthly father and mother can do; leading us when we go, keeping us when we sleep, talking with us when we awake. The time comes, when old and feeble, they can no longer lead us; the time comes when, however tender their solicitude, they must seek refreshment in sleep, or lie down in the slumber of the grave; the time comes when their voice will be silent in the tomb; "for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Pet. 1:24, 25.

Blessed be God, while all around us are dying, our Christ can never die; nor can his word, which is as fresh, and strong, and true, and personal to ourselves to-day, as it was when it fell from his lips, or came forth in its immortality from holy men of old, who spake and wrote as they were moved by the Holy Ghost. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. What father or mother can do this for us? "When thou goest it shall lead thee." If we are told that "as many as are led by the Spirit of God, they are the sons of God," Rom. 8:14, and "if ye be led by the Spirit, ye are not under the law," Gal.

5:18; we must not forget that the Spirit leads only by the word. "When thou sleepest it shall keep thee." In defenseless hours "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phil. 4:7; and in dangerous hours we "are kept by the power of God through faith unto salvation, ready to be revealed in the last time," 1 Pet. 1:5; but the peace comes from the word, and faith rests upon the word. "When thou walkest, it shall talk with thee." When Jesus revealed himself in the Bible to the two disciples on the way to Emmaus "they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" On the evening of the same day he appeared to the assembled disciples, and then opened he their understanding, that they might understand the Scriptures." Luke 24:32, 45. This is precisely what we need, the Scriptures opened, and the understanding opened, that we may understand the Scriptures; and thus it is he talks with us day by day, expounding to us in all the Scriptures the things concerning himself, when we are awake.

It is not strange that the Holy Ghost says to us, "Let the word of Christ dwell in you richly." Col. 3:16. The Greek term here used means "to keep house with," or rather, "to keep house in," as if the Spirit of God desired to have the word of Christ keep house in us, and not to come to us on occasional visits, like a fashionable call in the morning and evening. "Thy testimonials," says the Psalmist, "also are my delight, and my counselors," or as it is in the margin, "men of counsel." Psa. 119:24. We need this divine and unerring counsel, not only every day, but every hour; and it is always ready at each step of our journey to show us just what we ought to do, and to say, and to think. It is our only safeguard amid the innumerable perils that beset our pathway, and it is the privilege of every believer to exclaim, "Thy word have I hid in mine heart, that I might not sin against thee." Psa. 119:11.—*The Truth.*

FULLNESS OF JOY.

Said the Psalmist, addressing God: "In thy presence there is fullness of joy." Ahab, though a king dwelling in a magnificent palace, yet was not content because Naboth's little vineyard did not belong to him. This is a good illustration of the fact that here, while there may be much happiness, there is always something lacking—some "crook in our lot," as an old writer used to say, so that no one can write upon their condition "fullness of joy" while they remain on earth. There is an element largely lacking to

man's happiness, and one which is essential to it, that we can easily see the truth of our statement. This element is communion with God. Our nature was created and made what it is that we might enjoy God, and without this enjoyment there cannot be "fullness of joy." Luther used to say he would rather be in hell with God than in heaven without him. Paul and Silas could sing praises to God in a prison house with his presence in their hearts, but without that sad indeed would they have felt their condition to be. Daniel in the lions' den, with the light of God's countenance shining upon him, would have more joy than in the king's palace without it. Rutherford, in the prison at Aberdeen, with the consolations of divine grace in his heart, had more joy than he ever experienced before, and he was almost afraid to leave his cell lest he might lose the delightful experience.

Such facts as these show that what the Psalmist said about fullness of joy was indeed true. Yes, the joy in heaven will not be marred as earthly joys are. A friend, long loved and long absent, has just returned to visit me. I am so glad to see him, but I am on a bed of sickness, and I am unable to converse with him, and it takes away half the pleasure of his visit; and so it is with all of earth's pleasures; there is always something which interferes to lessen them. But this is not the case in heaven. There is no sickness there; and it is just as true of all which steal away our pleasures here. None of them are permitted to enter heaven; so that it becomes true that "there is fullness of joy." Here, in consequence of the ruin in which sin has brought upon our race, no matter how much the opportunity might be for enjoyment, there is a lack of capacity to enjoy it. Aye, we might say always such a lack, when we take into account man's depraved moral nature. There are blind men who cannot see the beauty around them, deaf men who cannot hear the sweet sounds, ignorant men who can not understand the doctrine of grace; and, worse still, depraved men, who have no apprehension of spiritual truth, and are, consequently, in a condition where they can not have "fullness of joy." But there will be no such trouble in heaven. There all the inhabitants can sing:

"Washed in Jesus, cleansing blood
Redeemed and saved; we dwell with God.
Joy and peace, and love are ours,
And shall be at this blest abode."

WHAT WE SHOULD DO FOR OUR ENEMIES.

We should pray for them.—But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which

despitefully use you, and persecute you. Matt. 5:44; Luke 23:34.

We should treat them kindly.—Then said Saul, I have sinned; return, my son David; for I will no more do thee harm, because my soul was precious in mine eyes this day; behold, I have played the fool, and have erred exceedingly. 1 Sam. 26:21.

We should assist them in their need.—Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Rom. 12:20.

FORGIVENESS.

Christ taught forgiveness by example.—he said, "Father, forgive them; for they know not what they do." Luke 23:34.

Forgiveness is commanded by Christ.—"When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." Mark 11:25.

Forgiveness cannot be obtained by ourselves without a forgiving spirit.—"If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:15.

Forgiveness should be accompanied with kindness.—"Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Rom. 12:20.

Forgiveness can only be obtained through Christ.—"Jesus hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts 5:31.

Forgiveness is to be preached through the name of Christ.—"Be it known unto you therefore, men and brethren, that through this man (Jesus) is preached unto you the forgiveness of sins. Acts 13:38.

THE POWER OF A FATHER'S LOVE.

There was a family in Manchester, (England,) composed of two sons, a daughter and their father. The poor mother had died, happy in the Lord. One of the lads, however, was addicted to many vices. His character was blasted; his home was deserted by him; but his father who had a loving heart, never turned the key against him, but the door was always open for him when he would return.

The brother and sister professed religion and considered their dissolute brother a disgrace to them and their father's house. They tried, therefore, to induce their father to turn him out of doors. The father told them, however, that he would do no such thing, because he was their father, while they were only his

brother and sister. Finding that they could not prevail upon him, they induced a friend to go to the father and persuade him to shut the door against the prodigal; but the old man's only reply was: You pretend to be his friend, but, said the father, we will meet on a given day, and try to bring this unpleasant business to a conclusion. We will meet here with his brother and sister and himself, and see whether we are to shut the door against him or not.

The day came, and they met at the father's house and had tea together. All sat around the table except the poor prodigal, whose tea was handed to him as he sat in a corner, as the brother and sister could not allow him to sit with them. After tea the father said:

Now we must all have a conference as to what is to be done with this poor renegade. Looking at him with tears in his eyes, he turned to the brother and said: You are his brother, and I am his father; can you sit by and see me turn your brother out of doors?

Oh, yes, said the Pharisaical brother.

Then turning to his daughter, the old man said:

You are his sister, and I am his father; can you sit by and see me turn your brother adrift?

Oh, yes, father, said the unnatural sister, or he will bring disgrace upon us all.

Then he turned to their heartless friend, saying:

You profess to be his friend, do you not? And can you sit by and see me turn my son out?

Yes, I could, replied the cruel man. Amazed at their disdainful and haughty response, the father turned to them all and said:

You are his brother, and you are his sister, and you are his friend, but I am his father, and he went and fell upon the neck of his despised and deserted son, and said:

God bless thee, my son; though all should shut up their hearts against thee, thy poor father will never disown thee, nor turn thee out of doors.

The poor lad put his arms around his father's neck, and said:

Oh, father, will you forgive me? His father forgave him, and he found peace and pardon upon his bended knee, and is now a preacher of Christ and Him crucified.—*Parish Visitor.*

All that is needed in order to attend your church services when the weather is cold or stormy, is consecration and courage.

"Christian, if the heart be warm,
Snow and ice can do no harm."

How long—suffering and patient God is with sinners; how slow to punish; how unwilling to strike! if there be but a hope of recovery, how many pauses doth he make on his way to justice.

WHY ARE YOU NOT A CHRISTIAN.

1. Is it because you are afraid of ridicule?

"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Are you willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world, and lose his own soul?"

4. Are you afraid that you will not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it for fear you are too great a sinner?

"The blood of Jesus Christ his Son cleanseth us from all sin."

6. Is it because you fear you will not hold out?

"He that hath begun a good work in you, will perform it unto the day of Christ Jesus."

7. Are you thinking that you will do as well as you can, and God ought to be satisfied with that?

"Whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

8. Is it because you are postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*Anon.*

GENUINE PIETY IS ARDUOUS.

Be not deceived. Christianity, if it means anything, means work—hard work. While it is supremely peaceful in its influence—while it throws a constant halo of happiness about the life, that is only one of the results of Christianity at work. He who enters upon the Christian calling, expecting to have only smooth sailing, will, in due time, discover his delusion. The very cause which he espouses places him in direct hostility to the world in which he lives. He will learn, soon enough, that he is in the midst of environments that are in no way friendly to grace. We must fight, if we would reign. True piety invests a man with a fighting character, and there must be no lack of foes to keep him constantly engaged in this direction. Such is the aggressiveness of this principle that he who seeks to carry it out, will find himself often encroaching upon contested ground. The enemies of truth are in the field, and no one can be long in the service without ample opportunity of testing their malignancy. No sooner does he set sail, than lowering clouds betoken the coming

storm. Every step in his upward journey is protested. It requires true moral heroism to win. He who seeks to pursue the Christian calling, in a listless, supine manner, must fail in the end. A service fraught with such momentous obligations, requires the perpetual consecration of every power of the soul. Half-hearted strugglers are soon worsted. Down-right earnestness wins.

BE KIND IN LITTLE THINGS.

Little deeds of love and gentle words go a great way to make a happy home. You can place the arm-chair by the fire-side, ready for father when he returns at night. You can go on an errand for mother, or when she is busy you can help to mind the baby. You can give your brother a word of counsel, and assist your sister to learn her lessons.

Then there is dear old grandmother, she is now quite old. She dearly loves the Bible, and you can read a chapter to her every night. How much better this is than if you were to say, "Oh, I am so tired; I don't want to read to-night." Though you may be only young children, let us see what you can do to make others happy.

Here is something good to read: "God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17. Yes, these are blessed words. May we always believe on that only name given to men, the name of Jesus, whereby we can be saved. Love him; trust in him; live for him, and then dwell with him for ever.

JOHN 1:16.

"Of his fullness have all we received, and grace for grace."

What is this, that we have received? We, the fallen, the erring, the lost, By whom the Father's love was given, And called for sacrifice and cost. Broken the law, for which blood must atone To reconcile us back unto him; Called forth the only Begotten from his throne, To offer his blood to atone for our sin.

Then, "of his fullness have all we received." All, who will accept and believe, Can receive of the Father's love again, And the loss of one fall retrieve. Can receive again "grace for grace," This great, this unmerited love, The hope of once more a home and place, In the bright eternal realms above.—

Where falleth never the blight of sin,
Hearts no more shall ache and bleed;
And death shall never enter in,
The soul ne'er know a pang or need.
O, wandering ones, no longer withhold
The faith and love which you owe,
For the Savior's love, which can ne'er be told,
And his sacrifice which we ne'er can know.
—*Mrs. S. B. S. Wing.*

COME!

"Come!"—Thy Jesus gently calling
Ye with care and toil oppress.
With your guilt how'er appalling—
Come, and I will give you rest.
For your sins He "once hath suffered"
On the cross the work was done,
And the word by God now uttered
To each weary soul is "Come."

"Come!"—The Father's house stands open,
With its love, and light, and song;
And returning to that Father
All to you may not belong.
From sins, distant land of famine,
Toiling 'neath the midday sun;
To a Father's house of plenty—
And a Father's welcome, "Come!"

"Come!" for angel hosts are musing
O'er a sight so strangely sad;
God "beseeching"—man refusing
To be made forever glad:
From the world and its delusions
Now our voices rise as one,
While we shout God's invitation,
Heaven itself receiveth "Come."

THE CHURCH'S JEWELS.

There was a Christian martyr in the third century whose name was Laurentius, one of the deacons of the church of Rome. He was, like his fellow Christians of his time, poor, and the enemies of his faith held his religion in contempt on account of the poverty of its disciples. In answer to the reproach which they were compelled to bear in public estimate on this account, they were accustomed to reply that the church was rich in the possession of jewels of inestimable value.

Supposing that the Christians were possibly laying up gold and silver and precious stones in secret places, their malignant persecutors determined to extort from them the discovery of their concealed wealth.

For this purpose Laurentius was arrested and exposed to torture. He was commanded to deliver up the Lord's jewels, with the alternative of a most horrid death if he did not obey. He therefore collected together a churchful of helpless, poor Christians, the beneficiaries of the charities of their brethren of the same faith, and presented them to the governor of the city, and said, "These are the church's jewels." The governor, regarding himself as insulted by this proceeding on the part of the deacon, caused Laurentius to be roasted to death on a gridiron. This occurred on the second day of August, 258 A. D.

Such are not the jewels which the world knows as such and appreciates. The world's reputed jewels are not soul-qualities—do not consist in piety to God and devotion to well-doing as illustrated in the lives and characters of true Christian believers—are not constituted of consecrated persons, but of *impersonal things*, whose entire value is commercial. These were living, soul jewels, radiant

and glorious with the brightness and beauty of the Divine image wrought in their essential being. They were imperishable jewels, of which the world was not worthy, and destined as such to enrich the treasury of the King of kings. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

The history thus recorded shows that the church did not form its estimate of the true, inherent value of its personal members by the measure of worldly wealth with which they might be invested. Character, and not wealth, was the basis upon which the church of which Laurentius was deacon formed its estimate of the worth of its individual constituency. The poor were not despised because they were poor, nor the rich admired because they were rich. The church's jewels were not gold and silver and diamonds, nor those who possessed them, but they were those who, though poor in this world's goods, were rich in faith.

That was a time when the church practically understood and observed the inspired injunction, James, chap. 2. Whoever has the love of God in his heart, whether he be poor or rich as the world regards poverty or riches, is *himself* of more value than all the wealth of this world separate from this love. He is a *jewel of the first water*—a costly jewel, for the purchase of which an infinite price has been paid.

Laurentius gave a suitable and most instructive answer to the scoffing foes of his religion. It was a dramatic answer. It eloquently set forth the teaching that true religion—the religion which Christianity inculcates—does not consist in worldly wealth or consequence, but in the state of the heart towards God—in character.

And this is still the *doctrinal* teaching of the church. And its *practical* teaching should everywhere consist with its doctrine. In the Christian church, mere worldly distinction should be merged in the one all-distinguishing of a common heirship of God and joint-heirship with Jesus Christ. Here the rich and the poor meet together, for the Lord is the maker of us all, and the Savior of all them that believe.—*American Mess.*

PROCLAMATION FOR THE ARREST OF MENNO SIMON.

The following is a copy of the proclamation issued in 1542 for the arrest of Menno Simon. This is the first time, as far as we know, that it was ever published in either the German or English language. This translation was made from the Holland into English and furnished to us by Sannel W. Pennypacker of Philadelphia, with whom the readers

of the Herald have already become acquainted; and to whom we are under obligations for many interesting contributions to the history of our church.

BY THE EMPEROR—

To our dearly beloved Burgomasters, Sheriffs, Council, &c., of the City of Leeuwarden, greeting:

Whereas it has come to our knowledge and we have received information that a certain *Menno Symonss*, formerly pastor at Widmarssun in our land of Vriesland, becoming infected by the sect of anabaptists and with other evil doctrines, departed from our said land; and has again betaken himself and returned to our land aforesaid, endeavoring secretly by night, and at other unseasonable times and in many different places, to seduce the simple people, our subjects, with his false teachings and sermons, and to withdraw them from the Holy Christian Creed, and from the unity of the Holy Church; and that he has gone so far as to make some books of his aforesaid erroneous teachings, and to disseminate and scatter the same among our subjects aforesaid; all of which it is not fit that we should suffer:

Therefore, it is that we, wishing to provide therein, we, by these presents, order and command that, every where within our jurisdiction in the places in which publication is usually made, you make publication, outcry, and proclamation that everyone, of whatever condition he may be, take heed not to receive the said *Menno Symonss* in his house, or on his grounds; not to lodge him, give him to eat or drink, or do him any help or service, speak or converse with him in what manner or place it may be; and also not to receive or keep any of the aforesaid books given out by the said *Menno*, or which may hereafter be given out by him, under pain of being punished as a heretic, both as to life and goods, as shall be found fit according to law and our foregoing command: and further, that we have empowered and authorized, and by these presents do empower and authorize all of our subjects to apprehend the said *Menno* wherever they meet him, no place or jurisdiction excepted; and to send him prisoner to our Court of Vriesland, for which service, immediately on the fulfillment of the same, they shall receive from us for recompense, over and above the proper costs incurred in this cause, the sum of one hundred gold, Carl guilders, which will be there paid, without any deduction, by our steward-general; offering and promising further, to those who shall undertake and fulfill the said service as aforesaid, to grant mercy and pardon for any anabaptism or other heresy or lesser crimes, on account of which they may be under penalty to us, provided that in case they have been infected with anabaptism or other heresy they abandon it and re-

pent and come again into unity with the Holy Church; further, ordering and very earnestly commanding you under your obligations to us, that you use your utmost efforts to inquire and search for the said *Menno*, his agents, and adherents everywhere within the bounds of your jurisdiction; and to send them, with such information as you shall have against them, as prisoners to our said Court in order that they may be proceeded against as is fit; authorizing you to do the like in whatever jurisdiction you may find them; and we give unto you and unto all our said subjects, full power and authority herein, by these presents, without special command; ordering and commanding further that, in making the arrest aforesaid, you earnestly support, aid, and give all help and assistance to each other on request, which accords with our pleasure.

Given in our city of Leeuwarden under our private seal and printed in proclamation the 7th of December A. D. 1542.

By the Emperor through his Majesty's Stadtholder, President, and Council in Vriesland.

BOEYMER.

Received the 13th of December, and the 14th of the same month published.

RULING BY LOVE.

A Chinese proverb says, "A word unkind Falls easily from the tongue, but ah! a coach And six strong horses cannot bring it back." That book of maxims sage—the Talmud—says, "Greater is loving kindness than framed laws; More than all ceremonies are the true Warm charities of life."

Kindness and love—

Not harsh unkindness, arbitrary force,
Coercion and compulsion constitute,
Comprise and shrine the sacred principles,
The clements and the qualities that should rule
Man's heart, and life, and will—the public
Mind and conscience.

He who rules by Christian love,
Who influence acquires by doing good
Has the true spirit of the gospel word—
The divine wisdom from above! though small
His sphere below, he, in the King of kings,
The noblest and the greatest scepter yields.
Sheldahl, Iowa. JAMES HOMER KENNEDY.

SERENADING.

In many parts of the country the young people, and often older ones, have a mischievous practice of serenading newly married persons by the ringing of bells, the blowing of horns, and many other hideous noises. The practice is certainly very hurtful to the morals of young people. How can it be otherwise when un-

der the cover of darkness all the most immoral persons in a neighborhood assemble together and engage in making the most frightful noise in their power, often making use of the most profane and obscene language frequently securing money by coaxing or threatening the serenaded party but to use it to become intoxicated that they may revel awhile in dissipation, or if that is refused become angry and destroy property, and misbehave in every conceivable way?

How often has this kind of sport resulted in murder? I have in my mind an instance in which an attempt was made to drive away such a party, and a near relative of the bride was shot and killed by one of the serenaders. Two of the young men, one of whom was much respected, left the country, in order to escape the penalty of the law, and were forever lost to their families and to the society of their youthful friends. Others of the same party were brought to justice with an indelible stain upon their lives. This is considering this practice in its worst light, and in connection with its most serious results; but, when it is put in the most respectable position in which it is possible to consider it, it is still an evil to be severely censured and condemned. Many persons who are not strictly immoral go with such parties, but they are almost always in bad company, and bad company will have bad influence. Young men, when you go serenading again take heed particularly what you hear, then consider well whether these things have an influence for piety and morality or not, and you may, without much effort, form a very correct conclusion whether the better place for you is where you are, or at your home reading good books, or performing some useful labor, or closing your eyes in sleep with a good conscience. To get rid of this evil the people must be educated to look upon it as an evil. So long as persons, who are considered respectable, take part in this useless and hurtful practice, so long it will not cease to live; but let all respectable people shun it, and look upon it with contempt, and soon it will die out in every highly respectable neighborhood. J. S. C.

SELF CONTROL.

By self control we govern our passions and appetites, and become masters of our tempers. When a person cannot cease from indulging in the use of tobacco and intoxicating drinks, because his perverted appetite tempts him to use them, he is not master of his appetites and passions, but a slave to them. So is the person who betrays a fiery passion by giving vent to anger for every trifling insult,—who cannot stop eating when he has enough, be-

cause it tastes well, and cannot bridle his tongue—that unruly evil. By well directed efforts with help from above, man may control himself wonderfully; and persons who are quick and irritable, or abandoned to excessive indulgences may become calm, gentle and temperate. In governing ourselves the prayer "Lead us not into temptation" will be a great help. Paul says, "I keep under my body, and bring it into subjection." We might become much more like Paul and even Christ by judicious self-control.

JOSEPH METZLER.

HAPPINESS.

It is found in God.—Whom have I in heaven but thee? and there in none upon earth that I desire besides thee. Psa. 73 : 25.

It is connected with the fear of God.—Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thy hands: happy shalt thou be, and it shall be well with thee. Psa. 128 : 1, 2.

It is the portion of those who trust in God.—He that handleth a matter wisely shall find good, and whose trusteth in the Lord, happy is he. Prov. 16 : 20. It is found in obedience to God.—I delight to do thy will, O my God; yea thy law is within my heart. Psa. 40 : 8. It is limited to time in the case of the wicked.—Abraham said, Son, remember that thou in thy lifetime rememberest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. Luke 16 : 25.

It is my duty to love my neighbor as myself: it is no less a duty to regard him as truthful and good until he proves to be otherwise. Without love and care for him, I may soon bring him to have no love and care for me. It is the distrust and want of confidence which I betray by my coolness toward him, that causes him to doubt my friendship, and withdraw his confidence. If I wish to enlist his friendship I must make myself a worthy object by furnishing unmistakable evidences.

WHY CANNOT our young people see that it is character, culture, habits, and principle that makes the man or woman? It is not dress, nor gallantries, nor flirtations, nor affected airs, nor unsoiled hands, nor personal beauty; neither is it wealthy parents or friends, nor ought that wealth can produce, that makes a true or noble man or woman. We have often seen these embodied where every element of a light-toned and desirable character was wanting.—*Sel.*

For whosoever shall call upon the name of the Lord shall be saved.

Herald of Truth.

Elkhart, Ind., Jan., 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letters registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

The Title-page and Index for the Herald of Truth for 1879, English and German, is again printed and will be mailed free to all who desire it.

The Martyrs' Mirror, Menno Simon's Works, Testaments, &c., may be obtained of David S. Holdeman, ten miles north of Newton, by persons living in McPherson county, Kansas.

An extremely Cold Wave came from the Northwest through Minnesota on the 21th of December. North of St. Paul the mercury ranged from fifteen to fifty-eight degrees below zero.

Troyer's Sermons.—A number of the discourses delivered by Noah Troyer, with whom our readers are already acquainted, have been published in pamphlet form, both in English and German, and are for sale at this office, at 20 cents per single copy. Per doz. \$2.25. Per 100 by express, \$15.00, express charges to be paid by purchaser.

The New Year has now begun, and quite a number of our subscribers are still in arrears for their papers. Now we would kindly remind all such, if it is possible for them to do so, to send us, as soon as possible, the amounts due us. We have some heavy bills to meet, for paper, machinery, &c., and hope that all who find themselves in arrears will favor us with their remittances.

Canadian Money.—Canadian currency is now at a discount in the United States, and when our friends and patrons send us money we should esteem it a great favor if they would send us United States currency, which they can always obtain at least at par, if not at a discount. Large amounts, however, should be sent by Draft or Post Office Money Order.

Happy New Year.—We wish all our readers a happy New Year, and hope that heaven's richest blessings may follow them through all their duties, so that when the year is ended they may rejoice in the consciousness of hav-

ing tried to do their duty, both to Him in whom we "live, move, and have our being," and their fellow man; for the Holy Word requires us to love God with all our hearts, and our neighbor as ourselves. We have the promise that God will richly bestow the needful measure of grace if we are faithful.

A Word of Encouragement.—One of our readers writes under date of Dec. 28th, 1879, as follows: "I have been a reader of the Herald of Truth for more than fifteen years, and it still comes to me as a welcome visitor with food for the hungry soul. The many admonitions of the brethren and sisters in other places have often brought tears of joy, and then to think of the time when all the faithful servants of God shall be gathered in and become heirs and joint heirs with Christ in his kingdom. There we shall not be separated as here, and there we shall meet with no temptations and no sorrows.

How to Send Money.—In sending money for subscriptions and books please send us Drafts, Post Office Money Orders, or Registered Letters. A number of our patrons are in the habit of sending us Checks, which we must always send through the Banks for collection and cost us about twenty-five cents each to get the money on them. Now if a man buys one or two dollars' worth of books and sends us a Check, which costs us twenty-five cents to collect, we will have, not only no profit, but sometimes with this deduction we do not even get cost for our goods. So please send us New York, Philadelphia, or Chicago Drafts, or Postal Money Orders, and if these cannot be obtained, send Registered Letters.

The Winebibnerian or Church of God has, within the last few years, had difficulties arising from differences of opinion among some of her members, which has resulted in a division of the Church in northern Indiana and in Kansas. The cause of the division seems to be, that some have determined not to fellowship as brethren with any who belong to secret organizations. Those who have determined no longer to tolerate Masonry and other secret societies were (they claim) dis-membered, and consequently sought and formed a new Eldership, and are now holding their meetings independent of the old one. This church teaches and practices some of the important Christian doctrines that are not generally recognized, such as washing one another's feet, and non-conformity to the world in dress. May we not hope that they will again unite by putting away secrecy altogether?

An Explanation.—In the report of Noah Troyer's Sermons the expression occurs on page 29, English Edition (German Edition, 74), "He caused the blind to see, the lame to walk, and cast out devils through Beelzebub, the prince of devils." This expression has caused a great deal of thought and surprise. We will here endeavor

to set this matter in a somewhat clearer light. A certain brother in the Amish Church who heard Troyer preach a number of times, says that he heard him speak of this several times in his discourses; that is, of the miracles of Jesus and also of Paul, and that each time he said that both the Savior and Paul were accused of performing their miracles through Beelzebub, the prince of devils, but Troyer did not say that they performed them through Beelzebub as the book makes him say. Hence it is quite probable that this was an error of the reporter, and not of Troyer. It is also said that formerly, when these reports of his sermons were made, he talked very fast, much faster than he now does, which would make such a mistake all the more likely to occur.

Again, it has been asserted by many who have read the work, that Troyer speaks of Paul or Saul, in the remark, "He caused the blind to see, the lame to walk, and cast out devils," &c. The careful reader will here observe that he does not here speak of Paul or Saul at all, but of Christ. Every Bible reader knows that this expression belongs to Christ more particularly, and not to Paul. The Jews accused Jesus of the very thing, as we have the account, Matt 9:34. And besides this, the connection plainly shows, that he was speaking first of Saul and then of Christ. He says of Saul, "And don't you see dear friends, what an instrument he got to be. The Lord Almighty gave him great power." So far Saul, and then he suddenly breaks off, leaves Saul, and speaks again of God or of Jesus. The pronoun *he*, no doubt, has reference to the Lord Almighty and not to Saul, and may be read thus: The Lord Almighty gave him (Saul) great power; the Lord Almighty caused the blind to see, the lame to walk and was charged that he cast out devils through Beelzebub, the prince of devils. Don't you see God (the Lord Almighty; still speaking of the Deity of Christ) is the Alpha and the Omega, the Beginning and the End," &c., all of which is said of Christ. The apparently abrupt change of subjects here may be attributed to Troyer's style of speaking, but it just seems to us that the reporter here missed the proper connection and makes Troyer say what he did not say.

Bro. Benedict Miller, in writing concerning the fact that he is one whose name is used in testimony of the correctness of the Biography and sermons of Troyer and of his condition, says that the testimony should read as follows: "We the undersigned citizens of Johnson county, Iowa, do hereby affirm that we are acquainted with Noah Troyer, and have known him since he settled in this state, and we have seen him and have heard him talk while in an unconscious state and we believe that the biography and present condition of Noah Troyer as given in the pamphlet to be substantially correct. We further state that up to this present time nothing has occurred to cause us to believe that Bro. Troyer is in any way conscious while in this condition."

The above is what we have subscribed our names to, leaving the sermons to the judgment of the reader. BENEDICT MILLER.

We have entered upon the duties of the New Year, and have brought before you the first number of the HERALD. It is our aim, by the help of God, to do all we can to make the paper interesting and instructive, that it may be the means of encouraging the saints who are walking in the narrow way of self-denial and humility, letting their light shine by good works and an humble life, and to admonish the sinner to accept Christ as his Savior. We look upon the work before us as being of great importance, requiring the united efforts of the publisher and the patron to accomplish the greatest good. Friends, we need your help; we know that we cannot get along without it. Then help us all you can. Let those who can do so, write suitable articles and help us in that way. Every one can do something if he is sufficiently interested in the matter. We believe that every reader, by a little effort, could get one new subscriber, and thus double our present subscription list. Try it, and do not leave the work you can do, and ought to do, to others. Let every lover of the Lord and his cause remember that there is something for him to do, and then be willing to do his whole duty.

NEWS FROM THE CHURCHES.

Bro. John F. Funk went to Branch county, Mich., on Saturday, Dec. 27th, where he expects to hold several meetings. On Tuesday he will fill an appointment at Pretty Prairie.

On Sunday, Dec. 27th, we were visited by Bro. Samuel Yoder, of South Bend, Indiana. He preached at Shaun's in the forenoon and at Elkhart in the evening.

Preacher Daniel Driver and his brother John C., who moved to Morgan Co., Mo., about nine years ago, are visiting their mother, aged seventy-eight years, and their friends generally in the vicinity of their former home in Rockingham county, Va.

Bro. John Kornhaus, of Morrison, Illinois, returned from his trip to the east on the 20th of November. He reported a pleasant trip, and visited the churches in Wayne County, Ohio, and in Cumberland, Lancaster, and Montgomery Counties, Pa.

Meeting-house Burned.—A correspondent from Beatrice, Gage Co., Nebraska, informs us that on the 20th of December, just as they were about to commence services, fire broke out in the house and in a short time the beautiful new building, just completed in the Fall, was converted into a heap of ruins.

Bro. Jacob Sumner, of Rocky Spring, Washington county, Md., under date of Nov. 25th, 1879, writes as follows: "We have very dry weather here. Some people drive their cattle

two miles to water, but have what they need for house use. Crops were good; wheat sells for \$1.45 per bushel, rye 85c, &c., yet there is plenty for all and none are suffering, for which we should be thankful."

At Deep Run Mennonite Church, in Bucks county, Pa., recently forty-three persons, mostly young people, who, by the grace of God, had been brought to a knowledge of the truth, and were led to flee from the wrath to come and put their trust in Jesus for salvation, were received into the church by baptism. May God bless all these precious souls and by his unerring Spirit so guide and direct them that they may be faithful to the end, and may many more follow their good example.

Bro. Henry Garber, of Bliss, Emmett county, Mich., writes under date of Dec. 9th, 1879, as follows: "We are still spared and blest with reasonable health, for which we feel thankful. There has been, however, some sickness in our neighborhood lately. My brother's oldest boy was called away by death, but thanks to God, our loss is his eternal gain. He died of diphtheria. The brethren J. J. Weaver and Chr. Plank paid us a visit and we had three good meetings. I hope and trust that their labor may have been the means of doing much good."

Minister Ordained.—On Tuesday, December 9th, in the Sonnenberg Church, Wayne county, Ohio, a minister was chosen. Fifteen brethren were presented as candidates, viz.: Daniel P. Moser, A. P. Moser, David Moser, David Bichsel, T. A. Sommer, Peter Sommer, T. C. Sommer, Matthias Gerber, David A. Schneck, John L. Amstutz, Daniel Amstutz, Peter Lehman, and Jacob Nusbaum. The lot fell on Jacob Nusbaum. May the Lord bestow his blessing upon him, that he may be an instrument in his hand, through which the church may be much built up and good accomplished.

Preachers Shem Yoder and John Mast, of Pennsylvania, made a visit to the churches in Canada, and also visited us at Crogan, Lewis Co., N. Y. While here, they held three meetings, on the 7th, 8th, and 9th of December. These meetings were very interesting, and we hope much good may result therefrom. The brethren warned the people and made themselves free. They stood upon the walls of Zion and blew the gospel trumpet over the people, so that none can find excuse. We, therefore, thank them for the love they manifested to us. We will remember them, and we hope other ministers will visit us. We rejoice greatly and pray the Lord to bless them. We send a greeting to all the brethren in the Lord. * * *

From Knox County, Tennessee.—Pre. Gideon Stoltzfus from Lancaster County, Pa., visited our church here in Knox County, Tennessee, during the latter part of November and the

beginning of December. Several sisters and Bro. David Yoder and wife from Maryland, and Leah Yoder and children of Wayne Co., Ohio, were also here about the same time; also Barbara Plank of Lancaster County, Pa. Bro. Gideon Stoltzfus preached here three Sundays. He held forth the word of life with earnestness, and his discourses will not soon be forgotten. Dear brethren of the word, in the North, do not forget us. We desire more such visits.

Up to this we have had no snow here. We had ice at one time one-eighth of an inch thick. A. BROTHER,
Dec. 13th, 1879.

Bro. A. F. Detweiler, of Louisville, Clay Co., Ill., desires that ministers traveling that way should stop to visit him. He says, "We would be pleased to have ministers passing this way, either eastward or westward, stop and hold meetings with us. I think in this way some good might be done, and, perhaps, in a short time, a church be organized. There are but few of us here and we need the encouragement and assistance of the brethren. It is true, we have the Bible for our guide, the Savior for our Redeemer, and God for our Sustainer and Preserver, but we would like if more of our brethren would personally unite with us in our worship." We hope brethren traveling will make a note of this and visit this little scattered flock of God and break to them the bread of life.

Bro. Noah Troyer, of Johnson Co., Iowa, the well known "Trance Preacher," recently made a trip to Indiana and Michigan, to visit his parents and relatives. He was away some three or four weeks, during which time he spoke every night, and some nights to very large audiences. At one place it was estimated that one thousand persons were present. He often preaches with great earnestness and gives severe reproofs against all manner of sin and unfaithfulness in Christian professors, as well as earnest admonitions to the impenitent. In his remarks he spares none, and has awakened a great interest in all who have heard him. After preaching his last discourse, in the school-house near Pre. Joseph Yoder's, north of Bristol, he commented himself to the care of his heavenly Father while on his journey, desiring that he might be permitted to travel in peace, and without speaking while on the cars. The next day he spent at Elkhart, and in the afternoon of the 10th of December took the train for home, arriving there safely on the 11th. A number of his discourses, with a biography of his life, have been printed in both the English and German languages, and can be had at this office. Bro. Troyer is certainly one of the wonders of the age, as he is entirely unconscious while he is speaking, and yet adapts himself admirably to the condition of his hearers, even to the speaking of English where the audience is mostly English, and German where the audience is mostly German.

PROCEEDINGS OF THE LANCASTER CONFERENCE.
October 3rd, 1879.

Bishop George Weaver opened the conference with a few remarks, and admonished to silent prayer, after which Bishop Benjamin Herr in his usual earnest and feeling manner reminded all the bishops, ministers, and deacons of the importance of their respective callings, entreating them to be earnest, devoted, and nursing in their labors in the cause of Christ. The sinner shall be warned, and, when he becomes willing, he must be instructed, comforted, baptized, and received into the church; the sacrament with bread and wine, and feetwashing shall be observed, preceded by a preparation meeting—called day of fasting and prayer. The brotherly admonition, according to Matt. 18, shall be strictly observed. No brother is allowed to serve in any worldly office except School Director, Supervisor of Roads, and Director of the Poor. No office shall be solicited. It is not forbidden to vote at the polls, but the Conference prefers that brethren take no interest at all in elections. Secret Societies and Life Insurance are forbidden. Pride, in all its phases, shall be avoided. The brotherhood should aim at modesty in all things. Marriage with persons out of the church is not allowed, and if members should do so, they are suspended from communion until they publicly acknowledge that they have transgressed the evangelical ordinance of the church. Bro. John Brubaker from Clearfield Co., Pa., was also present. He is at present under censure, his bishopric and ministry were revoked several years ago, until he would be reconciled to the church and conference. He has not yet complied and is still at variance. It has also been considered wrong, and tending to dissemble to appoint meetings for, or preach with Jacob Wisler of Indiana, or any of his supporters.

TRIP TO MARYLAND AND PENNSYLVANIA.

On the 22nd of Oct., I left home, and in company with several others, took the train at Harrisonburg, Va., and arrived at Bro. C. Bruik's in Frederick Co., Va., the same evening. Next day I arrived at Hagerstown at ten o'clock A. M., and went to Tobias Shenk's where I was present at the marriage services of Bro. Moab Showalter and Sister Anna Shenk; Bro. Abram Shenk of Rockingham Co., Va., was also present and performed the ceremony instead of myself, as was stated in the Dec. No. of the Herald. I remained in Maryland until Monday following, attending three meetings which were well attended.

Took the train at Hagerstown and arrived at Lancaster City, Pa., at one o'clock

P. M., and visited one week in the eastern part of the County, (Lancaster) and attended five appointments, two of which were at Hershey's, where there were large congregations. The church here seems to be in a prosperous condition. On Nov. 3rd, accompanied by two brethren, (Hershey) I took the train and passed through the city of Philadelphia to Doylestown in Bucks Co., where we were met by the brethren John L. and Samuel Gross, and were taken to the home of John Gross. Remained one week in Bucks and Montgomery Counties attending six appointments. At Deep Run forty-two persons had made application to unite with the church, which shows that the church here is in a thriving condition. At Franconia Church I met with Bro. John Kornhaus of Illinois, whom I had never seen before and was truly glad to meet. I met many brethren and sisters in this section, among whom was Bro. George Detweiler, who is about 82 years of age, and in good health. He seemed revived and manifested much interest in my visit. The people here are principally German, and do not understand English preaching, consequently the congregations were not large.

Leaving Montgomery Co. in the evening of the 9th of Nov., I came to brother Jacob Funk's in Chester Co. As the postal we had sent did not arrive, there were no appointments made. On Monday the 10th I came back to Lancaster Co., and arrived at old Bro. Jacob Hershey's near Paradise. During the week I attended seven appointments between Strasburg and Mount Joy. On Saturday the 15th four young persons were received into the church at Bosler's Meeting-house, and on Sunday following I attended the communion services at the same place, where a goodly number partook of the sacred emblems. On the 16th I came to Chambersburg and filled an appointment at the church there. From there I started for home, where I safely arrived on the 19th, finding all well. Wherever I visited, the church seemed in a prosperous condition, and I met many brothers and sisters who treated me with much kindness, for which I thank the Lord to reward them.

SAMUEL COFFMAN.

A JOURNEY TO NEBRASKA AND IOWA.

I left home on Monday the 20th of Oct., and came into the vicinity of Goshen, Ind. The next day as I took the cars at Goshen, I met my brother Gideon, and my brother-in-law David Kurtz. We changed cars at Chicago and took the Chicago, Rock Island and Pacific R. R. When we came to Newton, Kurtz left us to find his brother John, who lives in the corner of Marion County, Iowa. We arrived at Lincoln, Neb., on the 23rd., and passed over the new road to Milford, twenty miles distant. This was the first

of the passenger trains were run. We came to D. Stutzman's, two and a half miles from Milford and found them all well. We spent our time visiting and looking at the country until Tuesday the 28th, when we took the cars at Seward to return.

We enjoyed ourselves very much while there. At this time there are nearly ninety families of Amish brethren living in that settlement. They have a meeting-house where they hold meetings every two weeks. They have a very prosperous church there, with three ministers, namely, Bishop Joseph Schlagel, and Preachers Paul Hershberger and Joseph Gascho. We attended two meetings while there. They have, in my opinion, a very healthy country. The water is very good, and is found at a depth of from fifty to one hundred feet. They are well fixed to bore down to the water and they find it wherever they bore. A great many have windmills to pump the water, or good windlasses to draw it. The soil is rich; it is mixed with sand, and consequently is not so sticky as much of the western land. Timber is scarce; some raise their fuel in Summer, such as corn-cobs and corn stalks; and some burn wood. Some stone coal is used, which can be bought for from five dollars to five dollars and fifty cents per ton. Timber, when planted, grows very rapidly; hedge does well, and also grows very rapidly. The winters are mild, and not much feeding is required.

We returned to Newton, and on the 30th visited John Kurtz and found him sick in bed; he is almost a skeleton; probably his sickness is mostly trouble. He has a wife and four children, two girls and two boys. The family is in very poor circumstances, with hardly any food or clothing. His address is Vandalia, Jasper County, Iowa. Probably some of the friends wish to write to him. Here I again met his brother David. The next evening we were in Iowa City; the day after, Joseph P. Miller took us to his home, fifteen miles distant. On Sunday Nov. 2nd, he took us to Deer Creek Church at Christian Swartztruber's, where many persons were assembled; nine precious souls were baptized. We visited Noah Troyer, the "Sleeping Preacher," as he is called by some. His preaching is one of the wonders spoken of in the Scriptures. I had read his sermons and heard much concerning his preaching; I have now heard him ten evenings, and I think of the Queen of the South who came to hear the wisdom of Solomon, for the half had not been told me. On the 7th we went to Henry County, Iowa, where there was meeting on the Sabbath; it was well attended. On Monday we started back to Johnson Co. We saw many old friends and acquaintances that we had not seen for years. We were at three meetings which were well attended by attent-

ive hearers. May the Lord bless our labors that they may not have been in vain. We wish his blessings also upon the dear brethren and sisters for the kindness shown to us while with them.

On the 13th we took the cars at Iowa City, in company with Noah Troyer and wife, and Stephen Yoder and wife, and arrived safely at home on Friday the 14th, and found all well. I feel thankful to God for the many blessings bestowed upon me and my family while we were separated. May the Lord bless all godfearing people is the prayer of your humble servant.

JOSEPH YODER.

Bristol, Elkhart Co., Ind.

FROM KENT CO., MICHIGAN.

It might be somewhat interesting to the numerous readers of the *Herald* to hear occasionally from Michigan, especially those seeking homes. There is a small church here of about a dozen families, but we are without a minister or deacon. Fifteen miles east of us there is a church with two speakers and a deacon, from which place a speaker comes every two weeks; frequently, however, from stormy weather or bad roads, he cannot come, and then we are left without a minister.

Although the flock is small it should not be left to perish for want of a shepherd, therefore, we pray that some one of our ministering brethren would come and settle amongst us. The harvest truly is great, but the laborers are few. It is too often the ease with our ministering brethren, when traveling, to visit the large congregations which are well provided with speakers, both German and English, and the small congregations are left almost to perish. If they were to go and preach to small churches and search for the scattered sheep, they could do much good. They might gather in from the outside, and thus build up the church of God, more than by going to the large flocks. A minister, speaking both languages, to settle here, I believe could do much good in the Lord's vineyard.

Perhaps some may wish to know something of the country. There is an abundance of timber and water. The soil is very productive for any kind of grain; and for fruit we think it one of the best states in the Union. Wheat yields from fifteen to forty bushels to the acre, and the numerous railroads, and stations make it very convenient to market. Grand Rapids, in our county, is a flourishing city of about forty thousand inhabitants.

I deem it unnecessary to say more about the country. Any one wishing to locate should first come and see for himself. A great many are going to northern Michigan to seek homes. I have been there several times. The quality of the land is various. The Grand Rapids and Indiana

R. R., goes north to Petoskey, and it has a land grant on either side of the road. They offer their lands for from four to ten dollars per acre, and persons wanting low priced lands will find them there. When you go ask for a land seeker's ticket, and if five or more go at one time they can obtain reduced fare.

Thursday, December 4th, the brethren J. J. Weaver and Christian Plank from Indiana, stopped with us, on their way from the North. They speak very favorably of the country. In a few years that land will be nearly all sold. There are many in the older settled states who will never be able to obtain a farm of their own. Now, would it not be better for them to go north where they could soon have a home. Good chances are open for colonies yet, as I once before mentioned in the *Herald*. A good opportunity is open for our young people to remove thither with a prospect of building up a church in a new country.

One thing is worthy of notice, that in a new country the people stand more on an equality, and are more accommodating than in older places. Perhaps some think it too far north, where too much snow falls. It is true, there is considerable snow, but snow protects the wheat, and in the spring as soon as the snow is gone the ground can be plowed. The soil is mostly of a warm nature, and crops grow much faster than further south.

Any wanting information can write to W. O. Hughard, Land Commissioner, Grand Rapids, Mich., for English or German pamphlets. HENRY EYMAN.

A TRIP TO THE WEST.

(Concluded.)

Waynesboro, Va., Dec., 13th, 1879.

After returning from Kansas and Illinois, I visited the church in Allen County, Ohio, from where I wrote the report of the first part of my visit. There I met my youngest daughter, who had gone on a visit to Ohio sometime before I left home. I was much rejoiced in meeting her so far from home, after having been among strangers so long, but was glad to find her at such a good place, and so well cared for. She had just recovered from a spell of sickness. I found her with the dear old brother and sister John M. Brenneman and family, whom I sincerely thank for the kindness and love manifested to my daughter and myself. I hope the Lord will reward them richly for what they did for us. During our stay in Allen Co., we held three meetings all of which were well attended, and much interest was manifested. I hope the Lord will bless these meetings to the accomplishing of much good and to the glory of his name.

On Saturday morning my daughter and I bade farewell to our friends in Allen

Co., and arrived in Preble county in the evening at my brother-in-law, Samuel Goehenaer, and found them all well, where we spent two days with them. On Sunday evening I met a congregation in a Dunkard church, where I tried to admonish the people to serve the Lord. We came to brother and sister Beery in Fairfield Co., on the 19th, where I met a large congregation in the evening. This was an interesting meeting to myself and appeared so to nearly all present. We arrived safely at home on the evening of November 21st and found my dear family and neighbors all well. I was from home six weeks and three days; and feel thankful to God for so kindly protecting me on my journey. I hope the Lord will bless the feeble efforts put forth to preach his holy gospel; I ever feel my weakness, and put my trust in God, he must give the increase.

Since I arrived at home I received a letter from Kansas giving the sad news of the death of my dear sister Anna Carson, whom I had visited a few weeks before. She died on the 16th of November, aged 66 years and three days. I hope she is in a better world. Let us all prepare for the kingdom of heaven, that the Lord may receive us at last.

JACOB HILDEBRAND.

A TRIP TO FULTON CO., ILL.

Accompanied by Bro. J. Snyder, we left home on Friday morning Dec. 5th, and went to Ipava, Ill., where we were met by friend J. Boyer, who conveyed us to his home, where we spent the evening very pleasantly. The next day friend Boyer took us to Bro. J. Shenk's where we made a short visit, returning again in the evening in order to fill an appointment in a schoolhouse. We were glad to see the house filled with attentive hearers.

The next day, Sunday, we held another meeting at the same place, the house again being well filled, we were made to think that the Lord blessed our weak efforts, as we saw the tears flow down the cheeks of the attentive hearers. There are but a few members of our church in this vicinity, and are as sheep without a shepherd. They are very glad to be visited and have the word of God preached to them. We would ask our traveling ministers to make this a point to stop, as they will be gladly received, for by so doing, I feel assured that through the blessing of our kind and heavenly Father much good might be done. There appears to be a general desire to hear the word of God preached in its purity.

The next day we returned home and arrived there safely, feeling thankful to our heavenly Father for his kind protection, and also to our brethren and friends for their love manifested to us while with them.

EMMANUEL HARTMAN.

EARLY SETTLEMENT OF THE
MENNONITES IN AMERICA.

The following letter will explain itself. The letter referred to, as our readers will remember was published in the Dec. No. of the Herald, and was sent to us by one of our correspondents. We of course not knowing what the paper of Friend Pennypacker contained, gave it a place in our columns, which, as it now appears, reflects, unjustly upon him. We therefore gladly make the correction.

Philadelphia, Pa., Dec. 6th 1879.

Friend Funk: I see you have copied the letter of Francis Vincent, to the Public Ledger, of this city, in which he suggests that in my paper on Germantown, recently read before the Historical Society of Pa., I overlooked the settlement of Mennonites on the Delaware, under the leadership of Pieter Cornelius Plockhoy. I made no reply in the Ledger because people rarely expect accuracy in communications to daily journals on special subjects, and these journals do not seem to be the proper place for their discussion: but I do not want your readers, who are naturally more interested in, and more familiar with the topic than those of the Ledger, to think that my paper, which represents much investigation, was so imperfect. The facts given by Mr. Vincent have long been known, having been printed in Broadhead's History of New York, Hogard's Annals, and Vincent's History of Delaware. Mr. Vincent knew nothing about what was in my paper and when it is printed, as it soon will be, in the Penn Magazine of History and Biography, you will find that it not only contains those old facts rewritten for the Ledger, but that it throws much new light on the case of Plockhoy.

SAMUEL W. PENNYPACKER.

THE MARTYR'S MIRROR.

I see in the Nov. No. of the *Herald of Truth* that you wish to get the opinion of your readers with regard to the Martyr's Mirror, asking all who feel an interest in its publication to give their views as to whether it would be more desirable to have it published entire or in an abridged form.

I would greatly favor an abridged form, the smaller and cheaper it can be made and still answer the purpose, the better it will be. I think this is the opinion of the Virginia Conference and the church in Rockingham County, Va. I know this is the feeling of the Members in my own neighborhood. My reasons are these:

1. Many more persons among all classes will buy a small, cheap book, and in this way many will read it who are not

acquainted with the principles and history of the true Christian Church as it came down through her many persecutions. I feel satisfied in my mind that five will buy the small book where one will buy the large one, and that seven will read the small work through where one will read the large work entire. 2. The greater part of those who would have the patience to read the entire work are members who have their faith already established as regards the principles of the Mennonite Church, and are acquainted with its origin, and the suffering of its members in the times of the great persecution.

We want something that our children will read that will convince them of the long standing of the church, and the purity of its principles, and that those who adhered to them gave their life rather than renounce them; something that will show how faithfully they contended for God's word, and how mercifully they were compelled to give their life for the truth, and how cheerfully they sealed their faith with their blood.

SAMUEL SHANK.

Broadway, Va.

For the Herald of Truth.

TROYER—THE SLEEPING OR
TRANCE PREACHER.

It is remarkably interesting to hear Bro. Troyer speak while in a trance or in an unconscious state. He makes the word of God so forcible, and presses the truth so near to the heart, that it has a melting influence upon the strongest, and brings tears from the eyes of the stoutest.

I was present the last evening he was at his father's house in La Grange Co., Ind., while visiting him. It was Sunday evening; he conversed pleasantly with his friends, when presently his head began to droop and his friends advised him to lie down upon a lounge which they had prepared for him. He had scarcely reached it when he apparently fell into a sound sleep. After lying in this condition about thirty minutes he extended his open hand toward heaven and prayed. He then made an effort to rise; his wife and friends who accompany him came to his assistance. He took a kneeling posture and uttered another fervent prayer, thanking his heavenly Father for his protection through the day, and asked for his Spiritual presence to guide him. By the assistance of his friends he rose to his feet; they supported him a moment till he could stand alone. He began in the German language, and preached so impressively that many were brought to tears. He continued two hours, when he stopped a moment, and walked to another part of the room; his eyes again closed and he began to speak in the English language. There was such a power manifested in him that some of the persons standing

before him began to be afraid, and stepped back as though God was personally before them warning them to be baptized and united with His Church. Let all be prepared to stand before God, and not be afraid of the coming of the Lord.

We believe that God is speaking through this man to show mankind that there is a God to save souls. But why does he come in this way? Probably because the ministers have not sufficient power to persuade all persons to come to Christ. There are too many ministers who have too much pride in their hearts, who have not the true love of Jesus; consequently they cannot draw souls to themselves. Ministers, to be successful, must themselves come down to the feet of Jesus, put away all selfishness, and speak less of this or that mode, and more of the love of Jesus; then God will add his blessing and give the increase. I feel like praying that the Lord may send more such laborers into the vineyard.

JACOB RAMSEYER.

Ligonier, Ind.

For the Herald of Truth.

BE HUMBLE.

We must become as small in our own sight as a little child, for Christ says, "Whosoever shall not receive the kingdom of God as a little child he shall not enter therein." Mark 10: 15. How can one that is born of God esteem himself above his fellow man? In child-like simplicity all high-mindedness must be put away; and if a thought should arise in the heart of a disciple tempting him to consider himself greater in the kingdom of heaven than others, or cause him to aspire to high positions and peculiar privileges, he should quench such a thought as a fiery dart shot at his soul from the proud and haughty prince of darkness, with intent to bring him to ruin and to death by the same means (pride) by which he himself fell. If such aspirations and temptations are about to rise in our hearts we should look to the Lord for help to overcome them; our whole dependence should be in Him, for ourselves we can do nothing. While we see and hear so much of this self-righteousness and self-esteem in others that they call all except themselves false teachers, let us examine ourselves well to see if we are truly humble. If all manner of evil should be spoken against us falsely, let us rejoice and be exceeding glad. Let us live humbly, and watch and pray, for we know not how soon we shall be called to give an account for the deeds done in the body. The Savior died upon the cross for us, let us consider well how much, or whether we are doing anything for Him. Would we be willing to lay down our lives for Him?

MICHAEL KILMER.

Be thou always just, and fear not.

Miscellany.

And as we onward pass through time,
A light shall on our pathway shine;
And more, and more 'twill light our way,
Until 'tis lost in perfect day.

THE HEADS OF THE HOUSEHOLD.

Ah, can too much honor be paid, too much love be given to the mother? Her part it is, indeed, to bear. How patient was she with our wayward youth; over-indulgent, the sterner parent tells her; but within limits, the very faults of gentleness are beautiful. She bears the testy and rebellious moods: like the willow tree—

"If the rudest blasts assail her,
Patiently she droops awhile;
But when showers and breezes hail her,
Wears again her willing smile."

But the father must have acknowledgment, contrition—very rightly; only it is sweet to see how ready the mother is ever to give much, and to accept, thankfully to accept, little. Nevertheless, her influence is prodigious. She may seem to be pushed aside, for awhile, at times, but she is ever the one sought in time of trouble: the women that followed Jesus so closely won, surely, as their need, this likeness to him. She paves the way for dreaded revelations to the father, bearing also, too often the brunt of his vexations; and willing to bear it, that the storm may come broken and less severe upon the children. From the first she is pre-eminently unselfish. While the tired father frets at his night's rest broken, she will sit up for hours rocking the crying babe, and never for a moment losing patience. She is all compassion, all allowance, for its misdemeanors: and the inharmonious and ceaseless wail that brings wrath upon it from others, does but bid her press it closer to her warm maternal heart. Then the girls, although they cling to her, yet will take liberties, and give such answers, as they dare not bestow upon the father. And she bears with the rudeness and roughness of the boys, complaining indeed, that they "get beyond her;" still over their warm sympathizer in their manifold sorrows, joys, friendships, loves, enterprises, scrapes; ever their comforter in their hurts, and griefs, and disgraces.

How sternly ought the father to visit any disrespect to the mother! How strictly ought he to uphold her authority. With what respect ought he himself to treat her, before the quick eyed children! Is this enough attended to? or is not her dictum sometimes set aside with a pish or a pshaw? Is the boy never allowed to come to one parent for a reversal of the sentence of the other? Is the very idea of such a thing one of which the child would never dream? These questions are well to ask ourselves at times.—*Set.*

CIGARETTE SMOKING.

It is not uncommon in Cuba where cigarette smoking is the general way of using the weed—to have a native offer you a cigar when you tell him you have smoked enough already. He does not wish you to be sick or uncomfortable, and he gives you something mild—something that can hurt nobody. He does not offer you more cigarettes, but a cigar. The fact, shortly stated, is, that there is no way in which the effect of tobacco can be obtained so quickly and powerfully as by a cigarette; and the fact has its explanation in the habit of inhaling the smoke, which is the characteristic of cigarette smoking. To a confirmed cigarette smoker a cigarette is by no means the same as a cigar. It is something more powerful, different in effect, more seductive, and it acts instantaneously. The difference may, perhaps, be expressed in the following proportion. As the number of square inches of mucous membrane in the mouth is to the 130 square yards of membrane of the lungs, so is the effect of a whiff of smoke in the ordinary way to the effect of one inhaled. Such a proportion is not entirely accurate, but it serves to express the idea, and explain the difference in effect.

A man may have smoked the strongest cigars for years, and consider himself beyond the reach of any unpleasant effect. Let such an one take a strong cigarette, inhale deeply one whiff of the smoke, and in less time than it takes to write it he will be dizzy, sparks will flash before his eyes, he will stagger, and, perhaps, lean against something for support. What has happened? An instantaneous shock to the nervous system. A foreign body has been taken into the lungs, and by the nearest possible way it has come into contact with the blood on the other side of the delicate transparent lung tissue, and been carried to the heart. The membrane is formed for the passage of gases in respiration, and is the most delicate and sensitive in the body. Compared with it, the mucous membrane of the mouth bears the same relation that a heavy blanket might bear to a cobweb.

And now as to some of the growing evils of the habit. Physicians are accustomed to recognize a certain form of heart trouble under the name of tobacco heart. A man may have such an organ before he suffers in any other way, and when he gets it he thinks he is going to die. For the first time in his life he becomes conscious that he has a heart, and an exceedingly unpleasant form of self-consciousness it is. It beats when he goes up stairs as it never did before. He is sitting up late and somebody knocks at his door, or a messenger comes to him with an unexpected telegram, and an entirely new sensation comes over him, as though his very life's blood had suddenly stopped

flowing. He masters himself in a moment, and by and by he wonders what could have startled him so at such a simple thing, and is inclined to be ashamed of himself for having been afraid. "It was nothing," he says to himself, and, indeed, it was not very much—only his heart suddenly failed him, not only in a mental but physical sense.

It ought to have gone on quietly with its seventy or eighty pulsations a minute, but it didn't. It stopped for the fraction of a minute, and then picked itself up again, gave one or two spasmodic throbs, and after a while settled down to its work. If it had stopped a little longer he would have fainted. If it had not picked itself up again he would have died; but it always does.

What does this mean? In a smoker, simply that his nervous system is showing the effects of tobacco, and showing them in the organ which is, perhaps, the quickest to manifest any nervous disturbance—the heart. Fortunate is he who regards nature's warning and stops at this point; for this first fluttering of the heart is a valuable sign to one who understands its significance, and if it is disregarded worse is to follow.

There is another train of symptoms, which may come either before or after this functional heart trouble, from the same cause. A man who used to do his day's work merrily, whose body answered to every call of his ambitious spirit, whether for work or play, begins to feel that he is not the same, and to wonder why he cannot do as he once did. He never used to know what it was to be tired, except at night after a hard day's work, and then he went to bed and slept eight solid hours without a dream. Now he is tired in the morning, no matter how much he has slept; and no matter how tired he may be when he goes to bed, he does not sleep. His work is an effort and a drag. It requires a man who lives by his brain to appreciate this, and fully understand what it means. A day laborer does not know. His nervous system is of a healthy, solid type, and is not easily deranged. But the professional man, the man who uses his wits and lives by them, either in a profession which is his business, or in a business which is not professional—the clergyman who sits down to his sermon and cannot, simply and absolutely *cannot*, write; the literary man, who would gladly give all he has if he could sit down to his work with his old *vim* and spirit; they appreciate it fully. These are the men who feel the lack of that most delicate and most complex of all the results of a perfectly harmonious working of all the vital phenomena—nerve force—most seriously. Without it they are shorn of their power; with it they are the brain and nerve of the social system. Theirs it is to plan, for others to execute; to lead, for others to follow.

When we enter a foul air from the street we feel the effect and know the cause. But when we shut up a room, and sit in it till the air becomes close, we gradually grow stupid and nervous and uncomfortable; our head begins to ache; but still we struggle on with our work, till finally it grows unendurable, and at last it strikes us that the windows are all closed, the thermometer at eighty, and the air heavy and poisonous. We step out, get the fresh breeze, and are ourselves again. Most people are educated up to the point of knowing good air from bad, very few to the knowing of the influence of tobacco when shown in the same way. —*Christian Advocate.*

PALESTINE.

Below we copy an extract from one of J. W. McGarvey's letter from Palestine published in *The Brethren at Work*.

Our route took us back through the valley of Nablus, and we resolved that while passing between the two mountains of Ebal and Gerizim, in the still morning air, we would try the experiment of reading the blessings and curses. It will be remembered by the reader, that in compliance with the directions given before the death of Moses, Joshua assembled all of the people on these two mountains, stationing six tribes on one, and six opposite to them on the other, and that he stood between and read to them all the blessings and curses of the law. See Deut. 27: 28; and Joshua 8: 30-35. It has been urged by some skeptics that it was impossible for Joshua to read so as to be heard by six thousand persons. It is a sufficient answer to show, that while Joshua read, the Levites were directed to repeat the words "with a loud voice" (Deut. 27:14) and that it was an easy matter to station them at such points, that their repetitions, like officers along the line of a marching army would carry the words to the utmost limits of the multitude. But it was interesting to discover, that the spot chosen by God for this reading is a vast natural amphitheater, in which the human voice can be heard to a surprising distance. About half way between Nablus and the mouth of the valley in which it stands, there is a deep semi-circular recess in the face of Mt. Ebal, and a corresponding one precisely opposite to it on Mt. Gerizim. No man with his eyes open can ride along the valley without being struck with this singular formation. As soon as I saw it I recognized it as the place of Joshua's reading. It has been asserted repeatedly by travelers, that although two men stationed on the opposite slopes of these two mountains are a mile apart, they can read so as to be heard by each other. We preferred to try the experiment in stricter accordance with Joshua's example; so I took a position, Bible in

hand, in the middle of the valley, while Bro. Taylor and Frank, to represent six tribes, climbed half way up the slope of Mt. Gerizim; and Bro. Earl, to represent the other six tribes, took a similar position on Mt. Ebal. I read, and they were to pronounce the amen after each curse or blessing. Bro. Taylor heard me distinctly, and I could hear his response. But Bro. Earl, though he could hear my voice, could not distinguish the words. This was owing to the fact that some terrace walls on the side of the mountain prevented him from ascending high enough. The trees between me and him interrupted the passage of the sound. The experiment makes it perfectly obvious that if Joshua had a strong voice, which I have not, he could have been heard by his audience without the assistance of the Levites. As to the space included in the two amphitheaters, I think it would accommodate the six hundred thousand men, though of this I cannot be certain. If more space was required, the aid of the Levites was indispensable.

PLEASURE SEEKING.

Pleasure seekers are dreary mortals. They are worn without work. They have lost their strength and got nothing in return. One reason of this seems to lie in the fact that pleasure is not something that exists of itself, and can exist apart from other things. It is generally overlooked, that thought can be without pleasure, and so can effort of any kind; physical or moral; but there can be no pleasure without thought or exertion that does not aim at pleasures or without the exercise of the moral powers. In this forgetfulness, people get up pleasure, and go seeking enjoyment by itself, by carriage, by boat, by rail; in crowds, in solitude, in cities in woods, there they go. They go on holidays, or holy days. They go out in crowds on Sundays to some 'grove' where thousands of other people congregate. They drag themselves, and toil and dig for pleasure as for hidden gold. They do not find it. Their search is a "vacation of spirit." In the sense in which Solomon used the phrase, a heating of the wind.—*Charles F. Deems.*

WAR.—How true it is that war is the extremity of evil and that a resort to the arbitrament of the sword to settle national disputes is both extremely impolitic and highly unchristian. Truisms like these must more and more permeate and leaven the public mind in proportion as the Gospel of the kingdom of Christ is allowed full place in the hearts and consciences of men. How long nation will be permitted to lift up sword against nation, or to go on learning to war and fight, is only known to the Great Arbitrator, whose beloved incarnate Son is declared to be the

Prince of Peace; and of the increase of whose government and peace there shall be no end.

That man should fight and destroy his fellow-man, though permitted under a less perfect dispensation, yet *then* but at the express command and going forth of the Eternal, is one of those outrageous horrors which belong now to these new covenant days; when instead of retaliation for injuries, love is to be the Christian's badge and armor; because as Christ our Lawgiver has said, "Vengeance is mine, I will repay, saith the Lord."

Oh! how fiend-like is the strife and madness upon the field of battle! How wickedness reigns! How cursing and bitterness, malice and death, cry aloud and prevail!

"To rush into a fixed eternal state, Out of the very flames of rage and hate, Or send another shivering to the bar, With all the guilt of such unnatural war, Whatever use may urge, or honor plead, On reason's verdict is a madman's deed."

When will the benign principles of the Gospel of Jesus be suffered to leaven all hearts, so that instead of this blasting scourge of war being resorted to, nations no less than individuals, the whole like its parts, shall have recourse to the more civilized, as well as more expeditious and righteous course of submitting to pacific arbitration the grievance, whatever it be, and thus now and forever banish a scene so calculated to glut not only the carrion-loving birds of the air with mangled human flesh, but Satan and his angels with fields of horrid wickedness and death's eternal reign.—*Episcopal Recorder.*

SURGEON says he has often thought, when hearing certain preachers of a high order, speaking to the young, that they must have understood the Lord to say, "Feed my camelpards" instead of "Feed my lambs," for nothing but giraffes could reach any spiritual food from the lofty rack on which they place it.

GOOD OR BAD READING.—Boys and girls will read, and that parent is wise who himself provides for his boys' reading good books and papers. The question is just this: Shall my boy read good or bad literature? He will read.

Married.

Nov. 25th, 1879, by Joseph Yoder of Mich., AARON SCHROCK and MAGDALENA TROYER, both of Elkhart Co., Ind.

Nov. 27th, by Bish. J. A. BETTLER, at the residence of the bride's parents in Olive Township, Elkhart Co., Ind., Bro. HENRY G. FISHER, of Canada, and Sister MARY A. LECHLITNER. Nov. 27th, at the residence of the bride, DAVID F. BOGOTI, and BARBARA C. STEINER, both of Wayne Co., Ohio.

Dec. 2nd, EMANUEL WENGER and MARY ANN TSCHEWITZ, both of Wayne Co., Ohio.

Died.

Oct. 22nd, in Wayne Co., Ohio, of the infirmities of age, the aged father, and bishop in the Amish Church, CHRISTIAN SCHWARTZ; at the advanced age of 91 years and 20 days. He was born in Alsace, France, Oct. 2nd, 1788; he emigrated to America in 1833, and settled in Wayne County. Funeral services were conducted by J. K. Yoder from 1 Peter 1: 22—25.

Nov. 9th, in Upper Providence, Montgomery Co., Pa., MARY L. wife of ABRAHAM H. HULLMAN, aged 86 years, 10 months and 3 days. Buried on the 13th, at the Upper Providence Graveyard, followed by many sorrowing relatives and friends. Services by Jacob and John Hunsberger and Jacob Loucks. She was noted for her early piety and exemplary conduct as a Christian. Her death has caused a vacancy keenly felt by the bereaved husband, parents, sister and brother, as well as many sympathizing friends. "She passed away with the Autumn's leaf, A sister, wife and mother dear; Beyond expression is our grief, Yet hope is smiling, whisp'ring near. No doubt, no fear, if faith's aright, Love's pious gently lover o'er, To bear the soul to endless light, Where death and sorrow come no more."

Nov. 14th, in Woolwich Twp., Waterloo Co., Canada, of typhoid fever, LEAH, daughter of Bishop Abraham and Elisabeth MARTIN, aged 11 years, 3 months and 3 days. Buried the 16th, in Martin's Graveyard.

Nov. 20th, in Waterloo Co., Canada, of typhoid fever and dropsy Bro. JOHN MARTIN, aged 72 years and 11 months. Interred in Martin's grave-yard on the 22nd, in the presence of many relatives and acquaintances. He was grandfather of the above named Leah, and also of the following one:

Nov. 23rd, of the same place, of same fever, Bro. JOHN, son of Moses and Maria MARTIN, aged 21 years and 6 months. Buried the 25th in the West Woolwich Burying-ground.

Nov. 23rd, in the same place, of long continued suffering, Bro. CHRISTIAN HOBBS, aged 76 years, 3 months and 19 days. Interred in Martin's Grave-yard the 26th.

Nov. 24th, in Wilmet Twp., of the infirmities of age and dropsy, Widow ELIZABETH GRODY, at the great age of 90 years, 6 months and 6 days. Buried in Shantz' burying-ground the 27th.

Nov. 27th, in Blenheim Twp., Ontario, Bro. JACOB STRAUSSER, aged 66 years and 10 months. Buried in Blenheim Burying-ground the 30th.

Nov. 19th, in Davis Co., Iowa, JOHN, son of Christian WIMMER, aged 7 years, 2 months and 8 days. This is the fourth death in this family in five weeks.

Nov. 22nd, in Gordonville, Lancaster Co., Pa., SARAH KAUFMAN, aged 78 years, 10 months and 7 days, widow of the late Samuel Kaufman who died on the 15th of September, 1879. Funeral services were held by Moses Hertzler and John Stulzins, from John 11: 25, 26. During the last few years of her life she had much to suffer, being afflicted with a severe cough and weakness in the chest, and finally dropsy. She was able to depart and be with Christ. Since her husband died two months ago, she often wished to be with him. She said if it were not for the good books she had, she should have felt very lonesome, she spent much of her time in reading and prayer. She desired others also to read to, and pray for her. She admonished her children and her grand-children to continue in

prayer in all earnestness, and desired the following hymn to be sung at her funeral:

"Durch viele grosse Plagen, Hat mich der Herr getragen, Von meiner Jugend auf."

She was a sister in the Amish Church for nearly 60 years and was never absent from the services when she was able to attend. She was beloved by all and we trust has obtained the crown of life.

Dec. 1st, near Dayton, Rockingham Co., Va., verily suddenly, Bro. THOMAS LOKEY, aged 75 years, 6 months and 26 days. He went to bed on the evening previous to his death with the expectation of going to mill in the morning. As he did not rise as soon as expected, one of the family entered his room, and found him dying and already unable to speak. He was a consistent member of the Mennonite Church for a number of years. Services by Gabriel D. Heatwole and Rev. — Barb.

Dec. 6th, in Elkhart County, Ind., of palsy, Bro. JOHN BRESNAHAN, aged 83 years, 1 month and 16 days. Bro. Brenneman had been suffering in bodily afflictions, in different forms for a number of years, and during the past Summer had several attacks of the disease which ended his life. The last attack came upon him about noon on Thursday preceding his death. He immediately became unconscious and on Saturday morning died, relieved him of his suffering. Some time previous to his death when the writer conversed with him he appeared fully resigned to the will of God, and we trust he has gone to meet the redeemed of the Lord, where all pain and suffering are at an end. He leaves a wife and three children to mourn their loss, but they have reason to believe that their loss is his eternal gain. He was buried on Sunday afternoon, followed to the grave by a very large concourse of relatives and friends. Services by J. F. Funk and Henry Schaum, from 1 Peter 1: 3—6. Peace to his ashes.

Dec. 1st, near Napoleon, Elkhart Co., Ind., Sister MAGDALENA SPANGLER, wife of Henry SPANGLER, aged 66 years. She was a faithful sister in the Lord. A husband and six children are left to mourn her death. She was sick only two days. Funeral services by Jonathan Smucker.

Dec. 3rd, in Wayne Co., Ohio, of dropsy and nerve disease, Bro. JOHN SCHWARTZ, at the age of 72 years, 3 months and 15 days. Buried the 5th, in the presence of a great concourse of friends, in the Sonnenberg Burying-ground. Words of comfort were delivered by Bishop Chr. Sprunger of Berne, Ind., and John Moser, of Bluffton, Ohio, from 2 Cor. 5: 1—7. He leaves a bereaved wife and a number of children, to mourn their loss.

Dec. 10th, in Clinton Twp., Elkhart Co., Ind., of old age SARAH D. STUTZMAN, widow of Daniel Stutzman, who died in Fairfield Co., Ohio, about 32 years ago; her age was 84 years, 5 months, and 21 days. She was a consistent member of the Amish Church about sixty-five years, beloved by all who knew her. She has long had a desire to depart and be with Christ. She has four children living, who were all present when she died. Funeral services by Benjamin Shrock. She was a constant reader of the "Herald of Truth," and it was a great consolation to her, especially in her later years.

Sept. 27th, in Putnam Co., Ohio, ELMETA, daughter of Bro. Christian and Sister Barbara BAKER, aged 1 year, 6 months, and 3 days. Buried on the 28th. Services by G. Brenneman.

Dec. 10, in Allen Co., Ohio, SUSANNA, daughter and only child of Bro. Martin and Sister Catharine Shank, aged 1 year, 4 months and 21 days. Services by G. Brenneman and F. Hunsicker.

Nov. 16th, near Parsons, Latette Co., Kansas, ANNA CARSON, aged 66 years and 3 days. She was a Sister to Pre. Jacob Hildebrand, of

Virginia. She was fully resigned to the will of God, and ready to depart if it was his will.

Aug. 17th, near Plattville, Ont., Pre. JACOB BRETZ, at the age of 79 years, 7 months and 6 days. He frequently manifested a desire to depart this life and be with the Lord, which is far better. On the morning of his death he prayed very soon, if it was the divine will a d before 11 o'clock his spirit was gone, and the family left to mourn their loss; but their loss is his eternal gain. He was in the minority forty years. He was buried on the 20th. Funeral services by George Smith and — Fisher, from the latter part of the seventh chapter of Revelations.

Dec. 14th, in Tazewell Co., Ill., Sister ANNA, wife of Chr. ZENK, in her 23rd year. She was a faithful member of the Amish Mennonite Church. Buried the 16th, when words of comfort and admonition were spoken to a large concourse of relatives and friends who met in for the last tribute of respect. Services by Joseph Springer, Chr. Naffziger and Noah Augspurger.

Letters Received.

WITHOUT MONEY.

Joseph Metzler, Isaac Martin, Elean Huber, Jacob Woolner, J. Shenk, John Hege, Peter Gerny, L. J. Heatwole, J. S. Amstutz, John Harms, Lewis F. Hempterly, Isaac H. Meyer, Peter Walentin, H. Eymann, David Hamilton, Abraham Heiber, Joseph Deltwiler, C. H. Hochstetler, M. Kilinger, C. P. Steiner, B. D. Harschberger, Zion's Pilgrim, Henry Goetz, J. D. Henschy, Samuel Coffman, Jno. P. King, Jacob Ramseyer, John Berkey.

WITH MONEY.

A—D B Allen, Jacob Amstutz, J. S. Amstutz, A. D. Amstutz, C. K. Augspurger, Charles Altmayr, F. Byers, John K. Augspurger, Peter Aeschleman, John U. Amstutz, J. C. Amstutz, C. Amstutz, Jonas Amstutz.

B—Anna Bair, Ephraim H. Blauch, A. L. W. Bowers, Barbara Beley, Hannah Brand, F. N. Byers, M. C. Bucher, Chr. Baumgartner, David Blough, John Bueller, David Bergze, John Blosser, D. Brenneman, C. D. Brenneman, Moses Brenneman, Ezra Tucher, Menno Bechtel, Jacob B. Baker, Moses Bare, Chr. Berger, Joseph Brubaker, Jacob Brand, Chr. Brenneman, Harry Brenneman, Heinrich Bauman, John Bucher, John Baumgartner, John A. Brown, John Buzzard, Abm. Breyer, Michael Bookwalter, John K. Brubaker, Blauch & Stutzman, A. J. Bueller, Jacob B. Bechtel, Jacob Blosser, Jacob Bowman, John Berkey, David D. Baumgartner, William Bechtel, Jacob Binder, Jacob Boorse, John Beitzky, Menno Bechtel, Solomon K. Beiler, William P. Bower, John Brown Jr., Henry Beyer, Noah Byler, Michael Billile, Hans Brez, John E. Brubaker, Justus B. Bare, John Barnhart, John Berkey, Jacob Basinger, G. Brenneman, Adam Baer, Joseph B. Bechtel, Jonas Buckwalter, John Brunk, A. B. Burkholder, Geo. Bruck, Wm. Berry, D. H. Burkholder, M. W. Brunk, Samuel Brunk, Gabriel Bar, John B. Bechtel, Hanna Brand, Susan Boyer, Elizabeth Doese, Elizabeth Baier, Lena Bechtel, J. H. Bernatger, John C. Borntrager, Geo. Henry John Bickler.

C—Carson & Son, J. M. Culbertson, Jesse Clemens, A. B. Clemmer, Henry Croust, A. Connan, Isaac B. Cullar, Jacob Cutner, Solomon Culp, M. A. Cordrey, Leanna Carpenter, Dr. T. W. Chutech, Henry B. Casel.

D—David Diller, Henry Diller, H. K. Denlinger, Emil Denlinger, Abraham Deltwiler, Adam Diller, John G. Deltwiler, Tobias Denlinger, Heinrich Dalke, Wilhelm Dyck, H. K. Denlinger, Mary Deardoff, Peter Defolter, Mrs. Kate Dill, Mrs. Jacob C. Driver.

E—Daniel Erb, Karl Ehrlich, Christian Egly, Samuel Eash, John M. Eash, H. Ebersole, G. S. Eberly, Barbara Eyer, Jacob Eash, Jacob S. Erb, Henry R. Ebersole, Joseph Egli, Christian Egli, Jacob Egli, Heinrich Ehrlich, M. Eicher, Henry Ellabarger, E. W. Eby, H. Ebersole, J. Esbenhede.

F—David W. Forry, Jacob K. Fisher, Rebecca T. Funk, Lydia Fast, John East, Nathan Fretz, Abraham Flaming, Henry Fisher, Paul Freed, Anthony Freed, C. B. Fisher, Geo. W. Fry, Magdalena Fretz, Frank Feibel, Samuel Ferguson, Hannah Freed, Jacob Funk, Daniel Freed, And. Freed.

G—Christian Gingrich, Joseph S. Gotwals, Solomon S. Graybill, Levi Gingrich, David Gasbo, John A. Giebler, Siewert Geitz, William Gaell, Samuel J. Grove, Tobias Gerder, E. S. Gardner, David Grosse, Christian Gerber, Elias Gmazy, H. Garber, C. E. Goshert, Joseph Gerber, Henry Garber, Jonas Gingrich, Sebastian Gerig, James U. Garlinger, Pre. John Gasho, Eliza Greaser, Joseph Gerig, John B. Geringer, Jacob H. Grater, Christian Good, Henry Gerber (Blies).

H—David Hirschy, A. A. Holdeman, Magdalena Hibschan, David Hershey Wm Hofstetter, Leonard Hoover, Wm. Holdeman, Benj. F. Hamilton, David Hilty per C. P. Steiner, A. Hershey, Peter Hailer, R. J. Heatwole, Abm. Hendrich, D. S. Holdeman, John Hayerly, Susie A. Hesser, Dr. F. Herberg & Son, J. H. Hochstetler, J. B. Hartzler, B. L. Hershey, Jacob Hershey Daniel Hoover, Abm. D. Herr, John D. Hooley Mattie Hostetter, Emmanuel Hartman, Benj. Hoover, J. W. Harshberger, Elias Hertzler, Joseph M. Herman, D. J. Hochstetler, Joseph Heiser, A. Hauenstein, Katie Horst, N. Hofstetter, Adam Hersherberger, Abm. Huber, C. S. Hershey, John B. Harnish, Peter Hess, Wm. Hershberger, P. S. Harman, Joseph Heatwole, A. D. Heatwole, J. F. Heatwole, J. H. Holdeman, Jonathan Hershberger, Jacob Hertzler, Elias Hostetler, Anna Horst, W. Holdeman, Anna Horning, H. L. Hoffman, Amos Hoover, J. S. Harshberger.

J—Thomas Jones, A. B. Jantzin, David Johnson, Peter Jantzen, D. J. Johns, John Jausi.

K—Daniel G. King, Ephraim Kratz, D. W. Kilmner, Noah Keim, Peter Kraybill, Sarah Kohl, Jonathan Kolb, Daniel King, S. Kaufman, J. W. Kohler, Wm. D. Kindig, Joseph Knob, John H. Kaufman, J. M. Kaufman, John Koo, Anna Kurtz, A. L. Kulp, Christian Keim no P. O., Peter Kinsinger, C. King, Jonas Kratz, E. W. King, Joshua Kaufman, D. S. Kulp, Benjamin Kaufman, Michael Klauer, Christian C. King, Christian Kaufman, Isaac Kreider, Louis Kolb, Lewis Kulp, Lizzie Kulp, Pre. John Knazy, Abm. Klansen, Andrew Kreider, Abm. Kurtz, Martin Keagy, A. King, Catharine Kornhaus, S. B. Keenan, Christian Keim, Jonathan Kaufman, Isaac Kaufman, John G. Kaiser, Levi King.

L—Jacob Lapp, J. Lee, Christian Landis, Jr. Christian Lantz, John C. Lehman, John K. Livingston, David Lefeaver, John Latschaw, A. Laguiblich, John Lechty, Elias Latschaw, Jacob Loucks, E. B. Lugublich, Joseph B. Lichter, Elias A. Long, Christian Luer, Amos Lands, Samuel Lefever, Benj. Leaman, A. C. Lantz, David H. Landis, J. A. Landis, Peter Lechty, Fred Landis.

M—Chr. Miller, John W. Meyer, Noah Mast, Melchor Mellinger by Jacob Snelzer, Daniel D. Miller, Jacob Moser, M. S. Miller, Franklin Mourer, Rudolph Miller, A. Mast, Jr. Hattie M. Muns, Daniel B. Meyer, H. E. Miller, L. J. Miller, John Mueller, John Meyer, Samuel D. M. Iler, J. A. Martin, G. C. Mohler, Simon E. Mast, David Martin, Levi Martin, Abm. Myers, Rudolph Miller, Moses Martin, Solomon Miller, Amos Mast, Chr. Musselman, John J. Miller, D. J. Miller, Jos. Martin, John Mussler, Sarah Miller, Adam Martin, Tobias Miller, Lydia S. Miller, John W. Martin, Reuben Martin, M. G. Miller, Joseph Metzler, Henry B. Meyer, Jacob Martin, Jos. Musselman, A. W. Martin, Pre. D. S. Miller, Samuel Mast.

N—Jacob Nold, Peter Nafzinger, John C. Nafzinger, Henry Naise, Christian Naffziger, J. B. Neuhauer, E. D. Nissley, Abraham Neff, Samuel Nuenemarker, Martin Neuswanger, Henry Neis, Chr. Nusbaum, Daniel Neuschwander, E. D. Nissley, Peter Nissley, Christian Naffziger, Abraham Neufeld, Mrs. Mary Neff.

O—E. S. Overholt, Elizabeth Oswald, O. P. Oswald, Lydia Oswald, Abraham Overholt, Daniel Ohrendorf Albert Oswald, Emanuel D. Owsen, P. Veronica Paanebeck, J. H. Patton, Abm. Plank, Sr. Abraham Penner (2), Heinrich Pauls, Charles Peters.

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THE LORD THINKETH ON ME.

Psalm 40: 17.

Thou thinkest on me, Lord?
 'Tis hard to comprehend,
 How in Thy majesty and power,
 Thou dost to me attend.

Thou thinkest on me, Lord?
 But a low worm of earth;
 Dost even count my very hair,
 Things of such trifling worth.

Thou thinkest on me, Lord.
 When earthly friends forget,
 And leave me with a wounded heart,
 Thou thinkest on me yet.

Thou thinkest on me, Lord,
 What tender thoughts are thine,
 Anticipating every need,
 With gifts of grace divine.

Thou thinkest on me, Lord,
 Thoughts far above my ken;
 Oft fail I to remember Thee—
 Thou thinkest on me then.

Thou thinkest on me, Lord.
 Ah! sweet assurance thine:
 It cheers me in the darkest hours,
 And fills my soul with bliss.

For the Herald of Truth.

WHAT IS GOD?

1. "God is a Spirit." John 4: 24. The word says, "The Spirit of God moved upon the face of the waters." Gen. 1: 2. Christ says, "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." John 4: 24.

2. God is Eternal. "From Everlasting to Everlasting." Psa. 90: 2. "His years shall have no end." Psa. 36: 9. He says, "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22: 13.

3. "God is Wonderful." Isa. 9: 6. "We can not find him out." Job 33: 23. In every department of the incomprehensible Universe, God is wonderful. "No man hath seen God at any time. John 1: 18. Yet, God is seen in everything."

4. "God is Life." John 1: 4. Without God there is no life; he is the author of every living, created thing. God can never die.

5. "God is light, and in him is no darkness at all." 1 John 1: 5. He "Lighteth every man that cometh into the

world." John 3: 9. Where God is not, there is darkness. Without God there is no light.

6. "God is Love, and he that dwelleth in love dwelleth in God, and God in him." 1 John 4: 16. God loveth to the uttermost; "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

7. God is peace. He is "The Prince of Peace." Isa. 9: 6. When we have God, we have peace. God even makes peace with the soul. Heaven is peace, and love, and light; and Heaven is God.

The words Spirit, Eternal, Wonderful, Life, Light, Love, and Peace, are merely used to illustrate the nature of the real and highly exalted name—GOD.

We say, God is wonderful; in his existence, in his creation, in his divinity, in his redemption, and in all his ways God is wonderful. How wonderful according to his spiritual nature! "God is a spirit," "The Father of spirits," Heb. 12: 9; he "maketh his angels spirits."

Heb. 1: 7. The life of man also is the Spirit of God, "For in him we live, and we are also his offspring." Acts 17: 28. Job says, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job 32: 8. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2: 7.

God is life. Jesus says, The Father hath life in himself." John 5: 26. He is "the fountain of life." Psa. 36: 9. He says, "I kill and I make alive, I wound and I heal, neither is there any that can deliver out of my hands; for I lift up my hand to heaven and say, I live forever." Deut. 32: 40. Since God is the fountain of life there can be no other source from which it may come. But what is life? We say, "God is a spirit," and the spirit of God is the substance of life.

We are not able to discern the power of God, but we may behold a part of the arrangements of his mysterious creation. We can realize that life is power—power to act, to will, and to do. What an incomprehensible power is light? We are able to fix our eyes upon an object and examine it, but how that power is wrought within us, we are not able to comprehend. Man is not the origin of life, for he is unable to bestow it upon any object, it must have an originator, and that originator we call God, and that God is life. It is life to see.

What a valuable constituent of life is hearing? the power of hearing is life. Without life we may not feel, taste, nor smell; therefore, without God we are dead; but what is death?

In the first place "sin is death." Gen. 2: 17. God says through the apostle, "The soul that sinneth, it shall die." Ezek. 18: 20. Sin may not abide with God, and to be banished from God is death, and death is darkness forever. To be sinful, therefore, is spiritual death. "For the wages of sin is death." Rom. 6: 23. The natural mind will carelessly look over the earth and observe dead objects at every look; but let us reflect upon those objects. When we behold the breath of life in a creature, we are convinced that it is not dead. When we look upon an herb or tree, we are almost ready to say It is not alive, because it does not breathe; but when we consider how plants get fresh and green, and grow, and develop what was lying dormant in the seed we must admit that there is a species of life there, which causes their leaves to unfold.

The seed that has been lying dead for years, if properly placed into the earth, will spring forth and develop its flowers and fruit; there we behold life. The transparent wind and water will not stay; the wind will sweep over the land, and can not be stopped; water falls from the clouds and rolls down the channels in mighty torrents, and when heated, will fly away in vapor. Wind and water are constituents of our lives, and may be said to live.

Fire will burn and consume with great violence. Lightning will flash, and thunders roll. Beds of rock increase by each successive year, and we say, they must contain some kind of life. That life is God.

We say the decaying trunk of a tree, or the carcass of any kind of creature is dead, while, at the same time, they are decaying and falling back to earth from

whence they came. We are taught that "the world passeth away." 1 John 2:17. "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10. If rocks and trees are alive, and the body is formed of the same material, how should we believe our bodies are dead when the spirit leaves them? Nay, they are only sleeping, and shall arise in the morning of the resurrection, and shall live; and this life is God.

God is wonderful in his creation. "Behold, the heavens and the heaven of heavens is the Lord's thy God, the earth also with all that therein is." Deut. 10:14. How small in size is a single creature, when compared with the earth, and this great earth is but a spark of the massive creation. The earth must seem but a small thing when we compare it with the many stars, which are separately much larger than the earth, with the stupendous Sun which would itself make more than one million balls each the size of this earth, and the ninety-five millions of miles of transparent space between us and that distant sun. And then the unknown distances beyond all this unbounded space teaches our small perception that the earth is but an atom of God's vast creation; and in all this creation God is Omnipresent, "for the earth is the Lord's, and the fullness thereof." 1 Cor. 10:26.

God is Eternal. "From everlasting to everlasting." Psal. 90:2. When we think of the size of the Earth, and the area of the land upon its surface, we conceive a mighty building in every part of which God dwells, as well as in all the space in the solar system, and in all the imaginable space beyond the planets. He is Omnipresent, and forever an eternal God; he "hath stretched out the heavens by his discretion." Jer. 10:12. Men are able to fix their thoughts upon one thing only at the same time, but God is active at the same time in all the ends of his creation.

When we carelessly behold the past and future, we are ready to say the beginning of eternity is past and the end of it is in the future, but when we take a retrospective view, we find no beginning of eternity and in considering the future we find no end. There is no time with eternity; it is now as long as it was five thousand years ago. In all the unknown eternity, God is an eternal God. He does not know of coming into existence, neither shall he know his end.

Some persons have no God but nature. They call this mysterious creation, so to speak, a work of chance or a natural creation. They say that nature calls the numerous varieties of herbs, trees, and creatures into existence, that nature causes the clouds to come and go, the lightnings to flash, winds to change their course and power, and rains to fall at the right time; that it creates visible life in man and

beast and takes it from them again; that it guides the Sun, Moon, and stars, and causes them to hold their position in space, all in their proper places. A wonderful nature, indeed, would that be that has power to give instinct or reason to every living creature, and sets man superior to all others, with the gift of speech and ability to invent marvelous things, that gives him a conscience, which causes him to feel condemned or free, that gives him power to choose to live a moral or a wicked life, and that is able to create, station, guide, and support such a marvelous arrangement as the solar system. But something perplexing seems to encumber the mind upon this subject. What virtue can there be in nature that would give to the eyes the power of seeing, to the ears the power of hearing, so on to arrange perfectly all the senses within the human system. Or, in other words, Whereby has nature power to create life? God is life; the whole of God's creation is life, all things that He has created have life, and he has created no dead thing.

We are taught that God made the heavens and earth, and the sea, and all things which are therein." Acts 14:15. "For by him were all things created that are in heaven and that are in earth, visible and invisible." Col. 1:16. The sun, moon, and stars, are part of God's creation—in (Gen. 1:16.) He has placed them in the firmament, and consequently, they belong to this nature. All the space between this earth and the planets, and all the boundless openings beyond them, belong to this same existence and in all this unlimited space God is omnipresent. It would be an easy matter with God to create a world like ours in his own province, and by his own power, but man is unable to create anything, he can only shape matter.

We have stated that "no man hath seen God." 1 John 1:12, yet, God is seen in everything. "God is a spirit," and spirit is life, and life is God. He has created every living visible and invisible thing in his own wisdom. Jer. 10:12. We see him in everything; we may behold him in a blade of grass, or in the host of stars; they are parts of God. Moses saw him in the flaming bush. Ex. 3. He was afraid to look upon God. Israel saw him in a pillar of fire and a pillar of cloud. Ex. 13:21.

The Lord permitted Moses to see his back parts; there shall no man see his face and live. Ex. 33:23. The Lord came down in sight of all the people on Mount Sinai, and appeared in lightnings, thunders, and clouds. Ex. 19:11. Job beheld him in the whirlwind, Job 38:1; he says, "But now my eye seeth thee." 42:5. Saul of Tarsus saw him in a light from heaven above the brightness of the sun, shining round about him, and heard the voice saying, "I have appeared unto thee." Acts 26:13-16.

Elkhart, Ind. M. M. WALTER.

For the Herald of Truth.

THE DIVINITY THAT STIRS WITHIN US.

It is said that the human mind is the highest element of earth; that it is at all times susceptible of receiving impressions, and when carefully trained and properly balanced has the capacity for endless progression. By reasoning from its known laws, and from the recorded experience of mankind, we learn that obedience to the Divine will is the great criterion by which we secure all the species of happiness that has ever come within the conception of the human intellect. The stain of sin has, ever since the fall of Adam, greatly effaced the original polish from the human mind, so that its powers of conception are now so limited that we are not able to grasp the idea of un-beginning or unending existence.

We live and move in a world to which we have, by instinct, become peculiarly attached, yet when we once become able to disengage our thoughts from earthly things and become sensible of what we really are and what we are yet to be, the conviction is soon forced upon us that our time on earth is short, compared to the unceasing ages of eternity. For

"When the vast sun shall veil his golden light
Deep in the gloom of everlasting night,
When wild destructive flames shall wrap the
skies,
When ruin triumphs, and when nature dies—
Man shall alone the wreck of worlds survive;
Mid falling spheres immortal man shall live."

The sublimity of thought which we entertain in the idea that man shall live forever is now the loftiest theme that can occupy the mind. The earth, which is now our probationary home, is termed the footstool of the great God whose throne is in the heavens, and we, who were originally "created a little lower than the angels," are only permitted to approach in prayer, and supplicate at the feet of Him whom we long to behold, *face to face*.

Adam, in his innocence, conversed with God and enjoyed the glory of His presence; Moses, the meekest of men, talked with the Lord amid the thunders of Sinai; and St. John, the evangelist, had a glimpse of the throne of God, and heard the hallelujahs of praise as they pealed forth from the heavenly throng. That lofty degree of holiness and purity of soul which they possessed, has with us fallen so low that we could not, for a moment, bear the sight of the dazzling brightness that attends His visible presence. It was the glory of the Lord and the blinding splendor of heavenly light that prostrated the disciples of Jesus on the mount at the transfiguration, and struck Saul of Tarsus to the earth on the plains of Damascus.

The great mountain barrier—sin, ever intervenes and obscures the visible form

of the Lord from our natural sight, yet while we live in obedience to His will, and love and serve Him as we ought, we see the image of His love and beauty reflected from the face of the whole natural world, "as it unfolds itself in the numberless flowers of spring, or waves in the branches of the trees and the green blades of grass." It is said that the Jews believed that the raging winds and the gentle breezes were the breath of God; that the "flaming fires" were the messengers of His love and mercy, and that the thunder was the voice of the Lord, shaking the earth, and rifting the cedars of Lebanon.

The divinity that stirs within us, puts our hearts in frame "for the germination of gospel seed," often causes a desire to taste of the realities of the invisible world or "to experience the sensations that thrill the soul as it passes into eternity," where it will enter into its higher and purer element, to dwell beneath the beams of heavenly light, where God the Father reigns, fully revealed in the brightness of eternal day.

The body is now the tabernacle and companion of the soul, and when it once tastes of death, to dissolve into its original dust, the soul takes its flight, either to the Paradise of God or to the world of torment, where it awaits the final day of judgment and the reunion with the body in the morning of the resurrection; the time when all the nations of the earth shall be gathered into one vast assembly, to behold the terrors of the Lord as He comes in the clouds of heaven to execute justice upon a fallen world. St. Paul's description of that tremendous day, as given in 1st Thess. 4:16, 17, pictures to us, to some extent, the manner in which we shall be changed from mortality to immortality. "For" says he, "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

—"Far away, beyond the star-lit skies,
Where the love-light never, never dies."
L. J. HEATWOLE.

Dale Enterprise, Va.

For the Herald of Truth.

NOAH TROYER, THE TRANCE PREACHER.

Having often heard a great deal said of my brother-in-law, Noah Troyer, of Johnson county, Iowa, concerning his preaching with great power at night and while in an unconscious state, we unexpectedly received information that he and wife and Stephen Yoder and wife were visiting at my father-in-law's, John Troyer, in La Grange county, Ind. This infor-

mation was accompanied with a request that we should meet them there. Accordingly my wife and I, in company with Christian Hochstetler and wife, on the 25th of last November, stepped on board the train at Bellefontaine, Logan county, Ohio, and reached our destination on the evening of the following day. There we found Bro. Troyer lying on a lounge, unconscious of everything around him. The house was well filled with spectators, eagerly awaiting the moment when he should begin to speak. I do not think that any one present awaited the occasion with more anxiety than did the writer. The curiosity, however, of the assembly was soon gratified, for in a short time after we had arrived he began to speak, which he usually does in the following manner: As soon as his entranced state begins he falls asleep and continues in that condition for from thirty to sixty minutes. He lies on his back, silent and entirely unconscious. Nothing will make an impression on him or awake him. Suddenly he stretches his arms, which are as rigid as the limbs of a tree, heavenward, his eyes being closed. In this position he usually remains for a short time, after which he begins to admonish the people, this lasting about ten minutes. He then rises instantly and assumes a sitting posture, his hands being still directed toward heaven. After a few moments he kneels, though his hands retain their former position—pointing heavenward. He prays with wonderful power for all conditions of men and for all their necessities and weaknesses, and especially for ministers, for the young, and sinners generally. As soon as he has said "Amen," he attempts to rise to his feet but is not able to do so unassisted. Two persons who wait on him, help him on his knees and lay him down, help him to rise to his feet and steady him a few minutes. The hands, which up to this time have constantly been pointing heavenward, gradually begin to droop, and as they assume their natural position the whole body resumes its natural motions, after which he is able to stand alone and begins to speak. His eyes, however, he keeps closed and in consequence would, if not guarded, walk against the hot stove or any other object that stood in his way. He is entirely unconscious as to the number of persons before him.

During my stay in that locality, Troyer preached thirteen times. Eleven times I was present, standing so near to him that I could touch him, which, prompted by curiosity, I did several times. On those occasions there were never less than fifty persons in attendance, the number often amounting to several hundred, and on one occasion it was estimated that one thousand were present. He speaks from one to three and a half hours without any regard, whatever, as to whether there are many or few present. During

the times that I was with him he spoke about half the time in the English language. He speaks very distinctly so that even a child can understand him. Generally he chooses a short text, such as, "I am the light of the world," "If ye love me, keep my commandments," "Love ye one another as I have loved you," "If the righteous scarcely be saved, where shall the ungodly and the sinner appear," &c.

Sometimes he speaks in a foreign language but I could not tell what tongue it is. I have been told by persons who claim to know that it is Italian. His education is very limited.

When He is done speaking he is assisted to a kneeling posture, in which, with his hands lifted heavenward, he prays for all present, and mankind in general, with such power that seems sufficient to make every soul tremble. As soon as the word "Amen" has passed his lips he falls backwards into the hands of his attendants. His bent knees are then so rigid that it is impossible to straighten them, which I myself in vain attempted. His hands, also, are locked so firmly over his breast, that, without injuring them, they cannot be opened. Then being carried to a lounge he lies there for some time apparently a lifeless body. I felt his pulse, laid my hand upon his heart, held my ear close to his nose, and observed him very closely with my eyes, without detecting the least sign of life except a faint beating of the pulse. It appeared to me that if I should find a man lying in such a condition by the road side I should, without doubt, consider him either dead or as drawing his last breath. After lying in this manner for from five to thirty minutes he stretches himself, but continues to sleep until about four o'clock the next morning, when he arises, being in his right mind, sociable and hearty, but knowing nothing of what took place with or about him within the past eleven hours. When asked who was present, or where in the Bible certain passages are to be found and whether they read thus or so, he can give no answer.

I do not wish to say more about this matter than what I have seen and heard. Others may have seen and heard different things; but from my observations it appears to me that Bro. Troyer is able to see, in his spirit, everything that had occurred from the beginning of the creation down to the present time, and that he is, in a measure, capable of looking into the future. I am persuaded to believe that he is cognizant of the presence of unconverted persons in the house and that he is able to find them. It appears to me that the presence of sinful persons is clearly revealed to his spiritual senses during the time that he is in this condition, though speaking in a natural sense he neither sees anybody, nor can

he tell whether any one is before him. He says in his unconscious state that the power of God makes this known to him.

In his unconscious state he is devoid of all feeling, which is proven by the fact that on one occasion a physician, who was present and doubted the genuineness of his unconscious condition, thrust a needle into the fleshy part of his leg to the depth of one and a quarter inches, of which he knew nothing until the next day, when he remarked to his father that his limb pained him, and that somebody must have hurt him. He has often been examined by expert physicians but they were unable to give the cause of these peculiar attacks. One, I have been told, has said that there is no medicine on earth that can cure him. He, himself, told his wife at the beginning of these attacks that they should not go to the trouble of securing medical attendance for him, as all came from God and that no physician could cure him.

His wife told me that now nearly three years had passed since he had the first attack. At first they occurred only at irregular intervals—once, twice, three, and perhaps four times a week, afterwards becoming more frequent until he, for the past year or longer has spoken nearly every night. I am informed that he has spoken one hundred and thirty-three nights in succession, apparently without becoming tired or hoarse. His wife also told me that the first time he talked he spoke two hours; and at another time, a year afterwards, he began at eight o'clock in the evening and continued until half past one in the morning, which was five and one-half hours.

I am almost fifty-three years old and have listened to many an earnest sermon, but have never heard a minister preach with such power, in either language, as Bro. Troyer does, or pray so mightily as he does, especially when he is praying for those who ridicule and despise him, not knowing what they do. As a friend of souls I would say to all, be not thus minded, or else you may commit a grievous sin. Let us do as the brother has often admonished his hearers, and as Paul also recommends, "Prove all things; hold fast that which is good." Let every one take heed how he treats this man, for if it is the work of man it will come to naught; but if it comes from God you cannot quench it.

Since August last I have traveled more than two thousand miles in visiting among the brethren and have often been questioned in regard to Troyer. I have also heard a great many different theories, endeavoring to explain this remarkable phenomenon. I have been told, for instance, that he was ordained to the ministry, but refusing to assume these duties, he is now compelled to preach in this manner. For the sake of truth I feel constrained to say, that all these accusations are without

foundation and utterly false. I hope that my article will satisfy the readers of the Herald, at least, in this respect. Those who cannot satisfactorily account to themselves for these things I would advise to do as did the Queen of Sheba, who went to see with her own eyes to be convinced of the wisdom and glory of Solomon, and who, after she had seen all, had to confess that the half was not told her.

Brother Troyer speaks in a wonderful manner of the divisions and contentions in the churches, thereby often offending many, though it is wrong for them to take offense. I also am a minister of the gospel and do not feel entirely free from his reproofs, as there is also a division existing in the church where I am at home, but where is this not the case? But this does not justify this state of affairs before God, neither does it make his word untrue that strifes, contentions, and divisions come from the evil one. The apostle says, "For where envying and strife is, there is confusion and every evil work." Anger and strife belong to the works of darkness and he who delights in strife loves sin.

O, my dear co-workers in the vineyard of the Lord, let us endeavor with all our might to break down these walls of separation. I do not think that a harder blow could be given the evil one, than if we should remove all partition walls and proceed united, hand-in-hand, in the work of the Lord.

Love constrains me to add a few questions to all ministers: Have not all divisions had their origin with the ministers, on account of baptism, shunning, foot-washing, communion, forms of dress, ordaining of ministers, etc. From these things strife and contention have often originated with the ministers, and finally ended in divisions. Alas! where, in such things, must we look for the fruits of that charity, which suffereth, hopeth, believeth and beareth all things?

O ye ministers of the Lord, let us lay aside all party strife and cease to work one against the others, for how indistinguishably greater would be our influence for the good cause of Christ and our God if we should earnestly unite our efforts? And knowing this to be so, why will we not do it? Let no one think that the writer imagines himself free of reproach in these things, though he wishes it were so. But if we, as ministers, are willing, with the help of God, to do our duty, great good may be accomplished and these things may be made much better.

But as there are some ministers who ascribe these peculiar manifestations in Bro. Troyer to the influence of evil, I feel like admonishing such to consider what they are doing, for thereby they may not only grieve his friends and more particularly his aged parents, but bring reproach upon their own calling.

One word more to those who have nev-

er heard of any thing similar to this. Examine diligently the word of God and you will find that in the last times there shall be wonders and signs; and if so, why will you reprove such things and ascribe them to the evil one? For those it would be much better if they would take heed to what Sirach says and bar their lips, or if they would ask themselves, How can a man that is a sinner do such things? This could never be. Bro. Troyer says that he has to do it, and that he preaches and prays by the power of God. No one calls Jesus accursed who speaks by the Spirit of God, and no one can call Jesus, Lord but by the Holy Spirit. 1 Cor. 11:3. The disciples of Jesus found fault with one who cast out devils in the name of Jesus, but who would not go with them, for which reason they forbade him to do it. But what did Jesus say? "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

Now I leave it for every one, to judge for himself, whether Brother Troyer is moved by a good or an evil spirit, to warn men of the terrible danger threatening them, if they are careless and unconcerned and allow this season of grace to pass away unimproved. Never in my life have I heard anybody pray so powerfully for all sinners as he does. But even supposing, as some affirm that all this proceeds from the Evil One, how can we reconcile the fact that he rebukes and reproves all manner of evil and beseeches all sinners to turn from their evil and sinful ways? I have also heard him pray fervently to God to endow His ministers with increased power from on high and enable them to go before the people with more spirit and power, that poor sinners might be saved, and brought from death unto life, and from darkness unto the marvelous light.

Dear reader, let us well consider these things, for as nobody can perform anything in the name of Jesus and yet lightly speak evil of him, as he himself has told us, therefore all those who are inclined to speak deprecatingly of these manifestations, and perhaps go so far as to ascribe them to the evil one, should earnestly consider what they are doing, and how they must appear before the eyes of God. Search well into the matter, and you may discover that the veil of Moses may prevent you from seeing clearly.

To many, Brother Troyer does doubtless represent the way to heaven as too narrow, according to their view, especially to those who suffer strife and contention among themselves and bring about divisions, for which cause they may reprove him and refuse to go and hear him.

I advise you to go and hear for yourself, even if his remarks should find their application in you. I must confess that

I have several times felt myself reprov'd by his discourse; but I am willing to accept it all with a loving and thankful heart, and to give the honor to the great God for that and all other good gifts. It is my opinion that if all those censurers were to be together and listen to Troyer, they would have to bear witness to the truth of his statements, for I myself have heard many popular and well-educated ministers of different denominations assent to all his discourses, at which I was present.

I will now come to a close with my writing. My request of all the readers of the Herald is this: Accept this in the manner in which it is given, for God knows that love alone has prompted my writing it. As I am personally acquainted with many of the readers I hope this effort may afford them pleasure; if not, I yet feel that I have done my duty. Since I have seen and heard Bro. Troyer I have been much encouraged, for it has produced reflections on my mind; and who can refrain from reflecting upon this phenomenon?

May the Lord endow all the laborers in his vineyard with increasing zeal, that from the walls of Zion they may blow the trumpet loudly, that those who are yet out of the ark of safety may be brought to feel the importance of their salvation, and, like those who listened to the piercing words of the apostle Peter, be led to exclaim, "Men and brethren, what must we do?"

JOHN P. KING.

For the Herald of Truth.

THE MODE OF BAPTISM PRACTICED BY THE EARLY MENNONITES.

Thielem J. Van Braght, the historian, author of the "Martyrs Mirror," gives a connected account of the baptism of the early Christians, from the time of Christ to the year 1660. He quotes from nearly all the early Christian writers, giving the views and practices, not only of those who agreed with him, but of those, also, who taught and practiced differently. It is clearly to be seen, however, that his object was not to defend any certain mode of water baptism, but to refute the arguments used by Catholics and others in support of infant baptism; also to give in connection therewith an account of the sufferings of his brethren, the martyrs, who taught and gave their lives for the same doctrines that he accepted and defended. He seldom comments upon any mode, though he quotes accounts in which different modes of baptism were employed, leaving us many unmistakable evidences of the mode which he considered in accordance with the teachings of Christ and his apostles, and was practiced by the orthodox churches of the early ages of Christianity.

Van Braght in writing of his own people, throughout his entire work, calls them Baptists, though it is a well known and universally acknowledged fact that he was a Mennonite, and taught and defended the same doctrines and practices which Menno Simon taught, and which are still taught and practiced by the Mennonites to-day. In the introduction to his work, in making an explanation concerning the name by which his people were known, he says:—"This name was not voluntarily assumed by them, but it was rather of necessity, for their proper name should be, if we consider the thing in connection, *Christians, Followers of the Apostles, or Evangelical Christians*, as they were called centuries ago, and that, because their religion agrees with the doctrines of Christ, the apostles and the gospel as may be seen in their *Confession of Faith*, which they from time to time have published, which we are ready to defend, if required, of which others boast; but how they do maintain their doctrine, we leave the impartial and reasonable to judge.

"They were lately called *Anabaptists*, on account of their views in relation to baptism, which differ from all other Christian denominations. But in what this difference consists, we will now briefly and in the sequel more fully state. It would have been desirable with us that they would have been called by another name; not only on account of their views on baptism, but according to their whole doctrine; but since it is not so, we are satisfied, because it is not the name but fact itself that has to justify the man. For this reason we have applied this name to them throughout the work, that it may be known and discerned from others."

That the name Baptists was applied to the Mennonites can also be seen from an interdict issued by those of Ardenburg against the Baptists in A. D. 1615 a part of which we here copy: "*Gentlemen*, we have been informed with astonishment, that, contrary to our resolution, announced by the commissary Jan Bogard, you constantly prevent the Baptists or Mennonites in Ardenburg and its districts from assembling together," &c. The name had no reference in those times to the mode of baptism practiced, as it has at the present time, for many of these Baptists were baptized in their own houses or in the houses of their friends, as we shall show in the continued part of this article.

The Waldenses, of whom the Mennonites are the direct successors, were also called Baptists, as can be seen from a quotation which Van Braght makes from Jacob Mehring in his writings of the Waldenses in the year 1160, which reads as follows: "They," the Waldenses, "were named after those who were formerly called *anabaptists*. From Berengarius," says he, "Berengarians; from

Peter Bruce, Petrobrusians; from Henry, Henricians; from the Apostle, Apostolics; &c; from Peter Waldus, Waldenses, and so on. Among us Germans," says he, "Papists, Lutherans, and Calvinists, call them *anabaptists* by way of derision; in the Netherlands, they are called Mennonists, from Menno Simon, one of their principal teachers, &c."

Van Braght says, "According to this testimony, the ancient Waldenses held the same tenets not only with Berengarius, Peter Bruce, Henry Tholossen, and the Apostolics, of whom we have given an account; but also with the Mennonists, or Baptists, who were always stigmatized by the remainder of the so named Christendom, with the contemptuous title, *anabaptists*, as their former brethren, the above adduced Waldenses were styled, by those from whom they separated, namely the Papists. These Waldenses were, at different times, called *anabaptists*; and we are informed that they resided in Poland, Bohemia, and France, long before the time of John Huss."

In a single instance in the German Martyrs Mirror Acts 10:47, is rendered, "May any man hinder that these may not be baptized in water, &c. As far as we have examined, this rendering is used only once, while the same text is rendered in other places "Can any man forbid water," &c, which corresponds with the King's English, Luther's German, and David Martin's revised French version. It is claimed by some that the early German Mennonites used the Froshower Bible and Waldo's translation, to the exclusion of Luther's; he this as it may, it does not change the meaning of the original text, neither the fact that the Mennonites practiced baptism in their houses, and that by pouring. Menno Simon in quoting, in the Holland, this expression of Peter at the house of Cornelius says, "Magh't ook yemant keeren, dat dese met water niet en souden gedoopt worden, die van dem Hyligen Geest ontfangen hebben gelyck als wy?" Translated—"Shall any man hinder that these shall not be baptized with water, who have received the Holy Ghost as well as we?" It is certain from Menno's writings which are older than Van Braght's, (though they agree in every particular) that he understood the text to read *with water* an application of water, and *not in the water*—an application of the subject.

On page 163, Martyrs Mirror, Eng., by I. D. Rupp, Van Braght in describing the baptism of those who suffered in the seventh century, after expressing his regret for the destruction by the Catholics of the writings of the pious, says, "We are still in possession of sufficient testimony from authentic writers to establish our point. *That baptism was administered, at that time, to adult and intelligent persons by those who opposed the decrees of the Roman church*, appear

from three circumstances: 1. From the time of baptizing; 2. From the place of baptizing; 3. From the persons baptized.

As to the time, Easter is expressly stated in the Antisidore council, where it is maintained in opposition to those who baptized infants on every day: "That no man should baptize on any day, but Easter; except at the approach of death, &c. * * * As regards the place of baptizing, it was not in a laver or baptismal font, but at the streams of the wilderness, to which, every one knows, newborn infants cannot go, or in the manner then customary at baptism; namely, that the subject should kneel down in or under the water; instances of which were frequent in warm climates; Bede says: That Paulinus baptized many persons at noon, in the river Trent, hard by the city Trouvinsing, &c. This mode of baptism, called by the ancients *immersion* or *submersion*, was long practiced, even up to present time, particularly by the eastern and southern nations, who understand the Greek words *BAPTISMA*, *baptism*, and *BAPTIZO*, *baptize*, as invariably signifying an *immersion* or *submersion* in water; it is found, however, that, according to the Greek idiom, these words do not signify only *immersion* or *submersion*, but also *washing* and *sprinkling* with water; as an example, *baptisma* is translated *sprinkling, washing, baptism, &c.* Consult *Guertero's Lexicon Quatuor Linguarum, L. t. Hol. Græcæ et Gallicæ.*

From this quotation it is plain that the "point" the author wishes to make is that baptism was administered generally to adults in the seventh century, and not to children only as the Catholics claimed.

Here is one of the few places, if not the only one, in which Van Bragt makes any statements concerning the mode or manner of baptizing, and this he does, no doubt, because he has called attention to a mode that was not much used in his time, and not practiced by himself and his people. His comment appears very much like a short essay in defense of pouring and sprinkling; for while he admits that the mode called *immersion* or *submersion* was long practiced, any impartial reasonable reader can understand that he speaks of that mode as an exception and not as a rule in his time. He says it was practiced especially by eastern and southern nations, because they understood the signification of the words *baptisma* and *baptizo* differently from what it is actually found according to the idiom of the Greek. By stating that these words signify also washing and sprinkling with water and referring to the lexicon for authority, he gives to understand what was his opinion with regard to the meaning of the word; and certainly no one after thoughtfully considering his writings, will claim that he believed in and practiced immersion for baptism, as some would

very much like to have it. This examination of this passage was made more especially to show what was Van Bragt's opinion with regard to the mode of baptism, because it has been boldly asserted, and printed, by some—not Mennonites—that "the mode as taught and practiced by these ancient witnesses, show that they were all immersionists, while the Mennonites of which its author (of *Martyrs Mirror*) was a member, nearly all practice pouring."

JNO. S. COFFMAN.

(To be continued.)

For the Herald of Truth.

THE LOST IN LIFE.

BY ROSWELL DEREY, JR.

Let peaceful Melancholy bring
The faded hopes of former years,
Let withered tendrils round me cling,
And Sorrow shed thy gushing tears.

The lost!—the lost in life, I mourn,
Those cherished ones that from me fled,
Those dear ones, who cannot return,
For whom I weep, so oft have bled.

Yes! lost in life! they from me stay
Except in dreams and visions fair;
Then angels round me sweetly stray
And whisper gently, "They are there."

And then I greet them, greet them there;
Recall each joy of former years,
And then my life, like Heaven fair;
But oh! so short! I wake in tears.

Yes! lost in life, we well may say,
Is many fond and cherished hope;
Yet weep not, shortly we will stray
Way to the Land where they will ope.

Yes! lost in life, that measured breath,
Are many ties, by Love were giv'n;
But we shall find them all in death
And wake beside them, sweet, in Heaven.

For the Herald of Truth

CHRIST'S COMMANDMENT.

"This is my commandment, that ye love one another, as I have loved you."
John 15:12.

Love is the grand characteristic of the Christian religion, and in its exercise is comprehended our whole duty to God and our fellow-men. We read that love is the fulfilling of the law.

When the lawyer came to Jesus, tempting him with questions, and asked, "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets."

The apostle says that God is love, and we have the highest and most glorious display of the divine character in the "love of God in Christ Jesus," which brought the Son of God from heaven to

die for a sinful world. As Paul expresses it, "God commendeth his love toward us in that while we were yet sinners Christ died for us." John says, "Hereby perceive we the love of God toward us because he laid down his life for us." "In this was manifested the love of God toward us because that God sent his only begotten Son into the world that we might live through him." Such love is beyond the comprehension of man, and forms the most glorious theme for contemplation. The Savior, himself, says, "Therefore doth the Father love me because I lay down my life." Again he says, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you." Are we ready and willing to do whatsoever he has commanded us? If not, then are we his enemies, and not his friends.

In the New Testament we find a commandment which is given as Christ's own, namely, "This is my commandment, that ye love one another as I have loved you." Do we understand the full import of these words, and are we prepared to do what they require of us—to love one another as Christ loved us? For our sakes the Savior left the glory of heaven and came into this world, going from place to place, doing good, but had "not where to lay his head;" and at last died the death of the cross that we might live. Now the question presents itself, "What does our love lead us to do and suffer for one another? Brethren, let us not be cold and unyielding toward each other! 'Beloved, if God so loved us, we ought also to love one another.'" Again the beloved disciple says, "We ought to lay down our lives for the brethren. But whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Not only does such a one not love his brother as Christ loved him, but he does not love God, for "he that loveth not his brother whom he hath seen how can he love God which he hath not seen?" Christ sacrificed everything, even his life, for our good, and commands us to love one another as he loved us. Then how can we lead a life devoted to our own selfish interests, regardless of the interests or wants of our brethren around us? We are oftentimes too self-willed even to sacrifice some cherished hobby, or pet theory when it is plain that the prosperity of the church demands it.

It is the want of this self-sacrificing love that causes so much contention and so many divisions in the churches. The great division in the Mennonite Church which took place nearly two centuries ago could not have been made if true Christian love had reigned supreme. Under the pretense of a holy zeal for the purity of the church, men arise from time

For the Herald of Truth.

YOUNG CHRISTIAN FRIENDS.

to time who, like Diotrefes, meddle with church affairs because they like to have the pre-eminence among men (3 Jn. 9:10), and take pleasure in usurping authority over their humbler and more submissive brethren. Any one who will take the trouble to read the pamphlet entitled, "Eine Begebenheit." (See book list in Ger. Herald.), must admit that the above-mentioned condition was one of the greatest follies in the history of the church. Then if we see where our forefathers erred, why do we consent to be partakers of their sins by keeping open the gulf between the two branches of the church? Do we not, thereby, bear witness that we allow their deeds? (See Luke 11:47, 48.) The petty differences which still, in part, divide us would all melt away under the rays of that charity (love, in the German translation) which "suffereth long and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil," &c.

It is impossible to put too much stress on the necessity of obedience to the words of our text. There is only one greater commandment, namely, to love God with all our heart, soul, and mind. Christ's special commandment is secondary to this and is like unto it. God commands us to believe on his Son, who admonishes us to love one another. "And this is his (God's) commandment that we should believe on the name of his Son Jesus Christ, and love one another as he (the Savior) gave us commandment." In our text we have the commandment which John here says Christ gave us. Now we who profess to believe on the name of Jesus and to love God must also be able to say, "We know that we have passed from death unto life because we love the brethren," for "if a man say I love God and hateth his brother he is a liar." The apostle goes further and says, "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." The apostle here judges the state of the man by the condition of his heart. Even as Christ, himself, looks at the heart and speaks of those who commit adultery in their hearts." Matthew 5:27, 28.

"The wages of sin is death," and John says, "He that loveth not his brother abideth in death." On the other hand, "If we love one another, God dwelleth in us, and his love is perfected in us." "God is love, and he that dwelleth in love dwelleth in God and God in him." Let us remember the words the Savior spoke to his disciples shortly before his crucifixion, "By this shall all men know that ye are my disciples, if ye have love one to another." SIMON P. YODER.

Vietala, Ind.

Set your affections on things above, not on things on the earth.

young are inclined, to seek enjoyment, and we would advise to seek the enjoyments eye never hath seen, ear never hath heard, which never hath entered the heart of man that which God hath prepared for them that love him.

We come then God of grace to thee,
Give broken contrite hearts,
Give what thine eye delights to see,—
Truth in the inward parts.
Thou callest burdened souls to thee,
And such, O Lord, am I.

J. D. HERSHEY.

For the Herald of Truth.

REMEMBER THE SABBATH DAY.

"Remember the Sabbath day to keep it holy: six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-10.

The meaning of this passage we all should, and probably do, understand; but the question is, why the Lord's day is not better observed? How many brethren and sisters can conscientiously say, that they observe the Christian Sabbath as it ought to be observed? Our forefathers suffered much persecution and many privations for their devotion to the religion of Jesus, and many preferred even to suffer death rather than give up their religion. But we can, if we will, enjoy the blessed privileges which were denied them, and none may "dare molest us or make us afraid." Is it not to be feared that in many families of the brethren and sisters there are so many secular newspapers that the time for reading is almost entirely devoted to them, to the exclusion of the Bible—the Book of Life—and many other good books, and also the *Herald of Truth*, our own church paper, which brings to us, month by month, admonitions to humility, peace and charity? Through the influence of worldly papers we are led into the political issues of the day, while we at the same time profess to be conscientiously opposed to war, or taking part in political issues out of which wars come; then how can we, with good grace, spend the Lord's day in reading newspapers? I do not object to persons taking newspapers, but they should never be allowed to infringe upon our Sabbath devotions. Never use them for Sunday pastime.

Every family should have a religious paper, and receive the several numbers as welcome visitors. They have a tendency to make persons read the Bible, and much precious truth will be read that might otherwise pass unread and unnoticed. The Bible is entirely too much neglected. A Bible well worn by constant use, is beginning to be a rare article. Parents should be careful to furnish their families with religious literature, and fill the minds of the young people with piety and godliness, so there will be no room for the

doctrines of skeptics and atheists. We cannot be too careful in selecting reading matter for children and young people. Their minds are easily influenced, and impressions are lasting. Provide such reading as will be food for the soul for their Sabbath hours.

Six days we should labor, and in them we may perform all our temporal duties. One day in seven is the Lord's, and should be devoted to His service. Let us remember that those who are yet out of Christ are studiously watching us on our way, and notice what use we make of our Sabbaths. Let us not cause them to doubt the genuineness of religion by our carelessness or faithlessness. Let us not be a barrier to them in coming into the kingdom. Let us patiently labor in His kingdom upon earth, devoting the Lord's time to His special service, that we may be crowned heirs of the glorious kingdom beyond, and, at last, be received into the Savior in glory. J. L. REISSNER.

For the Herald of Truth.

GREATERT EFFORT.

I notice in the *Herald of Truth* some articles that give expression to a spirit for a more vigorous effort to spread the gospel. It seems to me that hardly any one can fail to see its importance. We might sometimes be found guilty of indirectly boasting of the New Testament doctrines as believed and practiced by the church; if so, should we not more than others be interested in bringing as many as possible under its influence? We must acknowledge that we have so far been far behind in the work. It seems quite humiliating to think that missionary work in the shape of Tract and Bible Societies has been carried on by other denominations, and many nations call them blessed for the knowledge of Christ which they have received through them, while we are doing scarcely anything in that direction. We fear that many who have been enlightened through missionary efforts have never been taught the pure doctrine of non-resistance and non-conformity to the world. God has intrusted us with this doctrine, and we have failed to make it universally known; not only have we failed in missionary work but even at home, right in our own states there are many who have never heard the name "Mennonite," and when we tell inquirers to what society we hold, they usually reply that they never heard that name before. How can we answer for this neglect?

The past is now gone, and our hope should be for the future; we should not spend our time grieving over the neglect of the past, but do our duty in the present by obeying God's call, "Go, ye." But how can we go? Christ commanded the disciples to tarry at Jerusalem until they

were endued with power, or until they should receive the Holy Ghost. Had they gone before this they would have failed. This Pentecostal blessing was not to give them power to work miracles; they had that power before, but to work effectually; to give them boldness of speech; and courage to engage in the work, as well as pure hearts. It is very easy to speak from the abundance of the heart; only the soul set on fire can work effectually, endure trials, and overcome opposition. Men, it is true, have been apparently successful without this power, but we should remember that there is a zeal without knowledge; this is not the kind of zeal that God wants; he wants a holy zeal, hence the command to tarry at Jerusalem until they should receive the Comforter. Every true Christian must have this Comforter, and no preacher should enter upon the work without a full measure of his blessings. If ministers were all filled with the Holy Ghost, with full measure, we should have no lack of men to "go;" and if the church was as she should be the preacher would not lack means for support. It is a mistaken idea that a few men must bear the whole burden, and make all the sacrifice; we are all under equal obligation to work for God. The early disciples were willing to give all that they had, that the Gospel might not be hindered. Ministers should not preach for money, neither should we plow our fields for money, to appropriate it simply for our own benefit; but whether we preach the gospel or plow our fields, the object should be the glory of God, by spreading the gospel and saving souls. The whole church should be interested, and alive to this work; it is too great to rest upon only a few individuals; every man to the work, and the cause of Christ will move forward.

One reason why we are so slack in this work is, I think, that we do not appreciate the benefits of Christ, as we ought ourselves. If Christ is not precious to our own souls, we care but little to introduce him to others. Here is where the trouble lies, and here we must begin, every one before his own door, Neh. 3: 28. Jerusalem was rebuilt in a short time because the people had a mind to work; their hearts were in the work. We must use the press properly; right here we all can do something; if we only have a mind to work there is something to do for every one.

Now brethren let us keep talking and writing on this subject and see how many are interested. Many great things had but a small beginning; a single suggestion by an obscure person started the Bible and Tract Societies which have perhaps done more than all other work together. How can we see souls perishing without feeling the desire to do all we can to save them? "He that winneth souls is wise." Prov. 11: 30. "And they

that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12: 3. What would we not do to save one from a burning house? O, let us pray for a spirit to work for the salvation of souls! Too many are standing idle. Every child of God should make soul-saving the main business of life. This would be a great help to keep the church awake; proper exercise is profitable to the body and soul. This too, would promote unity among the members, and create sympathy for the ministers in their labors, and the cause of Christ generally. Such healthful exercise would tend to rid us of foolish questions which are to no practical purpose, but which stir strife. Illers are generally faultfinders. J. O. S.

For the Herald of Truth.

YOUNG MEMBERS.—A FEW OF OUR DUTIES TO THEM.

Thank God for the tidings that have lately come in the *Herald* from various churches of many who have repented, believed and have been baptized, making a profession of faith and a covenant with God. This is the most important step in any one's life; it is infinitely more than simply joining the church, though that is always included as a necessary part of this step.

It is our duty to *welcome* such members, not to pass by them with suspicious looks. We are glad to see them coming into the church. Why can not we get up courage enough to go to such with outstretched hands and a pleasant countenance and say, I am glad you have chosen the good part, and I want to welcome you to the brotherhood. This would do both the speaker and the hearer good, drawing them together in the bonds of christian fellowship and love.

We ought to *instruct* such members as opportunities offer. We must not expect too much of them. When a child begins to walk we don't expect it to walk with the ease, strength and speed of a man. If we see it about to fall we hasten to it with instruction and help.

Get them to work. It is well to be in the church and to be at peace with all. But still this is not enough. Idleness is not good for a man's health, physically or spiritually. The life of a disciple of Jesus is a life of work, of constant activity. In reading the Acts of the Apostles converts went to work, carrying the good word and the glad tidings wherever they went. There is always enough to do among the young, the poor, and the neglected. To give a helping hand as teacher and worker in the Sunday School is a work that may be fruitful of much good. N. G. R.

THE VALLEY OF SILENCE.

I walk down the valley of Silence,
Down the dim, voiceless valley alone,
And I hear not the sound of a footstep
Around me, but God's and my own;
And the hush of my heart is as holy
As bowers where angels have flown.

Long ago I was weary of voices
Whose music my soul could not win;
Long ago I was weary of their din;
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the human and sin.

I walked in the world with the worldly,
Yet I craved what the world never gave;
And I said: "In the world each ideal—
That shines like a star on life's wave—
Is tossed on the shores of the real,
And sleeps like a dream in the grave."

And still did I pine for the perfect,
And still found the false with the true;
I sought, "mid the human, for heaven,
And caught a mere glimpse of its blue;
And I sighed when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the human,
And groaned 'mid the mists of men;
Till I knelt, long ago, at the altar.
And heard a voice call me. Since then
I walk down the valley of silence,
That lies far beyond human ken.

Do you ask what I find in the Valley?
'Tis my trusting-place with the Divine;
And I tell at the feet of the Holy,
And around me a voice said, "Be Mine!"
And then rose from the depth of my spirit
An echo, "My heart shall be Thine!"

Do you ask how I live in the Valley?
I weep, and I dream, and I pray;
But my tears are as sweet as the dew-drops
That fall on the roses in May
And my prayer, like perfume from censer,
Ascendeth to God night and day.

In the hush of the valley of Silence
I hear all the songs that I sing,
And the notes float down the dim valley
Till each finds a word for a wing,
That to men, like the dove of the deluge,
The message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach.

And I have seen thoughts in the valley,—
Ah, me! how my spirit was stirred,—
They wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass down the valley like virgins,—
Too pure for the touch of a word.

Do you ask me the place of this valley?
To hearts that are hallowed by care,
It lieth afar between mountains.
And God and His angels are there,—
One is the dark mountain of sorrow,
And one the bright mountain of prayer.
—Ryan.

For the Herald of Truth.

EXHORTATION.

Dear friendly readers of the *Herald*, I wish unto you all the grace of God, and the guidance of his Holy Spirit, now in

the beginning of the new year, and its continuance through life. And we hope that his Holy Spirit may lead and direct us unto all truth, so that every individual may be a fit temple for the indwelling of the Holy Spirit, that the kingdom of God may be set up in every heart, and that we may love God with all our heart, and our neighbor as ourselves. And let us try to live for something more than the perishable things of this world.

We should strive to lay hold of eternal life. "Be ye holy, for I am holy, saith the Lord my God," that we can grow in grace, and become a perfect man in Christ Jesus. The grace of God hath appeared unto all men, denying all ungodliness and worldly lusts.

Enoch, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, to convince all that are ungodly among them of all their deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." All must confess that they have sinned and come short of the glory of God, but God is not willing that any should perish, but that all should come to repentance and live.

What a gracious God we have; he looked down from heaven, in great mercy, upon a lost and ruined world, and sent his only begotten Son to die that we might be made the righteousness of God in Him! If we are faithful followers of the Lord Jesus, when the great day shall come, we shall hear the welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But the word tells us that those who would not do those things which are marks of a Christian, who would not feed the hungry, would not give drink to the thirsty, nor take the stranger in, nor minister unto those who were naked, or in prison, therefore they shall hear the words, "Depart from me, ye that work iniquity." But he that overcometh, shall be clothed in white raiment, and his name shall not be blotted out of the book of life, but Jesus will confess his name before God his Father in heaven.

BENJAMIN LEGRON.

For the Herald of Truth.

ARE WE THANKFUL?

Dear brethren and sisters in Christ, readers of the *Herald*, I wish unto you the grace of God our Father, the protector of our lives and the preserver of our souls, from whom all our blessings come. We are still spared by His care, and He still manifests His love to the children of men by preserving them upon the earth. He still permits the objects of His care to remain, that they may bring forth fruits of righteousness. Should we not work

for Him with more earnestness, and manifest more love for His cause? When we reflect upon our past lives, do we not find many places where we came short of doing our duty, short of that standard which He requires of us? What a blessed privilege it is to walk by the Savior's side, in the sunshine of His love, to be held safely in the arms of His embrace! What a blessed comfort it is to have interest in such a gracious God! Do we show our love to Him by our thankfulness, and by keeping His commandments? N. G.

FAITH.

"Now, the way to get regeneration is by faith.

"How many are saying now that they are good Baptists, or good Methodists, or good Presbyterians, when, after all, the question is, *Are they good Christians?* I constantly hear of people as dying in the Presbyterian or some other faith, and I can not help thinking it is a very poor faith if it is not faith in a risen Christ.

"We have a good many in the church to-day who are Jews, without having the name; they want some other sign or token than the word of God. Men only ask for these additional signs, because they do not want to give up their sins.
"I would rather build my hopes of heaven on one of God's eternal words than on the best frame of feelings I ever had.

"The trouble with people is, they want to feel salvation before they get it. This is like having one's hunger satisfied before taking the bread."—Moody.

SPAN OF LIFE.

How short the span of life! How few the years in which to work! How important the object for which man was made, to honor and glorify God! Make every day and every opportunity full of importance as they pass by, improve every moment and privilege of doing good, for they will soon be gone forever. Like the sun lives to give light, and warm the living while it is day, for the sun will soon go down, and "the night cometh;" like the refreshing dews, give life and vigor and beauty to all around you, for the morning cometh, the dews are gone, but all are benefitted that have touched it, so you may live to bless and benefit the world when your work is done.

Dare forsake what you deem wrong;
Dare to walk in wisdom's way;
Dare to give where gifts belong;
Dare God's precepts to obey.
Do what conscience says is right;
Do what reason says is best;
Do with willing mind and heart;
Do your duty and be blest.

Herald of Truth.

Elkhart, Ind., Feb., 1880.

To OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

J. J. Borntrager, of Lancaster, Fairfield Co., Ohio, has consented to look after the interests of the Herald in that vicinity. All orders left with him will receive prompt attention.

Bro. Johannes H. Von Steen, of the Prussian Mennonite Church, Beatrice, Nebraska, recently visited Elkhart and accompanied J. F. Funk to Haw Patch on the 24th inst. He returned to Chicago on the 26th in his way home.

Bro. J. S. Coffman spent Sunday, Jan. 2nd, with the brethren near Burr Oak, Branch Co., Mich., where three well attended and interesting meetings were held during his stay. Bro. Friesner of that church is still visiting in Allen county, Ohio.

The Brethren, Harvey Friesner, of Branch county, Mich., and John Shenk, of Allen county, Ohio, have been recently on a visit to the churches in Fairfield, Hoeking, and Franklin counties, Ohio. We expect to be able to give our readers a fuller account of their trip, in the next number.

One of our correspondents sends us the following: "It is incorrect to speak or write of John the Divine as the Revelator. God is the Revelator and he made the revelation to John, and it seems to me John cannot be called the Revelator any more than a person to whom a letter is written can be called the writer."

On the 18th of January, eleven persons were received into the church, by baptism, at the Bank Church Rockingham county, Va. The sermon preached on the occasion was on Baptism, by Daniel Driver, of Missouri, who had been visiting in Virginia for some time. If there is "joy in heaven" over the returning sinner why should there not be upon earth? May these young souls be shining lights, that many others may be brought to imitate their example and thus glorify our Father in heaven.

A Question.—We frequently hear persons say, "There is no harm in this or that." Now the question arises, Can there be any neutral ground in our actions with regard to right and wrong; that is, can we do anything in which there is neither any harm nor good? Will some one answer this question?

The Brethren in the vicinity of Beatrice sustained a severe loss in the burning of their new church as given in our last number. They again hold their services in the Court House as formerly, but intend to rebuild the church as soon as practicable. The building took fire probably by some defect in the flues. The day was very cold, and no means of putting out the fire being at hand, nothing except the seats was saved.

Troyer's Sermons.—The first edition of Noah Troyer's Sermons is already exhausted and we have a large number of orders which we cannot fill until another edition is printed. Our friends who have not received the copies sent for, will please have patience for about three weeks, when the new edition will be out and orders filled as they were received. We have lately been so crowded with work that we shall not be able to get it out sooner.

Old People.—The presence of old people at our meetings for worship is a pleasant sight. Let us show them that love and respect which is due to old age. A correspondent writing from Mifflin county, Pa., mentions the names of a few of the oldest brethren and sisters in our churches there. Elizabeth Hertzler, widow of Jost Hertzler, aged 87; Gertrude Sharp, widow of Peter Sharp, the same age; Solomon K. Beiler; Abraham Peachey; Shem Yoder, and Shem Zook, the latter in his eighty-third year.

Bro. Michael Shank, of Lakeville, St. Joseph county, Indiana, writes us the following letter of acknowledgment for Sister Kaser, whose house was destroyed by fire, as our readers, no doubt, remember: "With the contributions sent in by the brethren from different parts we were able to build Sister Sarah Kaser a house and make her comfortable again, for which she returns her heartfelt thanks to all the dear brethren and sisters who have thus aided her. May the Lord reward them all in the prayer of your unworthy servant."

Our Correspondent from Lancaster, Fairfield county, Ohio, writes us that during the latter part of December Bro. C. Borntrager, of Johnson county, Iowa, visited among the brethren and friends in that neighborhood; that on the 3rd of January J. J. Borntrager accompanied him to Holmes county, they had a pleasant visit among the friends. The brethren David Plank and David Hartzler, of Logan county, Ohio, and Jonathan Lantz, of Pa., also visited among the brethren there and preached for them. They feel very thankful for such visits, and we trust the efforts of these brethren may not have been in vain.

New Church.—The Amish brethren on Haw Patch, La Grange county, Indiana, have just completed their new Meeting-house and permanently opened it for services on Sunday, January 25th. The building is a neat structure 38x52, built of brick, and forms a very commodious place of worship. The house was well filled attentive hearers both on Sunday forenoon and in the evening. Services were conducted mostly in the English language, by John F. Funk, of Elkhart. Another interesting meeting was held in German on Monday forenoon. The house cost \$2000, three-fourths of which is paid and the balance fully provided for.

Bro. J. S. Coffman visited the little brotherhood near South Bend, Indiana, recently, remaining with them from the 16th to the 19th of January, during which time they had four meetings, two of which were held in a neighboring school house, while on Sunday the Dunker brethren kindly opened their new Meeting-house, just completed. The meeting was so largely attended that the school house would have been much too small to accommodate the audience. The brethren there express their gratitude for the visit and desire that others should do likewise. Such visits are, evidently, the means of accomplishing much good, and unless an effort is put forth we cannot hope to prosper in the cause of Christ.

We are pleased to notice among the brotherhood, both in our church and in the Amish, manifestations of more active efforts in the work of the Lord, and a stronger desire to throw aside things that have no bearing on real Christian life, and come into a closer union with each other. Now if we were determined to give up everything that the gospel prohibits, and do all that it requires, O how easy it would be to break down all the partition walls and unite in one body to wage the war of faith against the enemy of our souls. The nearer we get to the teachings of the gospel, the nearer we will all come together and the stronger we will be against the encroachments of sin. May the Lord hasten the time when we shall all be united in Christ upon the foundation of which he is the chief Corner Stone.

A Brother writes us from Litz, Lancaster county, Pa., on the condition and growth of the churches as follows: "Our churches are in a growing condition. During the last year three new churches were built in the places of old ones no longer fit for use, and two were built in new localities, one of them in the city of Lancaster and the other in the eastern part of the county. In Rapho township the church purchased the building formerly used by the Reformed Church, with two acres of ground and a grave-yard. The members of the Reformed Church have all either died or moved away except one, and our people have meeting there every four weeks." We are glad to hear that our church manifests such a spirit

of devotion and earnestness in the work of the Master, and that their efforts, as it seems, are not without fruit. May the Lord continue to be with them and prosper them to the salvation of many souls. The same brother also writes, "If I had the ability I would willingly write for the Herald. I think Lancaster county is not doing what she ought in writing for the Herald." We hope that the brethren, and especially our ministers in Lancaster county will give this matter due consideration, and send us more church news and general articles for the paper. Considering the strength and influence of the church there and the number of her ministers, the brother has some reason to feel that Lancaster county should contribute more to the reading matter of our church paper than she does. We do not wish our friends to understand from this that we are finding fault; not at all; we simply wish to call attention to the fact and encourage them to write more frequently.

CAUTION.

On page 10 of the HERALD OF TRUTH for January, 1879, we read a caution against a certain man, and judging from the account given of him there, we think it is the very same man against whom we must caution now. He is about 40 to 50 years old, thick set, rather below average height, dark hair and complexion, full face, nose flat and retreating toward the middle, by which latter feature he can easily be recognized. His name, which he changes as he pleases, is, at present, not Schmitt, but Fischer. He makes complaint also about the Russian Mennonites, although feigning to be a Mennonite, to have served in the war, and to be pensioned. This individual, who makes himself disagreeable wherever he goes, calling himself a brother and denying to be a tramp—pretends that he has just procured homes for his two needy little children, and is now again on his way for the West. He makes false statements, is fond of strong drink, begs among the brethren and causes mischief. Recently he made his appearance in Patnam and in Allen counties, O. The brethren should beware of him.

J. A. SOMMER.

THE MARTYR'S MIRROR.

Philadelphia, Jan. 12th, 1880.
Friend Funk: I have read the communication from Samuel Shank in the last number of the Herald of Truth concerning the Martyr's Mirror, and admit the correctness of the facts he states. I for one sincerely hope that if you publish the work in English you will give it to us entire. Readers differ in their tastes and their needs. Some will want to see the creeds which it contains; others will be interested in the lives of the martyrs, and others still, in the testi-

monies which they wrote. No man who should undertake to abridge it could tell whether the part he would omit would not be to somebody the most valuable material in the book. If you publish it all it will be an authority, while an abridgement is necessarily unreliable. I have read it through, but if other people find it too large for that purpose they could, with the whole before them, select for themselves and their children, just those portions which they prefer and think would be the most suitable.

It would also be very unfair toward an author, and very dangerous, to change what he has written; and the Mennonites have suffered more than once in this way. More than one hundred years ago Morgan Edwards twisted a little some extracts from Menno Simon, and since then a great many books have been written, copying the former's errors, causing much annoyance to the church. If you compare the Dutch edition of the works of Menno, that of 1646, page 470, with that of 1681, folio 2, you will find that in the latter, in the sentence, "Het is geschiedt wijnes onderdoms anno 24," some one has inserted "anno 1524" and changed the "24" to "28." It has caused much confusion as to the date of birth and the age of Menno.

To publish the work entire would be more expensive than an abridged edition, but experience shows that it could be borne. After two Dutch editions and five in German, four of which were printed in America and all without curtailment, surely we can afford one complete edition in English. I hope you will print it all, including the list of authorities consulted by Van Braht, which you can only find in the first Dutch edition of 1660. SAMUEL W. PENNEPACKER.

A VISIT TO NORTHERN MICHIGAN.

At the request of the brethren in the north, and having also a desire to visit them and see the country, I left home on the 2nd of December in company with Bro. Christian Plank, and arrived at Petoskey at 8 20 P. M., where we remained until the 3rd. We crossed the bay to Little Traverse, from whence we were conveyed to John Fetters. On the 4th we went to Cross Village, where we met Bro. Jacob Garber. We arrived at his home in the evening and found the family in reasonable health. There was some diphtheria in the neighborhood, of which one of Bro. Garber's and one of his neighbor's children had died. The rest were thought to be out of danger.

We remained here until the 7th, and held two meetings, which were not largely attended but considerable interest was manifested. The brethren and sisters here are very anxious to be visited that

they may be strengthened in the good cause. They desire to be bright, shining lights, that others may be brought into the fold. Who will be the next one to go and feed this little flock? Henry and Jacob Garber accompanied us on our return to John Fetters, where we held a meeting in the evening, which was well attended and much interest was manifested. On the 8th we returned to Petoskey, where we visited Bro. Abraham Siebert and family, who were mourning the death of one of their children whom the Lord had taken home to himself. It died of whooping cough, on the 28th of November. We had a short but interesting visit there. Bro. Siebert earnestly desires and requests that more of the brethren settle in their neighborhood; otherwise they are well satisfied. We took a careful view of the country at Mancelona and found it to be beautiful, and the soil good. I think persons of limited means would do well to go and see this country before settling anywhere. On the 10th we arrived at Hammond, Kent county, where we visited till the 15th, holding two meetings. The first was well attended, but as services were begun on the second evening the cry of fire was heard and nearly every one left the house to assist in extinguishing the flames. But all their efforts were in vain; the building was entirely consumed.

We reached home on the evening of the 15th and found all well. Thanks be to God for his protection, and to the brethren and sisters for their kindness. May the blessing of heaven rest upon our feeble efforts to sow the precious seed, and cause it to bear fruit to the honor and glory of God. J. J. WEAVER.

Scott, La Grange Co., Ind.

For the Herald of Truth.

A VISIT TO THE EAST.

I left home at Morrison, Whiteside county, Ill., on the 6th of October, stopping at Sterling, from which place Bro. John Ebersole and wife accompanied me. We arrived at Mansfield, Richland Co., Ohio, on the 8th, and visited Cousin H. Horst, also many others, and were warmly received. Many thanks for the kindness they showed us. On the 10th we stopped with Henry Rutt in Ashland co., and on the 11th we came to Wayne co., and visited Uncle Henry Kornhaus, one mile south of Orrville; his health was not very good, but he seemed to bear all patiently. On Sunday, in the forenoon, we attended the meeting at the Sonnenberg Meeting-house north of Orrville, where also the funeral service of a little child was held in the afternoon. We spent several days visiting the friends here. On Wednesday, the 15th, there was an appointment in Martin's Meeting-house, near Orrville, where there was a good attendance. I hope this meeting will not

soon be forgotten. May the Lord bless the church here and prosper it to His honor and the salvation of souls.

We arrived at Mechanicsburg, Cumberland Co., Penn., on Friday, the 17th. Here Bro. Ebersole and wife left me and went to Franklin Co. I stopped with my Uncle Jacob Kornhaus, two miles west of Mechanicsburg. I had not seen him for 44 years. On Sunday, the 19th, I attended meeting at Slate Hill; here the brethren have built a comfortable Meeting-house on the same ground where the old one stood. I visited in the neighborhood for three days, when I bid farewell to my dear friends, perhaps for the last time. On Thursday, the 23d, I came, in company with Cousin Jacob Good, to Elizabethtown, Lancaster Co., and on Sunday we had meeting at Risser's Meeting-house, where there was a good attendance. Here I again met Bro. Ebersole and wife. We visited Cousin Levi Good, who lives near the Meeting-house. I visited about three days in the neighborhood and at the place where I was born. On Thursday, the 30th, there was meeting at Bosler's Meeting-house, where I met with the brethren, Pre. Peter Nissley, Bishop Jacob Brubaker, Pre. Mart. Rutt, Levi Ebersole and B. Lehman; there was a good attendance at the meeting. There was meeting on the 1st of Nov. at Graybill's Meeting-house, Mount Joy. On Sunday, the 2d, communion services were held at the same place, when a great many partook of the sacred emblems of the broken body and shed blood of our Lord. There was meeting on the 4th, at Habacker's and the 5th, at Millersville. I visited Pre. Christian Herr. Bro. John Brubaker took me to Lancaster City, where I met Cousin Jacob Good. We went to Philadelphia and spent the 6th with C. Ebersole and J. Hershney. I also visited Bro. Henry Nice at Souderton, Montgomery Co., and on the 8th there was meeting at Franconia, where I met with Bishop Samuel Coffman, of Virginia, for the first time. On Sunday, the 9th, there was meeting at Toamencin, the regular appointment; a large audience was present to hear the preaching of the word. There was meeting on the 10th at the Plains, and on the 11th at Line Lexington. Here I gave the parting hand to many dear brethren and sisters, perhaps for the last time. I returned to Elizabethtown, and attended a meeting at Risser's on the 14th; there was meeting at Bosler's the 15th, where four persons were received into the church by baptism; on Sunday, following, communion services were held, and a large number of brethren and sisters attended, and all manifested a great interest in the good cause. May the Lord also bless this church, and all that I visited, and prosper them to the accomplishing of much good. Many thanks to the friends for their kindness. I did not feel

as though I was among strangers, but realized that we are laborers together in the vineyard of the Lord, in the east and in the west. I hope the brethren in the east will not forget us in the west. Here I bade many friends farewell, and could say with Paul, you will see my face no more. We arrived at home safely on the 21st, and found all well. We feel thankful to God for His blessings and faithful care.

JOHN KORNHAUS.
Morrison, Whiteside Co., Ill.

ATLANTIC, AND THE VICINITY.

Atlantic is a nice town about one and a half miles square, thickly built, situated on the Rock Island & Pacific R. R., with other railroads north and south of it. The country around it consists of good farming lands, which could be bought for from \$18 to \$25 per acre. This is the best kind of farming land. My advice to our church members would be to stop here and not go so far west, because the land here is improved and can still be bought at low prices, and the grain markets are good.

There are about six or eight of our church members here, and if more would settle here we could soon organize a church, which, I hope, we may soon be able to do whether more settle here or not, but we would feel very happy to see some brethren and sisters come and help us in the good work for the cause of Christ. My earnest wishes and prayers are, that we may have a prosperous church established near this large town, in this good country. It would be far better for our people not to go so far west, because the church advantages are poor, the land is unimproved, and not in so good a condition for farming, as the land here. It is also more subject to droughts, which seldom occur here. We have very good corn crops every year, and where corn can be successfully raised nearly all other crops do well. Come and see for yourself.

B. M. RUTT.
Atlantic, Cass Co., Iowa.

A JOURNEY TO THE WEST.

On Thursday, Oct. 30th, 1879, Pre. Christian Freienburger and I left our homes to make a journey to Iowa. We landed at Washington on Friday, the 31st, at about half past eleven o'clock, where we were met by Bro. Joseph Freienburger, who conveyed us a distance of twelve miles, over hill and valley, to his home, where we remained all night. On Saturday we went to Peter Roth, Freienburger's brother-in-law, and in the evening I visited Sebastian Gehrig. On Sunday services were held in the Meeting-house, where we met many friends and brethren and sisters, with a number of whom we were personally acquainted; yet we had all met there, seemingly, for the honor and glory of God, and for the

salvation of our souls. After the services were concluded I went home with Bro. J. Conrad, where I spent the night pleasantly and profitably.

On Monday morning Bro. Conrad brought me to Washington, where I took railroad passage for Davis county, and in the evening landed safely at the house of the evening landed safely at the house of John Mourer. On Tuesday I visited, and hurriedly, in Pulaski and vicinity, and remained all night with Jacob King, with whom I formerly had a slight acquaintance. From here I went to Pre. Routel's, but he not being at home I did not see him. Having some business in Appanoose county to look after, besides having an appointment for services in Henry county, and as Bro. Freienburger was waiting on me, I could not tarry, but went at once to Appanoose, put my business matters in the best shape possible, and returned, on Saturday, to Washington county. There I staid all night with B. Eicher, who conveyed me on Sunday to the Meeting-house in Henry county, where I again met Bro. Freienburger. Pre. Joseph Yoder, of Michigan, was also present. In the evening we met at the house of Joseph Mast, where Noah Troyer preached.

On Wednesday afternoon services were again held in the Meeting-house, after which, with much well wishing, we extended the parting hand. We then went home with J. F., who brought us again to Washington on the following morning, when we stepped on board the cars to return home; and while Freienburger made the journey without intervention, I stopped at Goshen, Ind., where I was met by David Blough, with whom I went home. On Saturday I staid with my brother-in-law, P. Blough, and on Sunday we attended services in the Meeting-house on Little Elkhart, where a large congregation had assembled. In the afternoon I went with Pre. Hochstetler and others to visit a sister who was very ill, when I, for the first time, witnessed the application of the unction.

I then went home with Bro. Hochstetler and wife to stay all night. The next day I visited at G. Honderich's, and in the evening went to S. Blough's, where I learned that on Thursday, Nov. 20th, an appointment was made for services in J. Berntrager's Meeting-house, with the expectation that I would be there. And gladly would I have fulfilled the appointment if the weather had not been so disagreeable, and some other means of travel than walking had been at my command.

On Saturday, Nov. 21st, I reached my home and found all well. Thanks be to God for His goodness. I wish, also, to return my sincere thanks to all, without exception, whom I visited, for the kindness which they manifested toward me. May the Lord bestow upon them temporal blessings now, and in eternity, everlasting life. Amen, O, my dear friends,

especially those of you with whom I discoursed on spiritual subjects, both in private and public, I wish that God may add His blessing thereto, so that it may take root in our hearts, grow, and bear fruit, so that if we will not be permitted to see each other again here on earth, we may meet in yonder home in heaven, where there shall be fullness of joy and pleasure forever more; and where we shall never wish to separate again. Yes, I have often thought, how pleasant it was to meet those with whom I had been acquainted a long time, and trust that these emotions of gladness also filled your hearts. But how much more shall we rejoice, if we, by the help of God, try to live so that we may at last reach those heavenly mansions where we hear that welcome voice of Him who shed His precious blood upon the cross for our sakes, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Now, dear reader, whoever you may be, we have left behind us another year, and begun our journey in a new one; but who knows whether he shall live to see the end of it? Therefore, let each one examine himself, and see if he or she in the past year has sought to live in accordance with the will of God, or his own carnal desires; for if we wish to be made to rejoice by hearing the words above quoted, we must live obediently to the will of God, and I pray that He may help us in the new year, through Jesus Christ.

JACOB F. NAFFZIGER.

Archbald, O.

"NO MAN KNOWETH HIS SEPULCHRE."

When he, who, from the scourge of wrong,
Aroused the Hebrew tribes to fly,
Saw the fair region, promised long,
And bowed him on the hills to die;

God made his grave, to men unknown,
Where Moab's rocks a vale infold,
And laid the aged seer alone
To slumber while the world grows old.

Thus still, when e'er the good and just,
Close the dim eye on life and pain,
Heaven watches o'er their sleeping dust
Till the pure spirit comes again.

Though nameless, trampled and forgot,
His servants' humble ashes lie,
Yet God has marked and sealed the spot,
To call its inmate to the sky.

—Sel. from Bryant's Poems, by N. S. T.

WHEN NOT TO TALK.

Speech is one of the distinctive characteristics of humanity, and one of its most valuable possessions. It is the means through which thought becomes conscious of itself, and the body it assumes, in order to become apprehended by the world. It is the bridge by which we cross from our own individuality to that of another, carrying the knowledge, affection and sympathy which alone bind us together, and

make society possible. Yet like all other good things it is abused. It is used in wrong ways, at wrong times, and too copiously, until silence, from being the emblem of vacuity and lifelessness, comes to be regarded rather as a token of wisdom, and is honored by the epithet—golden. There is no doubt that we all talk too much and too carelessly, with too little judgment, too little sympathy, too little charity. If there is one thing in which we all, and especially the young, need instruction, it is as to when and under what circumstances to choose silence rather than speech.

There are some things that should never be voiced. One of these is our own good qualities, or excellent performances. Nothing so quickly dims their brightness as to talk of them. As the young plants just set out need shading from the bright light of the sun, so our good deeds need shading from the blaze of public view, if they are to retain their fresh and healthy character. Yet how favorite a subject this seems to be! How often is the effort made to lead the conversation in that direction, and to find a suitable moment to recount some deed of courage or self-sacrifice, or some instance of sagacity or good judgment, or at least to open the way for another to express the appreciation and praise which we so greatly covet. Yet how unwilling we should be to be discovered in this race to have such thoughts and views laid open to the view of those we thus entertain! No, the virtue which is truly worthy of honor is silent about itself; real excellence acts but talks not.

Another subject which claims silence rather than speech, is the faults, foibles and misdoings of our neighbors. How prolific we are upon these! How easily does language flow, when we are passing along a piece of scandal, or retailing the gossip of the hour, or hinting at probable defects and flaws in Mr. A.'s character, or attributing unworthy motives to Mrs. B.'s actions! Such speech is like vitriol thrown among our friends. It eats into their reputation, it kills their good name, it destroys their happiness, and produces not one particle of counter-balancing good. It is an abuse of language to put it to such uses. Silence is indeed golden, when it throws a veil over the possible faults and errors of those with whom we mingle, and stops the current of detraction in its malignant course.

The gift of speech is consecrated also when it is used to vent our miseries, small and great, upon those who are forced to listen to us. Perhaps, of all its misuses, this is the most common. We have no moral right to inflict a needless pain upon any one, and no pain can be more needless than that caused by perpetual complaints. Are we too hot or too cold, displeased with our dinner, or suffering from the toothache? By all means

let us take whatever measures promise relief, and, if necessary, enlist sympathy to that extent, but let that be the limit. Beyond this we have no right to distress others, and make our presence a burden by a dismal detail of our woes, which will aggravate rather than diminish them. The most serious illness, as well as the most petty annoyance, can be sustained with more calmness and fortitude by the reticence which refrains from wearying people by tedious recitals. The sick chamber would not be the gloomy place it frequently becomes did the invalid or convalescent resolutely close his lips on this tempting subject. So with mental troubles. Grief loses all its dignity when it noisily intrudes itself upon our notice. Silence is its best refuge, and the sympathy which is silently expressed in a loving look or a pressure of the hand is often more welcome and consoling than any words that can be uttered. As a rule, which will bear but few exceptions, we may safely say that painful experiences, whether physical or mental, whether small or great, whether real or imaginary, should not be desecrated on. It is better for ourselves, and kinder to others, to bear them silently as far as possible, and rather to express freely our pleasurable feelings and cheerful views.

There are other times and seasons that will occur to every thoughtful person when to hold one's peace is a virtue. Anger, passion, resentment and every emotion that needs subduing should be denied utterance. Silence is the weapon that conquers many a bad temper, many a fit of passion, many an incipient quarrel. It disarms an unjust charge more quickly than any refutation; it allays irritation; it quiets useless indignation. Let us then make it one of our chief endeavors to learn when *not* to talk. Speech is a blessing to all mankind, but most of all to those who have not only the ability to use it wisely, but the good sense, discretion and self-control to abstain from it where it can only encourage evil and diminish happiness.—Public Ledger.

WRATH DISARMED.

A man of my acquaintance who had a vehement and rigid temper, had a dispute with a friend of his, a professor of religion, and had been injured by him. With feelings of resentment he made a visit for the avowed purpose of quarreling with him. He accordingly stated to him the nature and extent of the injury done him, and was preparing, as he afterwards confessed, to load him with a train of severe reproaches, when his friend cut him short by acknowledging, with the utmost readiness and frankness, the injustice of which he had been guilty, expressing his own regret for the wrong which he had done, requesting his forgiveness, and offering him ample compensation. He was com-

pelled to say he was satisfied, and withdrew full of mortification that he had been precluded from venting his indignation, and wounding his friend with keen and violent reproaches for his conduct. As he was walking home he said to himself, "There must be more in religion than I have hitherto suspected. Were any to address me in the tone of haughtiness and provocation, with which I accosted my friend this evening, it would be impossible for me to preserve the equanimity of which I have been a witness, and especially with so much frankness, humility and meekness to acknowledge the wrong which I had done, so readily ask forgiveness of the man whom I had injured, and so cheerfully promise a satisfactory recompense. I should have met his anger by anger, etc. There is something in religion that I have hitherto been a stranger to." He soon after became a Christian.—*Dr. Doight.*

For the Herald of Truth.

BE TRUE.

Be true to God, as the sun is true
To the fruit of earth and the sky of day;
Be true to his cause, as the heaven of blue,
That shines to illumine life's pilgrim-way!

Be true to man—all the race of man—
One universal, true brotherhood;
Of progress, reform, occupy the van—
Live to confer upon all men good.

Be true to thyself, nor falsify
The great design for which thou hast life;
Live with heaven, eternity, in thine eye—
At peace with thy conscience—devoid of strife!

At peace with mankind—in divine accord
With thy Maker, who dost all blessings impart.

Be true as the Bible, God's holy word,
By the Holy Spirit sealed in thy heart!

"Peace I leave with you—my peace bestow;
Not as the world giveth, give I to you."
Said Christ—be true to thy friend and foe,
Let thy heart and thy life be pure and true!

JAMES HOMER KENNEDY.

Sheldahl, Iowa.

For the Herald of Truth.

EUROPEAN ARMAMENTS.

Europe—civilized, christianized Europe—is said to have under arms between four and five millions of men. These are trained to the use of arms, and kept in constant readiness to engage in murdering one another in systematic order, if there should arise any misunderstandings or purposely provoked quarrels between the several governments to which they belong. Each individual soldier, very likely, has not one enemy in the armies of his neighboring governments; not one that has wronged him in the slightest degree, yet he is taught to regard every soldier of the countries with

which his own has a quarrel as a deadly foe. These millions of human beings are constantly brought into contact, even in times of peace, with the grossest immorality and with frightful diseases which subject their victims to untold misery, bringing thousands to a premature death, who might, were it not for the curse of armaments, be a blessing to society and a comfort to happy homes, which, by their absence, are made desolate. Thousands return to their homes, after having served a term in the army, with ruined characters, having the seeds of vice and crime planted deep within them, which will bear fruit to their own sorrow, and to the shame of their honored kindred. Reader, how can you, without a shudder of horror, think of the awful effects upon European society when four millions of men, educated in all the vices and crimes of brack and tent life, are scattered into every nook and corner of the continent every five or six years? Their influence is not confined to Europe, but across the broad Atlantic it comes in a stream of vagrants that fills our country with a host of shiftless, criminal tramps.

The pecuniary burdens which are imposed upon the nations by the war system are enormous; over two billions of dollars are required annually to pay the interest upon the debts contracted by former wars and warlike preparations and to keep up the present armaments. I think of the dreadful effects of these burdens of taxation, of the misery, disease, poverty, and starvation which always accompany the destitution among the lower classes, caused by the expenditure of millions of the public money, for the purpose of destroying men's lives.

These are only a few of the sad effects of the military systems of Europe, but it should be enough to teach Americans an important lesson. It should be enough to arouse them to an effort to educate all the people to look upon armaments as evils not to be tolerated. The will of the people is the will of the nation, and if the nation were so educated an armament would be an utter impossibility.

What creates the necessity for arming the European nations? Nothing but the presence of other armed nations. There seems to be a constant effort by the great powers of Europe to excel each other in military power. When France and Russia increase their armies and navies, England and Germany must do the same. When one nation builds a war ship protected by a thickness of twenty-four inches of iron, another must do the same, and in addition construct a monster cannon throwing a missile that will break and sink the strongest iron-clad in existence. After all the warlike preparations these nations stand upon an equality, to some degree, at least, neither one possessing all the advantages of the others. If each so-called Christian nation had for its

prime object the well-being of its own subjects and those of its neighboring nations they would soon be put upon an equality by disarming and disbanding their soldiers, and by changing their war ships into trading vessels. "By beating their swords into plowshares and their spears into pruning hooks."

When nations disagree there is nothing in their wars to show which is on the side of justice, the conflict being decided by strategy and force, and in many cases not according to justice. War shows which nation is the strongest, but not which is right. When individuals have difficulties which they cannot settle amicably between or among themselves they usually refer them to a court where they expect them to be decided according to justice. If such persons attempt to settle their difficulties by fighting they are considered very foolish, which they really are. What shall we say, then, when nations do the same on a large scale? Difficulties between individuals, corporations, or states are settled by the courts according to the laws of the nations under which they exist; but there is no acknowledged tribunal to which nations can refer their difficulties. The supreme court of nations is the highest earthly tribunal, and in the absence of an acknowledged power to settle their difficulties impartially, nations resort to the sword, which does more injustice than any other means that could be employed.

When there is a disposition to settle difficulties amicably, arbitration is frequently resorted to, and it is considered honorable, and in law, binding. It is often resorted to by individuals, and is equally appropriate for nations. It is the only proper way to settle a national difficulty because it is the most just way.

J. S. C.

ACCIDENTAL DEATH.

On the 22nd of October, 1879, at Grand Island, Hall Co., Nebraska, J. G. Gnagey came to his death in the following manner, as attested to before the coroner at an inquest held upon his body.

E. A. Johnson of Howard County, says as he was driving past Hall's he saw Gnagey's team start up quite lively, and Gnagey fall down from the wagon, which was loaded with manure. Johnson drove up quickly tied his team to the fence and went to Gnagey. When he came to him he gasped several times, and then life was extinct. The wheel passed over his neck and broke it. He was a resident of Grand Island, and was said to be one of its oldest and most respected citizens. He leaves a daughter, an only child to mourn the death of her father. The deceased was a brother of John Gnagey who resides near Goshen, Ind.

Recompense to no man evil for evil.

Miscellany.

BE NEAR.

Still near me, O my Savior, stand,
And guard in fierce temptation's hour!
Hide in the hollow of Thine hand;
Show forth in me Thy saving power;
Still be Thine arm my sure defense,
Nor earth, nor hell shall pluck me thence!

THINK OF IT.

Young man—you dodge into the nearest saloon several times each day for your "necessary" glass of beer, or wine, or whiskey—do you know what you are doing? Do you know that you are sowing a crop of miseries the future harvest of which will bow down your soul in anguish and shame—that you are riveting about yourself the bonds of a habit that it may cost you a death-struggle to throw off, and that you may never be able to free yourself from? Do you see that tottering, gray haired, beak-eyed, ragged wreek who shuffles past, the image of despair and the monument of moral ruin? He was once like you, young, industrious, respectable and respected; but the demon of drink fastened its coils about him; for a while he rioted and feasted and was merry; then came the reaction when he found himself a friendless beggar, a hissing and a byword. It was too late to retrace his steps—it may soon be too late for you. Stop now—connect yourself with a band of brothers, and put by a portion of your earnings for the benefit of your wife and little ones when you are gone. "Wine is a mocker, strong drink is raging," but the approval of good men and women and your own conscience—the realization of duty done—will be a solace in life, and in death beyond all price.—*Ez.*

SPIRITUAL POWER NEEDED.

The Holy Spirit is as able to make the Word as successful now as in the days of the apostles. He can bring in hundreds and thousands as easily as ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished sentences of great orators, but if the might of the Spirit attended them, the bluntest evangelist would be more successful than the most eloquent of preachers.

It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power that we need. Oh! we know some before whom we shrink into

nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others, simple hearted men, who speak their country dialect, and who stand up to preach in their country place, and the Spirit of the Lord clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O, Spirit of the living God; we want Thee! Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they can do everything.—*Spurgeon.*

A ZULU MARTYR.

Wirt, the missionary tells of an old man, who was between eighty and ninety years of age, having heard the gospel preached in Natal, and then coming to him for further teaching. The missionary warned him of the penalty he would most likely be called upon to pay if he were taught while in the Zulu King's dominions where his home was. To this he made answer that he "feared not death, if he could learn more of such love as that of the Savior."

The missionary went and pleaded with the king, who would not give him a definite promise of exemption of the old man from public execution, which was laid down by Zulu law to be carried out by the soldiers upon all who professed a belief in the Savior. The sentence was not carried out immediately, but after a short time the soldiers of Cetwayo appeared at the entrance of his hut, and summoned the old man forth to be executed outside. He begged for a few moments' respite, while he talked with the Great One. He then knelt down, and prayed for the king, his officers and his people, that their eyes might be opened. So while still on his knees he was killed by the assegais of the soldiers. This man could say, "In all these things I am more than conqueror through him who hath loved me."

A TURK ON PEACE.

An American Christian residing in Constantinople, who has lately joined the Society of Friends, wrote recently: "I am not surprised that these Greeks have found place in the hearts of at least a few; but I was greatly astonished when I heard a Turk in Rudosta say that if he wanted to become a Christian, he would be a Quaker. I asked him what he knew about them; whereupon a very interesting conversation ensued, the Turk concluding by saying: 'Your professed Christianity does not establish peace; Judaism offers no peace; Mohammedanism knows no peace; but there is peace among the Quakers.' I never heard such a thing before. It is equally interesting and encouraging."

THE CATHOLIC Bishop of Covington, Ky., has issued a pastoral to the effect that Catholic parents must, under pain of ecclesiastical discipline, send their children to parochial schools. Bishop McCloskey, of Louisville, Ky., has also ordered the establishment of parochial schools throughout his diocese as soon as possible.

THE ENGLISH Primitive Methodists, through John Bright, have presented to Parliament a petition three-fourths of a mile long, and signed by 1,000,000 persons, asking for the closing of the liquor shops on First days.

OBITUARY.

ELIZABETH PLASK was born March 27th, 1798, and died Dec. 11th, 1879, aged 81 years, 8 months and 14 days. She leaves an aged husband who assisted in taking care of her through all her trials and afflictions. The funeral, which was very largely attended, took place on the 13th, on which occasion appropriate remarks were made by Isaac Smucker in German, and Peter Long in English, from John 5:24, 25. She united in marriage with Christian Plank March 31st, 1817, in Huntingdon Co., Pa. They lived together 62 years. Their offspring were 12 children, 10 of whom are living, 90 grand-children, and 163 great grand children. They moved to Wayne Co., Ohio, and from thence about July 1st, 1872, to Frety Prairie, La Grange Co., Ind., where she lived until death. In June, 1873, she fell and was unable to walk after this without help. She remained in this condition until about the 1st of March, 1879, when she had a fainting spell and fell from her chair, after which she was helpless, and at times suffered much pain, yet withal was very patient. She bore her afflictions with great firmness, and committed herself into the care of a crucified Redeemer continuing steadfast in the faith until her end. Her whole desire was for exhortation, singing, and prayer. The writer often visited her during her afflictions, and a few weeks previous to her death I was with her, and as we sang she joined in with us in singing the following hymn, number 238 of the Amish Mennonite Hymn Book:

"Was ich euch nun sage hier,
Nehmt es an aus Lieb zu mir,
Weil ich auf die Reise geh,
Und vielleicht euch nicht mehr seh."

She was a faithful member of the Amish Mennonite Church. She was no respecter of persons, and when visited by a minister of any denomination she invited him to lead in singing, exhortation, and prayer. Her whole desire was to do the will of her heavenly Father. She endeavored to disseminate all from strife, envy, and from the fashions of the world, while on the other hand she strove to cultivate love, peace, and harmony. Her hand was ever ready to assist the poor and needy, and we believe she passed away without an enemy, and with a strong desire to be with Christ. Let us, therefore, but let us strive to live closer to God, and we entreat the children of the beloved sister, to remember the many admonitions she gave to them. She has now gone to the spirit land; her voice is no more heard by us; she is numbered with the dead, therefore, let us follow her example, so that we may meet her on the bright shores of eternity, where no sickness, sorrow, pain, or death can ever come.

JOSEPH YODER.

I and J—Levi Jones, Peter Imhoff, Daniel Johns.

K—David Koek D H King, David Klaassen, Geo W Kent, John F Kolb, Peter Krause, Joel Kauffman, John Kreider, Jos Klopfenstein, J B Kauffman, C Kauffman, Levit J Kauffman (2), Andrew Kreider, C M Kauffman, Joseph Kinding, John Keller, David Kreider, Nancy Kauffman, Christian Kropf, Isaac Kohli, Peter Kennel, Peter Kauffman, A Kauffman, Christian I Kennel, Amanda M Kreider, J K King, David Kropf (2), John King, Christian Kropf, David Keim, John Krabehl, Catharine Krabehl, Abraham Kauffman, Isaac King, Christian Keim, Isaac Kilmer, Jacob F Kolb, D M Klaven (2), Henry Kaufman, Abraham Korp, Martin Klaven, P F Kinsinger, Abraham H Kauffman, Magdalena Kinsinger, Jacob S King, Jacob H Kauffman, Isaac King, J S Kauffman.

L—John Leisy, D N Landis, John Lintner, Benj Legron, Henry Lehman, Moses Livingston, W Landis, Chr Lantz, Mrs J K Lewis, Samuel Loman, Elizbeth Lehman, A S Lehman, D P Lehman, Maria Lantz, S H Longaker, Jacob Loewen, Isaac Lehman, Isaac P Lehman, Isaac Z Lapp, Elias S Latschaw, Benj Lehman, Peter Lehman, Elias Latschaw, Peter Lohrenz, Jacob Latschaw, Mrs Henry Lepard, Benjamin D Lehman, Jacob Lebe, P Litwiller, Bernhard Loewens, P S Lehman, William J Long, Josiah W Leeds, Jacob Loewen, Christian Lehman, A Lam Landis.

M—Eli Mast, Jacob Miller, David H Martin, John A Martin, Annie Musselman, Emma L Musselman, L J Mast, Daniel E Mast (2), Moses Mast, David J Miller, Christian Musselman, Michael Myers, John M Miller, Jacob Mellinger, Margaret Mellinger, Jos. Moyer (2), Jacob H Miller, Esther Miller, Christian Martin, John M Martin, D Morrill, S S Mast, Ahm T Miller, S M Mylin, Susanna Miller, John Moser, George F Messinger, Jacob B Meyers, Rev Samuel Myers, Wm Neisen, C F Martin, David Martin, C K Mast, C B Miller, Christian A Miller, Jacob J Moser, M T Miller, Pre Jos J Miller, Mary C Miller, Jos Meyers, Rudolph Miller, John C Miller, Lizzie Miller, Daniel S Miller, H M Mayer, S J Miller, Joseph H Metzler, H C Mellinger, Jensens McCalister, John L Miller, Julius Mader, J H Moore, Geo S Mann, Ida A May, Abraham Maurer, Annetta Maurer, David M Martin, Eli K Mylin, Anna Mylin, Jos Miller, John F Meyers, Henry F Meyers, Mahlon H Myers, Catharine B Metz, L J Miller, Martin Mellinger, Moses Martin, J C Mellinger, S C Mellinger, Lottie McJaken, Benjamin Mishler, Ahm Metz, C O Metz, Jacob Metz, Frederick Miller, Jacob B Musser, Peter Miller, Elizabeth Moyer, Isaac K Moyer, S H Musselman, Ellen Muma, Levi D Miller, Jonathan E Mast, Joseph Moyer.

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Abraham Schneck, Henry D Swartzley, J Y Shelly, Mary E Shelly, Peter Sherck, Adam Sheffer, Jacob B Stehman, C P Steiner, Christian Semers, Peter Sommers, C S Somers, Moses Schrock, W H Sittler, Saml J Stutzman, John Slaby, David Stucky, Moses Stucky, John R Snyder, Cornelius Schmidt, K Shield, John Shenk, Peter Schrock, Henry Sherrick, Andrew Stemen, Eli Stofer, A E Stutzman, Elfie Sides, Albrecht Schiller, Joseph Stucky, Amos Shenk, Abraham Schellenberger, Hettie C Stauffer, Charles L Smith, D D Stobbe, Amos Swartz, Peter E Stuckey, Daniel Schlachab, Philip Schlosser, Joseph Springer, J A Semmer, John Schlatter, John P Schmidt, David Sommers, Amy Sommer, John Schertz, Fanny Shenk, Frederic Stively, Abraham Stively, John M Stively, Daniel Schindler, C Stoner, David D Suter, Christian Shwalter, Jacob Shenk, Joseph Stutzman, Samuel Shenk, Eliza Shenk, Daniel Schmidt, Henry Schrock, Schrag, Daniel Shenk, John Steiner, William Spetzki, Magdalena Stauffer, H B Snaveley, A B Shank, Benj Snaveley, Josiah Snaveley, Joshua Shantz, C Stecker, H H Schmidt, Thomas Shelly, Laura Stoneker, Mary Sigman, C D Short, Peter J Schantz, Noah R Steiner, Mary A Seiver, A J Springer, Amos Stauffer, J B Smetzer, John D Schmitt, John Schlatter, John Shenk, Catharine Stemen, Elizabeth Snyder, Noah Stauffer, Jacob Sharp, David Shenk, Stephen Stahly, John Shenk, B Schlumpberger, Elizabeth Showalter, Christian D Schindler, Jacob B Shelly, Michael Suter, Jacob P Schrock, Lydia M Schrock, Chr. Schneck, George B Schmidl.

T—Peter Theissen, Peter Thut, Michael Troyer, A A Tschantz, Lydia Troyer, Abraham Thut, Jacob Thomas, Jacob Theissen, David A Troyer, Jacob C Thomas, Ahm C Tschantz.

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Z—Jacob Zurdub, John Zeisel, Jonas Zavitz, Jacob Zavitz, Joseph Zehr, Harry T Ziegler, Christian Zehr, Benjamin F Zimmerman, Christian Zehr, J K Zook, Shem Zook, George Zeisel, Jacob Zehr, L Zook, D H Zook (2), Enoch Zook, Daniel Zook, S K Zook, E A Zook, John Zook sr.

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No. 5, Pacific Express.....	4.40 "
No. 7, Way Freight.....	6.10 "
No. 9, Accommodation.....	7.50 "
No. 41, Way Freight.....	3.50 P. M.
No. 1, Special Chicago Express.....	4.10 "
GOING EAST—MAIN LINE.	
No. 8, Night Express.....	3.05 A. M.
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.01 P. M.
Grand Rapids Express.....	2.55 "
No. 50, Way Freight.....	6.45 "
GOING EAST—AIR LINE.	
No. 74, Way Freight.....	3.50 A. M.
C. W. & M. Express.....	6.00 "
No. 4, Special New York Express.....	1.10 P. M.
Indianapolis Exp. (via C. W. & M.).....	4.20 P. M.
No. 6, Atlantic Express.....	9.50 "
No. 56, Way Freight.....	5.40 "
TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.55 P. M.
" " " " " " " " " " " "	9.25 "
No. 7, Special Michigan Express.....	4.15 "
TRAINS ARRIVE—AIR LINE.	
C. W. & M. Express.....	2.10 A. M.
Indianapolis Exp.....	11.50 "

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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

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THE WONDERFUL WORKS OF GOD.

BY SIMON P. YODER.

God's Word relates, That in the early morn of earth's existence When chaos yielded to the voice creative, And into life sprang all things as commanded, Six times, as each grand work was ended, The Maker paused and saw how truly perfect And good it was. When all completed, The seventh time He looked, lo, "everything That He had made * * * was very good."

Ah, surely then, Well might the morning stars all sing together, And every creature that had found existence, Praise God, the Perfect One! What loveliness And sweet perfection must have graced all nature When mankind was seen or heard to saddle The new-made earth,—no elements discordant Throughout the boundless universe!

How strange and sad That man, the crowning work of all creation, Made but a little lower than the angels, And placed in Eden with His Maker's blessing, That even he, with but a single statute To break or keep—one chance for disobedience— Should idly pluck and eat the fruit forbidden, Thereby accepting from his wicked Tempter An evil nature prone to actions sinful; Thus calling down from high and holy heaven A curse on earth and all that dwell therein!

Yet stranger still, In mystery hid past finding out, The plan divine whereby full, free redemption Could come to fallen man. Great truth sublime Beyond man's power of comprehension; God gave His Son, His only and beloved, Who e'en before the dawning of creation Was with the Father in bright realms of bliss.

This Son of God became A ransom for the sin-cursed race of beings Who had rebelled 'gainst heaven's decree. He took upon Himself the curse; upon His head the sword of justice Full vengeance took, that man from treason's penalties Could pardoned be; the sinner in dark dungeons chained Enjoy the light of perfect liberty.

O gracious work of God! Ye, all His works and words overflow with mercy To those who have accepted as their Savior The Lamb of God for sinners slain. Christ crucified Brings peace; yea more, His rising from the dead again Brings joy to all whose lives are hid with Him.

But from all those Who thrust aside this work of grace and love Refuse to listen to God's holy Word of Truth, Deny the Son—God's own existence doubt— Heaven waits its smiling face:—for how can they Who scorn th' Almighty Giver's agency His wondrous gifts of love appreciate? Could those who reckon the Creator as a myth The beauties of creation comprehend?

Look thou upon a convict doomed For long and weary years to drag away His life in chains behind grim prison bars In some dark dungeon's gloomiest cells—far, far removed From every ray of sunlight fair. The songs of birds Ne'er penetrate the mouldy walls, to break The silence so oppressive grown. No breeze perfumed With blooming plants; no joy-inspiring breath of spring E'er drives the dampness from His brow. The tiniest floweret Earth sustains unveils not here its modest face To cheer the eye with hopelessness bedimmed.

Take now a pardon in thine hand, Unlock the door that for a score of years was closed, And break the chains from off the limbs benumbed And crippled by their cruel weight. Then lead him forth From that vile, crime-polluted place;—let him exchange His filthy rags for garments that an honor are To freedom's noblest sons; in tones subdued By love, speak words of heartfelt sympathy, And bid him be forever free!

With rapture now He feasts his eyes on all the wonderful And glorious works of God. His heart expands With new-found joy, and words are quite inadequate To give expression to the thoughts of praise That fill his mind. His soul can now appreciate As ne'er before the beauty that by right belongs To everything that God has made.

A picture this, Released faintly drawn, of a glad, grateful soul From Satan's chains of sin and shame. A pardoned one, At peace with God, cleansed from his former sinful state, And walking in that perfect light and joy Which none but new-born souls may know. Such, only such, Can rightly understand how very good indeed Is everything that God has made; for they alone may truly "look Through nature up to nature's God."

Victoria, Ind.

THE MODE OF BAPTISM PRACTICED BY THE EARLY MENNONITES.

It has been asserted, in opposition to the plainest historical testimonies, and so published to the world, that the Martyr's Mirror, "owing to its diffuse and detailed style, is hardly much known outside of the Mennonite Church; * * * that its historical references to the ordinance (baptism) so far as they testify to the mode as taught and practiced by these ancient witnesses show that they were all immersionists, while the Mennonites, of which its author was a member, nearly all practice pouring." It has become a duty, for the sake of truth, to examine the testimonies found in the above-mentioned work, and publish some extracts, that the impartial reader may see for himself what mode the early Mennonites actually practiced. It might be claimed that, in passing over all the testimonies in the Martyr's Mirror quoted from writings prior to A. D., 1500, that the investigation is partial and unfair; but it should be remembered that it is not the purpose in this article to examine particularly What mode of baptism was used by Origen, Chrysostom, Tertullian, and the Catholics, all of which the author, with many others, quotes, but the mode employed by the Mennonites in the times of Menno Simon. It should also be remembered that the author, T. J. Von Brought, did not quote from these ancient writings in order to defend any mode, for he refers to incidents where different modes were employed, as the word mode is used at the present day. When he uses the word mode he has reference to the different practices of infant baptism and baptism upon faith.

It would make this article much too long (neither is it necessary) to refer to all the different accounts of baptism given in the M. M. to show where and how the Mennonites baptized; therefore, such only, from which may be learned what mode was used, will be considered. It is a noticeable fact that, among the very many references to baptisms, from 1600 to 1660, with all the questionings of the martyrs by the persecuting Romanists,

not one assertion is made which shows that baptism was performed by immersion, or even in a baptismal font or a stream of water, while every minutely described account shows that it was performed in the house or some place out of the water. It is very probable that the reason why we have not still a greater number of such evidences is because comparatively few of the martyrs were willing to tell where and by whom they were baptized, for fear of betraying their friends to their persecutors.

George Blaurock was a teacher from Switzerland, who had formerly been a priest, but had renounced the priesthood, with mass, infant baptism, &c. He was one of the most zealous and influential preachers among the early Mennonites, and there are accounts showing that he baptized many believers. "Christina Tolinger Von Penon confessed that Brother George Blaurock had administered the true Christian baptism in her house." M. M., page 365. This occurred in 1529. On page 379, M. M., there is an account of Anneken Jans, who was an only child, and was wealthy, and had with her husband fled to England on account of her religion. She returned to Holland, was informed upon, and made a confession at Rotterdam on the 24th of Dec., 1538. She said "That she was baptized by one Meynart, of whom it was reported that he was unmarried. This took place about four years previously, in her own house, in Briel, in Copen Street. She also stated that her husband was re-baptized by the same man at the same time.

"Christina Michael Barentz, born at Leuven, aged about fifty, confessed that she was re-baptized about four years previously, at Leuven, in her own house, in Stein Street, by one John, who, she believed, was from Mastic, or near it.

"Christina said further, that her husband, called master Matteis von der Donk, at that time a practicing physician, was also re-baptized at the same time by the said John. * * * Two women were also baptized at the same time."

In the confession of Clés de Prout, who, for his faith, was burned at the stake in the year 1556, he was asked by the bailiff in which house he was baptized; he answered, "In a small new house," and that there were two others baptized at the time. M. M. page 479.

Annetgen Anthensin confessed that in A. D. 1558, "she was baptized according to the command of the Lord, but could not give the name of the particular day, but it happened at the house of Arent Willems." M. M., page 498. In the same year Jan Hendricks of Utrecht was tortured severely on the rack. "He said that he had been baptized by some one called Leonard, but he did not know whence he was, nor had he ever seen him before; that he was baptized by him

about eighteen months before in that town on the wood place." * At the same place, on the same date, Styntgen Jans said, "That the one who baptized her was called Leonard, and that it happened at Utrecht, five or six years before, in the house of one Gerrit; that she did not know the surname of Leonard, nor where he was from." M. M. page 199. In the year 1559, Jacques D'Anchy was imprisoned and made a confession of his faith. In answer to the questions of the commissary he confessed that he was baptized by Leonard in the same house in which they had assembled to worship. M. M. page 518.

Dirk Willems, that "faithful brother and follower of Jesus Christ," who saved the life of his pursuing jailor by assisting him when he was near drowning, was imprisoned at Asperen, in Holland, in 1569. A part of the copy of his death sentence reads as follows: "Forasmuch as Dirk Willems, a native of Asperen, prisoner, has confessed without torture, before the bailiff and us, and the lords of the court, that he was re-baptized in the 15th, 17th, 18th or 20th year of his age, in the house of a man by the name of Pieter Willems, and had moreover held and permitted secret meetings and forbidden doctrines, at various hours, in his own house; that he also gave permission to several persons to be re-baptized in his house, contrary to our holy Christian faith, and the decree of his royal majesty," &c. M. M. page 459.

The author says on page 683, M. M., "We find a special sentence in regard to Jan Pauw, that (according to the sentence of the lords of the court), was he tortured on the rack on the 20th of Dec., 1534, in order to extort from him the names of those who had baptized, and who had been baptized in his house; but as this sentence contains nothing but the expression of torturing, we deemed it unnecessary to give it an insertion."

On page 761, M. M., is found a copy of the confession of Fes Dirks, made in 1570, at three different examinations. At the first examination he said "That the man who baptized him did it in the name of the Father, and of the Son, and of the Holy Ghost; and that water was poured on his head out of the basin in the presence of ten or twelve persons, one of whom was called Wirt Clés van Gonde." Does this testimony "show that the ancient Mennonites were all immersionists?" At the second examination he said, that "there were none present from Gonde, but Wiert Clés, who brought him thither, and that he came in the evening and staid all night till the next evening at the place where he was baptized, which was

* The phrase on the wood place (signifying the place where wood is kept) is omitted in the English edition, by I. D. Rupp, but it is found both in the German and in the original Holland.

done at Rotterdam in a large room." At the third examination or trial on the rack, "when asked in what house he was baptized, he said that he did not know, but found out afterwards that it was in the house of a shoemaker called Michael, who lived in Amsterdam, near the east gate; that there were about eight or nine baptized when he was.

In a letter from Jan Wouters to his brother-in-law, he gives an account of his suffering, and the questions put to him by torturers. He states that they required him to tell where he was baptized, and when he refused they asked him what harm it could do to tell the place where he was baptized. "I think, said the bailiff, that it was done in your master's house; still I am not certain." M. M., page 816.

In the year 1571, at the judicial examination of Jan Hendriks, the following questions and answers are given: "In what particular place were you baptized?" "I said, what would it avail if I would tell you the place? Finally I told them it was at Delft." "In which house?" "This I desire not to tell you." "In whose house?" "I will name none." M. M., page 851.

The last three accounts (and others can be produced) were noticed in order to show that the inquisitors, when questioning of the place of the baptism of the Mennonites, always asked in what house they were baptized. They never inquired in what stream of water. It seems from the questions and "testimonies," that they had no other idea of the place of the baptism of those anabaptist heretics, as they were called, but that it was in their houses. At that time their services were held in private houses and barns where they might secretly worship unmolested, and converts were baptized in the same places. There is no account of any going out to baptize or to the place of baptism, as we see so frequently in the descriptions of the baptisms of immersionists.

The number of testimonies now noticed, all agreeing that the baptisms were performed in the houses, should be evidence enough to convince any one, however prejudiced and mistaught; especially since there is not one example, so far as has been noticed, in the whole history of the Mennonite Church in the times of Von Bragt and Menno Simon that even favors immersion. All the examples of baptism as recorded in their histories are in perfect harmony; they all practiced the same mode and that mode was pouring. But some immersionists will say "That the baptism being performed in their houses does not prove that it was administered by pouring." It establishes the place, and the circumstances are such that there can be no mistake in concluding that it was not immersion. One of the above extracts states positively that Fes Dirks was baptized by hav-

ing water poured upon his head, and that there were eight or nine baptized at the same time. How can any reasonable person claim that these were not all baptized by the same mode? Probably some who have no difficulty in finding water sufficient to immerse in the house of Cornelius, in the Philippian prison, in the house where Paul lay in Damascus, at the many waters or springs of Aenon and in the Southern desert, will strike upon a train of argument which will show that these Mennonites were immersed in their houses. Did they have baptismal fonts in their houses? Why are there no accounts of them in all the many writings of those times? Why are there no accounts of the inquisitors searching the houses for fonts instead of trying to extort from the martyrs who it was that received anabaptism and permitted them to be baptized in their houses? Simply because the Mennonites did not use them.

Since there are some, and such, too, that claim to be well posted in church history, who assert in direct opposition to these plain historical facts, "that the early Mennonites were all immersionists," it is not strange that they cannot see the Scripture teaching in favor of baptism by pouring. If there was a plain statement in the Martyr's Mirror showing that the Mennonites immersed, just as that in the confession of Fes Dirks shows that water was poured upon his head in baptism, what would immersionists and every one else say of the man that would write and publish that the early Mennonites all baptized by pouring?

JNO. S. COFFMAN.
(To be continued.)

For the Herald of Truth.
HOLINESS.

Be ye holy; for I am holy. 1 Pet. 1: 16

If, at the judgment, we would not be found in opposition to His will, then let us be holy. His perfect purity demands it; the purity of heaven demands it; neither can the Holy Ghost abide with us unless we, at least, aim at holiness. If we should allow that the process is gradual, it is still very unwise to waste time in unholy living, for if holiness is a command, then unholiness is disobedience. Surely God would not have us live a great while in disobedience.

The question now comes up, how long does God allow us to live unholy; who will tell us? It seems that Paul surmised that, at least, some of his brethren were not holy, for he frequently admonishes them to seek for holiness. To seek for anything without the prospect of finding it would be useless and absurd. He writes to the Corinthians admonishing them to "be blameless in the day of our Lord Jesus Christ." It seems as though some expected the second coming of our

Lord already at this early day, and were fully convinced that to be found unholy by this coming Lord would be accompanied by terrible results. In our day we have still more reason to expect his coming; would we be ready to receive him now? Hear the earnest appeal, "Now is the day of salvation."

Salvation means being saved from sin. Upon this point, however, people think differently; some argue that persons may be saved and still live in sin, be justified while living in transgression, that is, transgression of the command to be holy. If we should admit that the experience of the apostles was accompanied by sin, though this is extremely doubtful, we should remember that we are nowhere commanded to take their lives and experiences for a model; we are everywhere referred to Jesus for our example. It is true that Paul says, "Be ye followers of me, even as I also am of Christ." By this he probably means that they should follow him in this that he followed Christ, to be as earnest and zealous as he was. If he really meant to refer to himself as an example, he must have felt satisfied that he had attained to this high experience; for if he had yet any sin, how could he say, "Follow me?" I am inclined, however, to believe that Paul had a pure heart, knowing that such shall see God; if so, he may well have said, "Follow me." But Christ only is our example; the experience of the apostles is no criterion for us; it is enough to know that they teach holiness, as we will try to show.

In 1 Pet. 1: 2 we read of the "elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and the sprinkling of the blood of Jesus Christ." This shows that it is the work of the Spirit. "Who are kept by the power of God through faith unto salvation," verse 5. "Which things the angels desired to look into," verse 12. It is written, "Be ye holy; for I am holy," verse 16. "Seeing you have purified your souls in obeying the truth through the Spirit," verse 22. "Being born again," verse 23. "A holy nation," 2: 9. "Being dead to sins," verse 24. "Without spot and blameless," 2 Peter 3: 14. "The blood of Jesus Christ His Son cleanse us from all sin," 1 John 1: 7. "Whosoever abideth in him sinneth not," 3: 6. "If that cometh sin is of the devil," verse 8. "Herein is our love made perfect, that we should have boldness in the day of judgment; because as he is, so are we in the world," 4: 17. "Perfect love casteth out fear," verse 18. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not," 5: 18. "We are in him that is true, even in His Son Jesus Christ," verse 20. "Now unto Him that is able

to keep you from falling, and to present you faultless," Jude 24. "Called to be saints," Rom. 1: 7. "Being then made free from sin, ye became the servants of righteousness," * * * "unto holiness," 6: 18, 19. "Have your fruit unto holiness," verse 22. Read Romans 8. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, 4: 17." "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption," 1 Cor. 1: 30, and whatever Christ is to us we must have already in this life. The holiness of Christ will do us no good unless we are partakers of his holiness in this life. We must not try simply to conform to his moral teachings, but we must have Christ in us, and be partakers of his holy nature, in order to destroy fully the works of the enemy. Of course all sin belongs to the works of the devil.

"Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. 6: 11. Sanctified by the Spirit, not by trying to live holy; it is the work of the Spirit, as we shall further show. "Your body is the temple of the Holy Ghost which is in you," verse 19. "When ye so sin against the brethren, and wound their weak conscience, ye sin against Christ," 8: 12. Read chapter 13. "But we all, with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," 2 Cor. 3: 18. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 7: 1. Notice, this text says cleansed both flesh and spirit. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates," 13: 5. "And this also we wish, even your perfection," verse 8. "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ a minister of sin? God forbid." Gal. 2: 17. "Only trusting in Christ is not sufficient. "Walk in the Spirit and ye shall not fulfill the lust of the flesh," 5: 16. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," Eph. 4: 13. "Put on the new man, which after God is created in righteousness and true holiness," verse 24. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," verse 30. "A glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," 5: 27. "Let us therefore, as many as be perfect, be thus minded," Phil. 3: 15. "I can do all things through

Christ which strengtheneth me," 4 : 13. "To present you holy, and unblamable, and unprovable, in his sight," Col. 1 : 22. "That we may present every man perfect in Christ Jesus," verse 28. "For the law made nothing perfect, but the bringing in of a better hope did," Heb. 7 : 19. "Finally, brethren, farewell ; be perfect," 2 Cor. 13 : 11. "Greet one another with a holy kiss," verse 12. Can this be done when we are not holy? "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, (to holiness) who also will do it." 1 Thess. 5 : 23, 24.

Thus far we have noticed the teachings of the apostle; can anything be plainer? How can the soul, spirit and body be blameless and live in sin? Is it not strange that persons so frequently make another interpretation of these plain teachings of the inspired apostle, since it is so plainly stated that, "without holiness no man shall see the Lord." "The pure in heart shall see God." A German text reads, "Your spirit, word and body must be blameless." The soul says *nusit* and the truth of it will stand, all the same, whether we believe it or not; whether our fathers believed it or not, has nothing to do with the truth of it. Be not deceived; humbly fall before God and ask Him for a clean heart. David believed this doctrine; he says, "Wash me and I shall be whiter than snow." He did not pray in vain; read Psalm 40. And more, he confesses that he is holy. Psa. 86 : 2. Now is it safe in the face of all this testimony to oppose this doctrine? Do objections arise from a good spirit, one in harmony with the word, and spirit and mind of God? Is it safe to believe that without holiness we can see God? Is not holiness very much to be desired, and is it not just what we need in this world? Yes, it is just what Jesus came to establish—a royal priesthood, a holy nation." Did he fail? then we need a mightier Savior. He is willing, because He commands it; He is able, because He has said, "All power is given unto me."

All things are possible, says Jesus, to them that believe. If we abide in Jesus whatsoever we shall ask in faith, believing, He will do it for us. How can we pray, "thy will be done," and refuse to become sanctified? "For this is the will of God, even your sanctification." Let us think of this when we pray, "thy will be done!" We need to have our attention called to this subject; let us hear from others; let us hear the objections that people have to holiness. Let us not pass the matter lightly by, we must be honest in this as well as in all other things. Let us not be behind others, but as Paul says, "seek to excel." The objection is sometimes raised that the doc-

trine of holiness has a tendency to confuse the minds of persons, and therefore should not be preached. The apostles did not look at it in this way. Are the people of this day so subjected to the power of sin that they cannot endure sound doctrine? "Shall sin go in the church for the sake of peace, that the feelings of the guilty may not be disturbed? It is right to disturb the minds of sinners that they may become converted. Is it not also right to disturb the minds of sinners in the church, that they may become sanctified? Let us not seek to find excuses, but rather what God says, what is written in the word. To those who are honest, but yet somewhat confused, we would say, live up to the light that you have. Be sure of this, that you live as pure as you understand the Bible to teach. The obedient shall know of the doctrine, "If ye be willing and obedient, ye shall eat the good of the land." Pray for more light; pursue it honestly, and it will be given you without your becoming over anxious. You understand the instructions to be filled with the Holy Spirit. Let us do that, and we shall not look lightly upon important truths. That "unction" will teach us all things, and lead us into all truth, 1 John 2 : 20. "Now abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming," verse 28.

For the Herald of Truth.

YE ARE MANY MEMBERS.

"For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another." Rom. 12 : 4, 5.

The apostle here compares the body of the church to the body of man, which has many members; though different in form, power and importance, they are all needful to constitute a perfect body.

In Corinthians the apostle says, "If they were all one member where were the body? but now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of thee;" neither can any of our members say to the other, I have no need of thee. God hath so tempered our body together that if one of our members suffers or is ailing, it affects the whole body, and all the members suffer with it; and as we have many members in this one body so each member has its particular duties. By this illustration he designed to impress upon our minds the close connection and mutual dependence of the members of the body of Christ, which, though many, are one body. All have not the same office, neither have all the same gifts or talents.

One thing of the most vital import is here to be considered. The blood is the very life of our body; take the blood out of any of our members and that part of the body will fail to act from the want of life. So also the blood of Christ is the very seat of life in his members, and unless we have obtained life through his blood, there is no real, spiritual life in us, and this life is what sustains the body of Christ and keeps it in its spiritual life.

Now we wish to notice the diversities of gifts. The apostle says, "There are diversities of gifts, but the same spirit." One has great intellectual powers so that he can see into the deep things of God; another is endowed with free and ready speech, and to another is given great reasoning powers, and we might name many more diversities. As these differences do exist, and as there are diversities of gifts, each member of the body should perform that duty for which he or she is especially talented. We cannot all be ministers, for it is necessary that we should have other members to make a perfect body. The minister has a most important office to fill in expounding God's Truths to a lost and sinful world, in warning the sinner to flee from the wrath to come, encouraging the saint, and comforting the feeble and care-worn. Does not the minister need the aid and encouragement of the rest of the body in his work? Some ministers are not gifted with fluent speech, therefore they need encouragement; some may not have the means they need to accomplish the good they could do if they had them while there are others who have plenty. Therefore, being many members in one body, and having gifts differing, each one may perform the office according as God has talented or gifted him. Let not one member think he is of no use in the church, or has nothing to do, for all are of use and have all the work they can possibly do. The feeblest member may do good. Sometimes the very expression of the countenance may do good to another, though not a word be uttered.

When we hurt or wound a member of our own body, how particular we are to take the more tender care of that member! It is far from us to speak harshly or rashly against the wounded member, but we apply such an ointment as the case may require. No time or means is spared to bring about a healthy condition again of the member. Amputation is the last resource and only resorted to after all other means have failed. Should it be otherwise in the body of Christ, or the members which constitute his church? What do we often see and hear? Our members speak evil of one another though they are gifted and tempered differently. One may have a fault in one way and another in another way; one may see and know all his own faults and keep them in subjection as much as possible, while

another may see none of his own faults, but many in others. Such persons usually have the most to say of the faults of others.

The apostle admonishes the Galatians and says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." But how often, instead of considering one's self and showing a spirit of meekness, it is done in a spirit of harshness and, possibly, anger! "Behold how great a matter a little fire kindleth!" Is it any wonder that the apostle James said that "The tongue is an unruly evil, full of deadly poison?" "But these things ought not so to be." Members of one body, the body of Christ, led by the same spirit, partaking of the same spiritual nature, should be united in the bonds of love and perfection as the members of our bodies, and work together in harmony, growing and becoming purer and stronger until the coming of the great day of the Lord.

How could any one think of dividing his own body, which is tempered together with the same flesh and same blood, which is the life of man, created and formed in the very image and likeness of God? But some who claim to be members of Christ's church, and to be led by the holy Spirit, will speak lightly of one another, envy one another, and cause divisions among the members of the body of Christ. Can any one who has tasted of the good word of the Lord and of the power of the world to come, think it less painful to divide the members of the body of Christ, than it would be to have the Natural body divided? But there is an enemy of the members of Christ who is seeking every device to deceive them, and sometime he accomplishes his purpose. Sometime he sets one on the pinnacle of the temple, makes him believe he is more highly gifted than any one else, and when he gains one victory he tries to gain another, and another, until he has accomplished his ends. Sometimes when one imagines that he has many and great gifts he feels able to govern or rule, and tries to become popular in the world, he must have a church of his own wherein he can be called Rabbi, and as the times and customs change, the forms of religion must be changed. The idea of denying self looks too small and low amongst the exalted.

SAMUEL YODER.

For the Herald of Truth.

THE LOVE OF GOD.

When we consider and reflect upon the goodness, love, and mercy of God towards the human family in all ages of the world, even from the creation, down to the present time, we are made to won-

der; and the question arises, Why does poor, frail man refuse to honor and worship such a great and mighty being, in whom we live, move, and have our being? Look at the power of God in the creation of all things, man created after His own image, holy and without sin! But we learn that man, by transgressing the laws of God, soon fell from the happy state wherein he was created; but notwithstanding the transgression and fall, God had such a love for his creatures that he promised to send a Redeemer into the world; and at the appointed time this promised Redeemer made his appearance on earth, and brought about the great plan of salvation by shedding his precious blood upon the cross "for the sins of the whole world."

We learn that when men began to multiply upon the face of the earth, and God saw that the wickedness of man was great, and he said, "I will destroy man whom I have created." But Noah found grace in the eyes of the Lord, and God commanded him to build an ark for the saving of him and his family; and it seems that God's love was so great towards his creatures that he yet gave them one hundred and twenty years wherein to repent. But when the allotted time had expired, and the ark was completed, Noah and his family were safely housed up in it while all the rest perished in the flood.

When the destruction of Sodom was revealed to Abraham he inquired of the Lord whether he would also destroy the righteous with the wicked. The Lord promised that for the sake of ten righteous he would spare the city. But we learn that there were not even ten righteous there; hence the city was destroyed, but the love of God was so great towards the few righteous that were yet there, that he gave them ample time and warning to flee from the city before the great and terrible destruction took place.

Look at the love and power of God manifested towards Daniel, "servant of the living God." When he was east into the lions' den God sent his angel to shut the lions' mouths, and he was left unhurt. When God saw the great wickedness of the Ninevites he sent Jonah to cry against them, "Yet forty days and Nineveh shall be overthrown." So the people of Nineveh believed God and they humbled themselves and put on sackcloth and sat in ashes; and when God saw their works he "repented of the evil that he had said he would do unto them and he did it not."

When the apostle Peter was cast into prison God was with him and prayer was made without ceasing by the church unto God for him." Their prayers were answered. The angel of the Lord appeared unto Peter in the dark hours of the night and set him at liberty. Likewise Paul

and Silas were taken by wicked hands and cast into the inner prison, "and at midnight they prayed and sang praises unto God, and suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened and every one's hands were loosed;" and those God-fearing men were again set free and went forth proclaiming the glad tidings of salvation.

Thus we see that God ever has a watchful eye over his children. How true are the words of the apostle, "The eyes of the Lord are over the righteous and his ears open unto their prayers; but the face of the Lord is against them that do evil." But in a special manner did God manifest his love towards the human family by sending his only begotten Son into the world in order to make an atonement for the sins of the whole world. The apostle Paul says, "God commendeth his love toward us in that while we were yet sinners Christ died for us."

Kind reader, when we consider the great love which God has manifested toward us, have we not the greatest reason to lift up our hearts in praise and adoration unto him? Have we not reason to cry out in the language of the Psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name?" But how few are willing to honor and adore their Creator! Dear fellow pilgrim with me to eternity, who you profess to worship God, let us "worship him in spirit and in truth." Let us have our lights trimmed and lighted, and show forth to the world that there is a reality in the religion of Jesus Christ.

There are those who still refuse to worship God; I entreat you to stop and consider for a moment the love and mercy which God has manifested toward you. How often has he been pleading with you to forsake your evil ways and come unto him, in order that you may find rest unto your souls! You have neglected his kind invitations, and still he is calling and inviting you to come. Will you still refuse to come? Have you any excuse for not coming? "Is there no balm in Gilead? Is there no physician there?" Surely there all things are ready and whosoever will may come and take the water of life freely; "without money and without price." God is love, and with an eye of mercy he looks down upon us desiring to make us forever happy in his kingdom. Oh sinner, stop and meditate! Think of the love of God! Think of Jesus, think of death, think of the great difference that shall be between the Christian and eternity!

MOSES BRENNEMAN.

TO DO ALL OUR duty, we must state things as they really are, and rebuke sin in high places as in low places, whether in or out of the church.

For the Herald of Truth.
DEATH AND THE SINNER.

ARRANGED BY J. S. C.

DEATH.

Sinner, I'm coming by heaven's decree,
This mandate to bring thee—a summons for thee,
And whether prepared for the message or no,
To tread the Dark Valley, this night you must go.

SINNER.

Comest thou, Death, so unwelcomed, to tell
A message to call me to heaven or hell?
Wilt thou not defer in response to my tears,
And grant me the boon of a few coming years?

DEATH.

Ask not for time for I cannot delay,
But soon thou must stand in the great judgment day.
To hear the voice, "Welcome! joint-heir with the Son!"
Or "Depart with the wicked, thou vain, faithless one."

SINNER.

Mercy, O Death, for my youth is so bright,
To live in enjoyment has been my delight;
I seem as a rose just beginning to bloom,
And wilt thou now force me away to the tomb?

DEATH.

Youth cannot save thee, 'tis useless to plead,
The warnings were given, you failed them to heed.
Go look in the church yard, and see that I claim
Youth, childhood, the aged, all ages the same.

SINNER.

Oh, my dear parents! consider their fears;
They sorrow in anguish, they shed bitter tears
To see thee, O Death, make a victim of me—
A barren, and fruitless, and cumbersome tree.

DEATH.

Tears cannot save thee, nor blunt the keen dart
That soon must be driven to quiet thy heart;
For Death is my name, and sin is my sting,
My work is the same, all the tears it may bring.

SINNER.

O, if with life's early morn I could start,
I'd hate the vain pleasures that hardened my heart;
And seek my affections on Christ to bestow
That Death, coming soon, find me ready to go.

DEATH.

God thou hast grieved by neglecting to call
For mercy and pardon, and humbly to fall
Before a kind Savior, accepting in love
The entrance he offers to heaven above.

SINNER.

Spare me, O Death, grant a little more space:
That I may accept heaven's mercy and grace:
The Savior is pleading, another year spare,
The fruitless and barren, yet rich fruit may bear.

DEATH.

Jesus has loved thee and long with thee striven
Thy heart still refused him, to sin it was given;
And fate now demands it, I cannot delay,
To night I must summons, and thou must obey.

SINNER.

Tears avail nothing, 'tis vain to persist;
It is heaven's decree, I cannot resist;
But spare me for Jesus, if only to fall
At the throne of his mercy, for pardon to call.

DEATH.

Sinner, O haste thee, thou canst not remain,
Remember my message, 'twill soon be in vain
To think of a Savior and pardon for sin,
Thy time is now precious, this moment begin.

SINNER.

Thou art relentless and cruel, O Death,
Thou steal'st mine eyelids, thou steal'st my breath;
I'll call upon Jesus, His mercy implore,
That He may receive me where thou com'st no more.

DEATH.

Sin has condemned thee to death and the grave,
But Jesus is able and willing to save;
Thy body is mine, but my sting is destroyed;
Thy soul can now live, by His blood I am void.

SINNER.

Jesus, have mercy, come quickly to save,
For shortly this body must go the grave;
My soul is still guilty, thy blood now apply;
O, wash me, and cleanse me, and save ere I die.

Wait not till death comes to call thee away,
But, friends, go to Jesus; delay not a day;
O, serve Him in life, that in death He may save
Your soul from the terrors and sting of the grave.

For the Herald of Truth.

THE GOSPEL PLAN FOR GIVING
OR COLLECTING CONTRIBUTIONS.

In the March number of the *Herald*, 1879, I endeavored in my weakness to give a few thoughts for the consideration of the readers of the *Herald of Truth*, especially for my brethren in the faith, and for my own profit, that I might better compare my life with the teachings of the Holy Apostle upon the subject of laboring as working with the hands the thing which is good, that we may have to give to him that needeth. After having carefully and prayerfully investigated the bearings upon that Scripture as far as my limited ability would enable me, I could easily see that I had been, previous to that writing, far from laboring to that end; and though I resolved to labor henceforth with that end in view, I fear that I have many times had reason to abase myself and be ashamed. I am glad that those more able were minded to add something to the subject in the May and June numbers for our further consideration, especially for the admonition to myself and the other writers upon this subject to examine ourselves and see if we were willing to do as we exhort others to do. My mind rested at once upon the Scripture, "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" Rom. 2: 21. I then noticed the duty of giving, but purpose at this writing to notice, as briefly as I can, the Gospel plan for giving or gathering the charitable contributions of the church.

The enlightened apostle Paul, after closing the doctrinal part of the 1st letter to the Corinthians, thought it necessary to notice also some miscellaneous matters concerning the collection for the saints, and says in the 16th chapter, "As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Here we see that Paul gave the same general direction to all respecting the manner of making charitable collections. He authorized the church at Corinth to do as he had ordered the churches of the various districts in Galatia to do; and I am satisfied our brethren in the East who to-day observe this plan in their respective districts, find it a great advantage to them. I believe those of us further West should likewise hasten to do as our primitive brethren were taught. Paul judged it important that a stated time (the first day of the week), frequently recurring, should be observed by all in laying by something for charity. I have sometimes heard brethren say, during times when efforts were being made to gather contributions, how they desired to give something, but because they had but five cents or a penny they were ashamed to give at all. But this should not be, for Paul says, "As God hath prospered." This should regulate the amount given. Hear also what the Savior says, Luke 21: 1-4, "And He looked up and saw the rich men casting their gifts into the treasury. And He saw also a certain poor widow, casting in thither two mites, (about one-fourth of a cent.) And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these of their abundance cast in unto the offerings of God; but she of her penny hath cast in all the living that she had." She gave all. They gave only what they could spare without inconvenience. Where much is given of the Lord, He will require much. When little is given He requires but little. But all should give, however small the sum. We see that our rules for giving should be: 1st, steadily; 2nd, frequently; 3rd, all give; 4th, each as God hath prospered.

Regularity and frequency in giving would not only secure a larger sum with less inconvenience, but would also more cultivate the benevolent feelings. I have read of a benevolent gentleman and lady in England who had this inscription on their tombstones, "What we kept we lost; what we gave away we saved." I feel that we should hasten to adopt the Gospel plan of drawing out and cultivating the charitable feelings, which appear to lie dormant in too many. We see, in the above language of the Savior, that it is also no new thing to have a treasury in which to cast gifts unto the offerings of God. I am anxious to see every plan in

operation in our church, which may tend to quiet and kill this naturally selfish and covetous spirit, which I find has its place in this sinful flesh of mine, and not mine only, but I dare say more or less in all men, with very rare exceptions, which evil, wherever it exists, should be overcome with good.

Will not a church treasury, if we heed it, be one of the good influences to invite us away from selfish considerations alone into greater favor with God, by considering that He loveth not only a giver, but a cheerful giver, that all we have is not ours but the Lord's, and that He himself giveth liberally and unbraideth not? I know it to be a fact, that where there are no church treasuries our deacons are also more slack in attending to the important duties enjoined upon them in the 6th chapter of the Acts, where we find there was murmuring against the Hebrews by their Grecian brethren for having neglected the poor of the church. The apostles then had deacons appointed to avoid this murmuring and that they might give themselves continually to prayer and the ministry of the Word. Now, I think, a church treasury with its funds would be a great encouragement and inducement to move our deacons to faithfulness in looking about to see where they should use the contributions, knowing like Paul, that when they come for them there need be no gatherings. If it was necessary that the apostles should not be embarrassed with murmuring or ministrations, other than the ministry of the Word, should not our ministers of to-day, or this present time, be likewise as highly favored? May God add His blessing to the thoughts I have offered as may seem good unto Him. R. J. HEATWOLE.
Newton, Harvey Co., Kan.

For the Herald of Truth

GOD'S CARE FOR HIS CHILDREN.

The eyes of the Lord are upon the righteous, and His ears are open to their cry. Psa. 35: 14.

Dear Christian friends, it is by the grace of God that I am once more encouraged to write a few lines for our consideration on our pilgrim journey. We will know that my troubles, trials and temptations assail us on our way, so that we are sometimes almost discouraged. But we have a blessed promise in the words of our text, "The eyes of the Lord are upon the righteous, and His ears are open unto their cry." These words the Psalmist, no doubt, expressed from his own experience and for our encouragement. He, no doubt, had often felt that he was blessed, so that he was convinced that the eyes of the Lord were over him. In connection with the above text we read "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers." 1 Peter 3: 12. "He

withdraweth not His eyes from the righteous." Job 36: 7. "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy." Psa. 33: 18. "The righteous cry, and the Lord heareth and delivereth them out of all their troubles." Psa. 34: 17.

Dear brothers and sisters, why should we, or why do we, falter in our minds, or hesitate, almost ready to give up in despair when such little difficulties arise before us? The little difficulties, temptations and troubles which arise before us are only as a thought in our mind in comparison to those which our forefathers had to endure. We read how Daniel had to endure and how he was preserved when he was cast into the lions' den. Of Abraham when he was called to offer up his only son, Isaac; of Paul and Silas, Peter, and many others of the prophets and apostles that had to endure grievous hardships in various ways.

If we meditate upon the trials which they had to endure, they seem to have been like mountains before them, in comparison with the little difficulties that we have to endure at this age of the world. It seems as though it had been almost impossible for them to remain faithful; but they were righteous in the eyes of God, "and the eyes of the Lord were over them, and His ears were open unto their cry." Our forefathers are not all that we have before us as examples, we have also our blessed Savior, Jesus Christ, the only begotten Son of God, who we have Him before our minds.

Dear readers, let us think of the many trials and sufferings that Jesus endured when He entered upon His mission; so we were also tempted to worship the devil; but let us resist him and say with Jesus, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." We beheld Jesus also in the garden of Gethsemane, praying in agony till His sweat became as blood falling to the ground. But there, even there, in the midst of such sore trials and troubles He could commend His will unto the will of His Heavenly Father, and say, "Father, not my will, but Thine be done." The eyes of the Father were over Him. Again we see Him in the hands of wicked men, where He endured all manner of cruel treatment. Next, we behold Him nailed to the rugged cross, hanging between heaven and earth, suffering and bleeding for the sins and wickedness of men. In the midst of His sufferings He could pray for His enemies, saying, "Father, forgive them; for they know not what they do." Can we all do this? Can we pray for our enemies? O, yes; if we are filled with the righteousness of God, if we are the children of God, we can do it with joyful hearts. We must do it; we cannot be the children of God

or the followers of Christ if we do not pray for our enemies, for Christ commanded us to pray for them.

If we deeply reflect upon God's love, realize the mercy of Jesus and consider the painful and sorrowful trials which our Savior, the apostles and prophets had to endure, we can have nothing to complain of in our light afflictions. O, we should rather rejoice that we are yet worthy of suffering affliction. Now if Christ has suffered and died for us, why can not we suffer and endure a few little trials with one another? We should not avenge ourselves against one another, but rather fall down at the feet of Jesus and bring all our troubles before Him, and cry unto the Lord, saying, "Lord, not my will, but Thine be done." If we are righteous before God, then we have the promise that "the eyes of the Lord are over us, and His ears are open unto our prayers."

Now, dear brethren, if little difficulties and troubles arise in the church, or between brothers and sisters, which has been and will continue to be the case, let us bring them all before the Lord in prayer. It is all that we can do. It is all vain folly to try to overcome such difficulties upon our own self-righteousness. It is all "vanity and vexation of spirit." God is a prayer hearing and a prayer answering God. We read that even the desires of the righteous shall be granted. Now if we have so many examples and witnesses that "the eyes of the Lord are upon the righteous, and His ears are open unto their prayers," then let us labor that we may obtain that righteousness. How shall we appear righteous in the eyes of God? By doing that which is righteous in the eyes of God. If we let the word of God rule over us, and let His Holy Spirit dwell in our hearts; if we do nothing against the will of God knowingly, and submit ourselves wholly, soul and body, into the hands of Jesus, under the will of God, and say with a sincere heart, in spirit and in truth, "Lord, not my will, but Thine be done," then we are righteous; then we will bring all our troubles and trials before the Lord, asking Him for the way to escape them, and asking Him to encourage us and help us to endure to the end.

Once, as I was on my way to meeting, the weather was dark and gloomy, and the rain began to fall. I met a friend, and the clouds came up over us thicker and darker. My friend said it would soon rain very hard. Everything seemed dark and gloomy before me, so that I was almost discouraged and made to turn back, but I said to my friend, I will press on a little farther. As I went I became more and more encouraged to press on, and the weather became brighter before my eyes. When I came to the house of God O, how glad I was that I did not turn back; how I was made to rejoice when the holy Word of God, in spirit and in truth,

was so powerfully brought to our minds. I was made to think of the apostle Peter when he saw the glory of God, and said, "Lord, it is good for us to be here." How much more should we rejoice to know that we are on our journey to that spiritual meeting above; to that joyful meeting, never to part again.

When we get over the rough and dangerous places, and through the dark and gloomy clouds which will sometimes arise before us here, when we are encouraged to press on till we come to that glorious light, we are made to rejoice; but if we press on till we get to the house of God eternal in the heavens, the "house not made with hands," there will be joy unspeakable; there the glory of God will shine over us for ever and ever. O, brethren and sisters, let "the eyes of the Lord be over us, and His ears open unto our prayers." JACOB LONG.

For the Herald of Truth.

THE FEAST OF UNLEAVENED BREAD.

"Now the feast of unleavened bread drew nigh which is called the Passover" Luke 22:1.

Now the question is, what was the feast of unleavened bread? To answer this question we must refer to the books of Moses, where we have an account of its institution. Exodus 12:6, 8, we read that they were to kill the lamb on the fourteenth day of the first month, and to eat it "in that night," and to commence that same evening to eat unleavened bread. In the fifteenth verse we read, "Seven days shall ye eat unleavened bread." And in Leviticus 23:4-8, we read, "These are the feasts of the Lord, even holy convocations, which ye shall proclaim at this season. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation, ye shall do no servile work therein." Here we can clearly see that they were to kill the paschal lamb on the fourteenth and to eat it that evening or night; and that the feast of unleavened bread commenced on the fifteenth day of the month and continued seven days. This is the feast of unleavened bread referred to in the text by which we can see that this feast is called Easter in the German, and Passover in the English, in the New Testament.

In Luke 22:7, we read, "Then came the day of unleavened bread, when the passover must be killed." This then, was the fourteenth day of the month. In the eighth verse of this chapter we see

that he sent two of his disciples to prepare the passover; on the thirteenth we see that they *did* prepare it; and on the fourteenth we see that the hour was come in which they must eat the passover. "And he said unto them, with desire I have desired to eat this passover with you before I suffer." verse 15. Now, it has been shown that they ate the passover or paschal lamb in the night between the 14th and 15th days of the month, and that this same evening or night they must commence to eat unleavened bread. This is the night in which Christ instituted the communion with bread and wine. We think no one will question that John, in his 13th chapter has reference to *this same night*, although he says nothing of the killing of the passover; neither does he say anything of the institution of the communion with bread and wine. True, in the first verse of this chapter he says, "Before the feast of the passover," but we have shown that the feast of the passover did not commence until the 15th of this month; consequently, what is written in the 13th chapter must have transpired before the feast of the passover.

Now, in this same night Jesus was betrayed and taken, and led before the high priest. This eventful night finally wore away, and morning dawned. "Then led they Jesus from Caiaphas unto the hall of judgment; and it was early, and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover." John 18:28. The fact, that it was early, proves that it was the morning of the 15th day of the month; on which commenced the feast of unleavened bread, or in other words, the feast of the passover. This feast was to be kept holy; hence we read that they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. But notice here that in the German it does not say *Oesterlamm* but *Oestern*, which goes to show that this refers to the feast of unleavened bread. This feast had now commenced and was to continue seven days.

They continued to accuse Jesus until they had brought him to the cross. We learn from the evangelists that he died at the ninth hour, which by our way of reckoning is three o'clock in the afternoon. Now Christ was dead upon the cross; the evening was coming on, and the following day was the Sabbath, when they must remain quiet; for this was a great Sabbath, as we see, John 19:31, that the Jews were anxious that the bodies should not remain upon the cross upon the Sabbath-day, for that Sabbath-day was an high day. From this we understand that the crucifixion took place on the preparation day for this great Sabbath. Then laid they the body of Jesus in a sepulchre which was nigh at hand, because the

time before the Sabbath was short. Luke 23:56, we see that the women who followed after, and beheld where his body was laid, returned and rested the Sabbath-day, according to the commandment. For we read Exodus 16:23-29, that they were to prepare for the Sabbath, and to abide every man in his place on that day; and it appears that they still obeyed these commandments.

But let no one understand me that this feast of unleavened bread should still be observed; for Paul explains 1 Cor. 11:23, 24, "Now the communion with bread and wine shall be celebrated. But in 1 Cor. 5:6-8, he used this feast as a type, and tells how we shall observe it, spiritually; he says, "Ye our glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." To keep this fast the believer must himself be unleavened, and he is to keep it not only seven days but all the days of his life. JACOB YODER.

For the Herald of Truth.

THE MERCY OF GOD TOWARDS MAN.

"What is man that thou art mindful of him? or the son of man that thou visitest him?" Heb. 2:6.

Friendly reader of the Herald of Truth, let us draw in the wanderings of our minds, and lay aside all the cares and thoughts of this life; and then let us consider the goodness and mercies of God. Then we can well say with the apostle Paul, "What is man that thou art mindful of him, or the son of man that thou visitest him?" God, in his infinite wisdom, created the whole universe with all that is therein, and when it was finished he pronounced it good. If we consider the great Sun which is formed to give us light by day, the Moon and stars to shine by night, the great rocks, the high mountains, the mighty waters, fowls of the air, and every creeping thing of the earth, and the great and small fishes of the sea, and then consider man, that he was formed of the dust of the ground, and was made and fashioned after the image of God himself, and was made a little lower than the angels of heaven, and was crowned with glory and honor, and had dominion over the works of his hands, and had all things put under his feet, such as sheep, oxen, the beast of the field, the fowls of the air, and the fishes of the sea, we can well say with David, "And whatsoever passeth through the paths of the seas. Oh Lord, our Lord, how excellent is thy name in all the earth!"

God has also blessed man above all other creatures, with a thinking faculty, and has placed a never dying and immortal soul within him. He was at first placed in a beautiful garden, which was called the garden of Eden, and was commanded to dress it. God commanded man saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Now let us bear in mind how wonderfully man was made, and how happily he was situated. We will now notice how all of God's creatures had a work to do, and that was simply to be obedient to their Creator. If we should thoughtfully consider the beautiful Sun, Moon, and stars, rocks and mountains, the beasts of the field, the birds of the air, and the fish of the sea, we must all with one accord say that they have been obeying their Creator from the early creation down to this day and age of the world. Now let us ask the question, can we say this of man? Verily, nay; but man who was so wisely and beautifully created, was disobedient to his maker and fell so low that no help upon earth could ever restore him again; but must have remained in that dreadful state and condition, and would have been separated from that God, whom he had offended forever and ever, if God would not have again been mindful of him, and his love been so great that he sent his only begotten Son into the world to redeem man. But before this redemption could be made, the Son of God had to die upon the cross, there to shed his precious blood. If we consider all these things for a moment, we may well say with the apostle Paul, "What is man that thou art mindful of him, or the son of man that thou visitest him?"

God has been mindful of man by sending his only begotten Son into the world to redeem him from the sinful state into which he had fallen by breaking the laws of God. By the Son of God coming into the world and dying upon the cross, there shedding his blood, he redeemed poor sinful man, and we now have free access to the tree of life by believing in this great Redeemer of the world. Let us bear in mind that we by nature are all sinners, and that before this great Redeemer can help us, we must learn that we are sinners; and then, if we have learned that we are sinners, we must act as sinners do when they see their awful condition. The sinner will then forsake all that he has and come believing in this Redeemer. If we are such we will become poor in spirit, and if poor in spirit, we will become as such that mourn; if we mourn, we will become meek; if meek, we will hunger and thirst after righteousness, and then we will be filled; if we are filled with righteousness, we are of such as are pure in heart; if we are pure in heart, we will

be peacemakers; and if peacemakers, we will be persecuted for righteousness sake.

The enemy of our souls is against peace, for God himself is peace. If we have peace, we have the Spirit of God; if we have the Spirit of God, we are born again, and if born again, we have the promise of entering into the kingdom of God, which is of greater value than the whole world. If a man should lose his soul, what could he give in exchange for it? Oh, friendly reader, will you not now become a fit subject for the kingdom of God, that you may be forever and eternally happy? Are you yet of such who are willing to spend their whole lifetime upon the downward road that leads to everlasting woe and misery, there to dwell with the devil and his angels, through all the endless ages of eternity? Let me, as one who loves your soul, again ask you to come and accept that great Redeemer of the world, before it is forever too late.

My brethren and sisters, let us examine ourselves for a moment, to see whether we are yet standing in the true faith in God. If we are, all is well with us. Let us not get weary in well doing; but let us stand firm in the discharge of our duty towards our heavenly father and our fellow men. We feel sad to say that we are often pained to see when we commemorate the death and suffering of our Lord and Savior Jesus Christ that too many of us are not willing to partake of the sacred emblems. This is evidence that all is not well with us, and that we are not a true light to the world; but rather a stumbling-block to them that are not members of the church of God. Now these things ought not so to be, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?" NOAH METZLER.

For the Herald of Truth.

THE LOVE OF JESUS.

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. While we were yet sinners Christ died for us." Romans, 5:7, 8.

Very few persons would sacrifice their lives for even a righteous man, but "Christ died for the ungodly." This shows the extent of the love of Jesus for man, and the contrast between his love and the love of man. By nature all men are sinners. Paul writes to the Romans, "There is none righteous, no, not one." Christ's love was so great that he died to save man from unrighteousness. He was not willing that man should remain under the curse, so he came to redeem all that accept of the redemption which he brought. Neither is he yet willing that any should perish in their sins, but he desires every

one to come to him and accept his righteousness, which he through his love offers to every one that is willing to receive it. Since sin will condemn to death, and nothing except the blood of Jesus can save from sin, it is plain that, to die in sin, must be eternal death, with the doom to be driven from the presence of God, and placed in the society of the spirits of darkness. There is but one way of escape from this terrible doom, and that is through the blood of Jesus.

A full atonement is now made; there is free access to the tree of life. This was all brought about through the death of Jesus upon Calvary, where he shed his blood for the sins of the world. It will bleed "will never lose its power;" it will cleanse from all sin. "Though your sins be as scarlet they shall be washed white as snow; though they be red like crimson they shall be as wool." O, what a consolation for sinners. The countless number which John saw in the Revelation, had come up out of great tribulation, and had washed their robes and made them white in the blood of the Lamb. Let us remember how much it cost to make the atonement; that it cost groans, and tears, and blood, all to atone for our sins. What love that He should suffer all this for enemies.

The love of Jesus for his enemies—rebellious sinners, is still as great as it was when he died for them. He is still searching for poor, erring ones, calling them back from the ways of sin, blessing them with the comforts of his Holy Spirit. The Good Shepherd is still seeking for the lost sheep, leaving the "ninety and nine," and going into the mountains to gather in the wandering ones, and shelter them in his fold. In love he comes to those sleeping in sin, dead in trespasses, gently knocking at the door of their hearts, and pleading for admittance. Simmer, open the door, and welcome in your best friend. When we are in our beds sleeping, and are awakened by the knocking and voice of a friend we make haste to arise and let him in. We not only awake but arise. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Forget not his mercy. Remember his love. Receive the Spirit of adoption. Become joint heirs with Christ. Make sure your hope of heaven. J. D. HEERSET.

It is the privilege of every believer to live a pure and holy life. The Scriptures so teach. The Holy Spirit so helps.

THE GIFT of prayer may have praise from men; but it is the grace of prayer that has the power with God.

ONE who is never busy can never enjoy rest; for rest implies a relief from previous labor; and if our whole time was spent in amusing ourselves, we should find it more wearisome than the hardest day's work.

Herald of Truth.

Elkhart, Ind., March, 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

Scarlet fever has been raging to some extent in McPherson County, Kansas, during the present winter. One of Manasseh Overholt's children, who recently removed from Medina Co., Ohio, died a short time since and three others of the family were sick with the same disease.

We have heard it said that there are persons who claim that the reading of such books as the "Martyr's Mirror" is injurious. We wonder if such persons have read their Bibles as much as they should. We hope no one will regard with contempt the history of those faithful witnesses of the church, so many of whom sealed their faith with their own blood. God grant that we may have more like them in our time.

Brought home.—The body of Henry Godshalk, son of Pre. Samuel Godshalk of Deep Run Church, Bucks County, Pa., who died suddenly in Kansas, last spring, as many of our readers will remember, was recently brought to his father's home by William Renner, where a funeral was held on Sunday Feb. 8th. He was finally interred in the old Mennonite grave yard at Deep Run. The body had been buried nine months and was no longer recognizable. A large number of persons assembled to pay the last tribute of respect to the memory of the deceased. Peace be to his ashes.

Troyer's Sermons.—A new Edition of Troyer's Sermons in German has just been issued and will be sent as heretofore to any address for the old price, 20 cents per single copy, \$2.25 per dozen, or \$15.00 per 100 copies.

A new series of sermons not before published, and four of which were delivered with in the month of February, 1880, with several interesting articles by other authors is in course of preparation and will be issued soon in both the English and German languages. The new series will be sold at the same price as the first edition. See above. The Second

Book contains a general account of the sermons preached by Troyer during his visit to Indiana.

For Diphtheria.—The following remedy for diphtheria was sent us by one of our correspondents, who says that he has used it with good success for a number of years, and considers it one of the very best remedies. Take two ounces (2 oz.) lobelia (herb) and one fourth ounce (¼ oz.) capsicum (cayenne pepper) and put in one quart of good rye whiskey. For small children give four or five drops in a little cold water inwardly and bathe the neck well outwardly with the same, and it will give relief in a few hours. It is also good for cuts, bruises, wounds, and old sores; apply two or three times a day. For a cold take half a teaspoon full every two hours, until you have taken it three or four times. For pain in the bowels take the same dose as for a cold.

Giving to Beggars.—A correspondent writing to us, thinks that the brethren should use some discretion in giving alms to persons who call on them for that purpose. That is, to provide for their necessities, give food to the hungry, drink to the thirsty, and clothes to the naked, &c, but thinks it not advisable always to give money, as there are those who will take the money and spend it for intoxicating liquors and thus our alms would become a positive injury to them. We know this to be a fact and when persons are addicted to intoxication it would certainly be better not to give money and help along a bad cause. But we should always be ready to aid them in a manner to relieve their sufferings or necessities. Prudence and forethought are, on all occasions, needful.

Bro. Daniel Kinsport of Keensburg, Wabash County, Illinois, writes us that times with him are very close having lost all his property, before coming to the West, and now since he is in the west, he has met with many severe trials. His brother's son John Kinsport, whom he had raised, went to St. Louis last summer, thinking that he would be able to provide for himself, took sick and sent home for help. Bro. Daniel sent another to take care of him and after some time John died, and they brought him home to Keensburg and buried him there. He was 20 years of age. All this brought considerable expense on Bro. Daniel, which he knows not how to meet, and requests that some of his friends should make him a small loan, which he is willing to pay back as soon as he can, with interest. If some one or more can accede to this request please address him as above.

The Herald of Gospel Freedom, a paper published in the interests of a portion of the Church of God, or Winebremerians, which is separated from the old eldership on account of determined opposition to secret organizations, publishes an extract from a letter of one of its correspondents in which he says,

"The peculiarities, Non-resistance, Non-swearing of oaths, Anti-secrecy, Anti-run, and Anti-tobacco, I verily believe to be right; but the open communion I am sometimes at a loss to know whether it is just right or not. We have to fellowship some that belong to secrecy, and some who do not believe in baptism or feet-washing. I sometimes think that is where the devil first crept into the church, when worshippers of secrecy, adultery, pride, idolatry, and false deities are fellowshiped. God help us to worship the true God."

No wonder that our correspondent is sometimes placed in a dilemma concerning his open communion, since he is called upon, every time he observes the communion, to fellowship members of other denominations holding the very same views and tolerating the very same practices for which he positively refuses to fellowship the members of his own denomination. "O, consistency, thou art a jewel."

Union in the Churches.—This is a subject which all our ministers, and the entire brotherhood should well consider. The Doctrine of the gospel is love and teaches union. Divisions, contentions, strife and envy are classed with the works of darkness, and where men give way to strife and envy "there is confusion and every evil work." Jas. 3:16. Let every minister therefore determine that none of these things shall be caused through his conduct, and let no one lend his influence to such an unholy work, for it is a well known fact that divisions in the Church have always been caused either directly or indirectly through the ministers. What a sad comment upon the sacred office, for the fact that divisions have been caused, contrary to the word of God, proves that those causing such divisions, were moved not by the Spirit of God, but by the spirit of disobedience and darkness, and as all divisions have been caused either directly or indirectly through ministers, it shows that many ministers have not the love of God in their hearts. Therefore it is so very needful for ministers to consider these things with prayerful hearts and endeavor to conduct themselves in such a manner, and to exercise such a feeling of love, obedience and forbearance, that they may ever promote the cause of peace and union.

How glorious and blessed might the Church be if all the ministers and all the members should earnestly seek after peace—if all would try and experience the spirit of meekness and love; if all should continually manifest a spirit of forgiveness, and a willingness to submit each one himself to his brother. In this case all the partition walls which separate the different branches of our church would be removed, and there would be one, grand, united brotherhood, of one mind, going hand in hand and forming a mighty power to the pulling down of the strongholds of sin. Lord hasten the time, and let us all pray with renewed fervor, "Thy Kingdom come; thy will be done on earth as in heaven."

CONFERENCES.

The Annual Conference in Ohio for the year 1880, will be held in Allen Co., on Thursday before the third Friday in May, (May 20). The nearest R. R. station is Elda, on the Pittsburg, Ft. Wayne and Chicago Railroad.

The Semi-Annual Conference in the eastern district of Pennsylvania for the present year, will be held at Franconia Meeting-house, Montgomery Co., on the first Thursday in May, which is May 6th.

The Semi-Annual Conference in Lancaster Co., Pa., for the Spring of 1880, will be held on the 19th of March at Brubaker's Meeting-house, about three miles West of Lancaster City.

The Semi-Annual Conference in Virginia for the Spring of 1880 will be held on the last Friday in April.

Conference in Kansas will be held in McPherson County, on the fourth Friday in April, (April the 23rd), in the Spring Valley Meeting-house, near Jacob Holdeman's. The brotherhood of Harvey, Marion, and McPherson Counties do hereby give a hearty invitation to members in other places to meet with them at that time, especially ministers. Any one coming to Newton on the Atchison, Topeka & Santa Fe R. R. will be met there if they will inform R. J. Heatwole, Newton, Kansas. He lives ten miles north of this place. If any desire to turn off at Florence, and go to Marion Centre, Marion County, on the new road finished last fall, they will be met there by Pre. Daniel Wismer, who lives five miles west of that place. Address as above. If any wish to go still further to Canton, in McPherson County, Jacob Holdeman will be glad to meet them there, and convey them five miles south-east to his residence near the church.

FROM THE CHURCHES.

Pre. Jacob Culp, of Mahoning Co., Ohio, has been unable to attend services on account of sickness for some time past. He is better at present than he has been.

Minister Ordained.—On the 19th of February a minister was ordained at Chestnut Hill meeting-house, Lancaster County, Pa. The lot fell on Bro. Henry Longenecker, son-in-law of Bishop Christian Bomberger. May the Lord bless him in his important duties.

Deacon Ordained.—Bishop Abraham Martin, of Waterloo, Bishop Christian Gayman and Deacon David Martin, visited in the vicinity of the Twenty, in Lincoln Co., Ontario, and held meetings there on the 10th, 11th and 12th of January. On the last mentioned day a deacon was ordained and the lot fell on Bro. Abraham Kolp. One person was also baptized and received into the church.

Election of Ministers.—The church at Beatrice, in Gage County, Nebraska, held an election for ministers recently. The brethren Gerhard Penner, son of the late Bishop Gerhard Penner, who died shortly after his arrival in this

country, and Peter Reimer, whose parents, our informant thinks, are still in Russia, were chosen and ordained to the important office. May the Lord bless them in the work.

In the church, near Doylestown, Bucks county, Pa., nine persons were received into membership by baptism on Sunday, February 15th. It is encouraging to hear from various parts that the Spirit of God is awakening and leading them to give their hearts to the Savior.

The Brethren Michael Rohrer, of Stark Co., and Henry Walter, of Columbiana Co., Ohio, recently made a short visit to the church in Mahoning Co., Ohio. On Sunday, Feb. 8th, they preached at Bixler's Church, and on the 9th at Metzler's church. They spoke many words of warning and encouragement, mostly in the English language. Such visits are very encouraging, and we hope to be favored with many more.

On the 28th of January, the brethren John Kornhaus and Christian Snavely visited the brethren in the vicinity of Oregon, Ogle Co., Ill., where they had meetings on the 29th, at A. Bachman's. The brethren felt much encouraged thereby, and arrangements were made to have meetings on the 1st of February, and then every six weeks. Traveling ministers and others are invited to stop here. If any desire to stop, please write to A. Bachman or Samuel Shelly, Oregon, Ill., who will meet them at the station.

On the 8th of February ten persons were received into the church by baptism at Sherrick's meeting-house in Allen Co., Ohio. We rejoice greatly when such dear souls cast in their lot with the people of God, and start on their journey heavenward. We sincerely hope and pray the Lord, that they may hold on faithful to the end, that they may also receive the crown of life.

We hope they may be zealous and faithful workers in the vineyard of the Lord; that they may put on the whole armor of God, and as good soldiers, fight the good fight of faith and lay hold on eternal life.

For the Herald of Truth.

ARE WE COVETOUS?

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." Heb. 13:5.

Dear Brothers and Sisters, are we content with such things as we have, or are we covetous? ever desiring more than we have? I fear it is too much so among us Christian professors. If so, let us come nearer to God with a contrite heart, that our sins may be blotted out. Then we may in truth say, "The Lord is my helper, I will not fear what man will do unto me." If we come before Him believing, he will in no wise cast us out.

Discontent is more loss to us than gain in our worldly affairs and much more a hinderance to our eternal welfare. True

happiness cannot be bought with perishable gold and silver, but alone through the blood of the Lamb of God. Then let us come to Jesus the author and finisher of our faith, and he will give us grace that we may say, "The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot: the lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Psa. 16:5, 6.

If we could all say, I have a goodly heritage, how pleasing it would be in the sight of the Lord, but O, how sad it is in his sight, when we are not content with the portion he has allotted to us, but seek after this world's goods, more than after godliness; and how to make a show before the world. This is very wrong for Christians. Then let us work for the welfare of our never dying souls, while it is called to-day. The Lord is not willing that one soul should perish, but that all should come to repentance and live. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather; for he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free is Christ's servant, but godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us therewith be content 1 Timothy 6: 8-8.

Brethren and sisters, let us pray for each other that we may not yield to those temptations that doth so easily beset us that we may be closer united and nearer to God is my prayer.

A LETTER.

Lancaster, Ohio, Jan. 18th, 1880.

We should all feel very thankful to God our heavenly Father that we have been spared another year, and that we can again have the privilege of receiving our welcome monthly visitor the Herald of Truth of which I have been a reader since its first issue, and which has often caused great joy when I read the many kind admonitions of the brethren and sisters, in other places. Oh, how thankful we should all be for this great privilege and how willing all those who have the ability to write articles should be to send our kind Editor a few good thoughts monthly, and what an interesting paper we would have during the entire year of 1880.

When I noticed in the Jan. No. what the Editor says, I cannot help but think if our paper is not one of the best the present year, it will not be his fault. He says, "It is our aim, by the help of God, to do all we can to make the paper interesting and instructive," &c. Now, kind friend, I have no reason to doubt the

above at all. All that is required to make our paper one of the best (or I believe an safe to say *the best*) paper published, is just for all those who have the ability to do so to send in good, original articles, and I know it will please our kind Editor, and help him a great deal, and be pleasing in the sight of God, and may be the means of doing a great deal of good.

A BROTHER.

CONTRIBUTIONS FOR MEETING HOUSE.

BROTHER FUNK, by giving place to the following in the columns of the "Herald of Truth," you will confer a favor on the brethren in Osborne Co., Kan., and receive the thanks, good will, and best wishes of the church.

We hereby inform the brethren of Lancaster and Juniata Counties, Pa., that their contributions of thirty dollars from the former Co., and fifteen dollars from the latter Co., have been received.

We take this opportunity of thanking them for their kindness and brotherly love. We hope they shall not be the losers thereby, but be richly rewarded, if not in this life, in the life to come, which is eternal in the kingdom of God. We hope others, who will see this, will contribute according to the means with which God has blessed them, since we have not yet money enough to begin to build a meeting-house. We have bought a lot, and secured a deed for it, with our own money. The country is new yet, and the congregation is small, (about 30 members) and most of them are just beginning to have their farms opened enough to raise the necessaries of life. Yet, if God will bless us this season with a good crop, we will get on a little better. In view of these facts, the church agreed to ask contributions of their more able brethren in the east. We desire it to be understood that we are, in form of doctrine, and faith the same as the church in Pa. In fact most of the members here are from Pa. and Canada. These contributions are asked for the purpose of building a meeting-house. Therefore if any wish to give something, make up what they can, and send it to either of the trustees. Hoping that all who love the Lord in sincerity, will remember us at the throne of mercy.

Yours Fraternaly,

JON. KRIECHAUM,
 ABR. SHELLENBERGER, } Trustees.
 CALER WINEY,
 Kill Creek, Osborne Co., Kan.

For the Herald of Truth A REQUEST.

Will not some of our experienced brethren in the faith favor us with an article through our paper, setting forth, as

well as they can, the Scriptural reasons we may have for not engaging in the work of sending the Gospel to those in heathen lands? Since the commission was, "Go, teach all nations," with the promise, "Lo, I am with you always, even unto the end of the world," Matt. 28 : 19, 20, and in Mark 16 : 15, 16, Jesus said unto the eleven, "Go ye into all the world and preach the Gospel to every creature," that they might believe and be saved. I have often been confused when asked about our neglect in this matter, because I could give no reason that I thought would justify me. Therefore I request some brother or brethren to give us the above instruction. I doubt not but many of us are unable to give a reason sufficient to excuse us therefrom; so that a reply to this might enlighten many of us.

R. J. HEATWOLE.

Newton, Kansas.

For the Herald of Truth.

SPECIAL LABOR IS REQUIRED.

I notice, in the Dec. No. of *The Herald of Truth*, an article entitled, "Necessity of Special Labor," to which I give my hearty approval. I was glad that some are looking into the matter so thoughtfully and fairly. I agree with the writer in every point advanced. If the church ever was in a condition in which it was necessary to perform special labor it is now. Because by looking around us we can see nearly every evil device wrapped in the cloak of religion. Churches are sanctioning and practicing things which are low if not immoral; and the world is taught to look upon these things with favor, while they are in direct opposition to the Sacred Scriptures. Shall we as a church be inactive—lie dormant under such circumstances?

Let not the reader think that, by this, the church is accused of doing nothing at all for her prosperity, for it must be admitted that there are some earnest laborers, who nobly enter upon their duties and valiantly defend the true doctrines of Christ. But, while some are laboring, others appear to be almost idle. When Christ said, "The harvest truly is plenteous, but the laborers are few," his words intimated the necessity of labor, and that there was no time to lose. In the parable where the husbandman went out early in the morning to hire laborers, he called idlers away from the market place to *labor* in the vineyard. Did he not mean to hire such that would work?

Let those who are not so actively engaged as they should be, think of the vast generation now existing in the world, and how soon every one will be in eternity. Compare the Christians in the world to the number who are not Christians, and you will see that only a small per centum of the human family know Christ. Think of the great numbers

who go to their graves unprepared for the enjoyments of heaven. O, should we not exert all the powers that God has given us to bring sinners to Christ? This generation is rapidly passing away; the next generation cannot labor for this, neither can this for the one that is gone. "Now is the accepted time."

The brother stated in his article that "many of our members are living in newly settled parts of the west, where they seldom hear preaching of any kind," that "there are no denominations at work in many such places." The church should make it a part of her work to get ministers to go to those places as soon as possible, the sooner the better. It is sincerely to be hoped that every member will feel that he has a part in laboring for the weak scattered churches by helping to furnish means to those who are willing to go and labor for them. I think the ministers will do their part, if we will do ours.

Every member should learn the existing circumstances of the church, and look zealously after her interests; but too much time need not be spent looking at the matter; we should act very soon in order to keep up the weak organizations and establish others where we have only a few members. In these places we should make special efforts; they should be visited and encouraged as much and as often as possible. Let every brother and sister earnestly pray for the upbuilding of the kingdom of God.

O, may the near future bear the record, That the foll'wers of Jesus are sending abroad Faithful lab'ers His word to declare, To save ruined souls from sin and despair.

J. S. H.

For the Herald of Truth.

BE FAITHFUL.

Be thou faithful unto death, and I will give thee a crown of life. Rev. 2 : 10.

In the January number of the *Herald* we noticed the Preciousness of time. The great work before us. The uncertainty of life, and that it is therefore of the utmost importance that we be awake and at "work while it is day."

"For fear our lamp should fail to burn Before the needful work is done."

Our Savior has given us all a work to do, and none should be idle. He says, "Why stand ye here all the day idle? go ye also into the vineyard; and whatsoever is right, I will give you." It is therefore our duty, as well as a most blessed privilege, to go into His vineyard (the Church) and labor for the Lord. It is by no means enough for us to be in His vineyard without laboring. We love to read of a man after he has died, "He was a faithful member of the Church," because we know that to the faithful is promised "A crown of life."

Here then the important question arises,

What is it to be faithful? Having entered the spiritual vineyard—the Church—to be *faithful* one must take an *interest* in the work; the prosperity, the purity and upbuilding of the Church. The question should be with us, "Lord, what wilt thou have me to do?"

Brethren and sisters, we can all help in this work. None too weak, none whose talent is too small to take part in this work. If we are only *interested* in this matter, if we are only *concerned* about it. There are many ways in which we can help one another. Faithful attendance at church is in itself a help. It is written, "Forsake not the assembling of yourselves together." And we know by experience that it is good to meet together from time to time to worship God.

"One day amid the place
 Where my dear God hath been,
 Is better than ten thousand days
 Of pleasurable sin."

Our presence alone at the place of worship may be the means of doing good, as it seems to bespeak our interest in the work, and an interest manifested in all in this way seems to beget new interest, seems to encourage and strengthen, whilst a carelessness, suffering little excuses to keep us away, has a tendency to discourage and weaken. But we can do more than attend church. If we have a gift to sing, we can help in this most soul-inspiring part of worship.

There is, however, sometimes a great lack in this respect; sometimes, perhaps not more than half of those who can sing take part; many little excuses are offered; one, perhaps, is a little hoarse, another has no book, and some do not sing because the favorite tunes they want are not sung, and others are silent because some of the others are. "Brethren, these things ought not so to be." We should try to be useful laborers; try to become, from day to day, more useful. Our Savior says, "Take my yoke upon you and learn of me." Paul reproved his Hebrew brethren because they did not advance in knowledge, but had rather forgotten much of what they had learned. He says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Heb. 5 : 12. And he admonishes them to "go on unto perfection."

How much good might be done if we would all "study to show ourselves diligent workmen that need not be ashamed, rightly dividing the word of God." There are many around us who need instruction, especially the young. If our children were well acquainted with the precious doctrine of Christ, and instructed in it, they would, doubtless, not be so easily led astray by the enemy of souls, who holds forth to them the friendship, the pleasures, the honors and the riches of the world, promising to give all these to them if they will serve him. Yes, and

it has come so far that he tells them that they can "go to heaven at last." Here then they should have something wherewith to defend themselves. They should be able to say "It is written" thus and so, "get thee behind me, Satan." What a sad thing it is to see so many of our young people wandering away from the church; forsaking the narrow way, rather choosing the way that's wide, and striving to think it best. What if our unfaithfulness as parents should be, in part, the cause of this? What if our unfaithfulness as church members should help drive them away? How can we expect to hear the welcome plaudit, "Well done, thou good and faithful servant." We should seriously consider our duty as parents, and as church members we should labor for the prosperity and upbuilding of the church. We should be willing to sacrifice ease and wealth if they are the means of furthering the good work. Remembering the admonition and the promise, "Be thou faithful unto death, and I will give thee a crown of life."

J. SHENK.

Elida, Ohio.

For the Herald of Truth.

HAVE FAITH.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. Romans 1 : 16, 17.

The Apostle Paul was not ashamed of the gospel of Christ, and no true lover of Jesus Christ can be ashamed of His gospel; because his love is so great towards Jesus Christ that he will not be ashamed. Just so with our earthly friends whom we love. We are not ashamed to speak to them; so we should much less be ashamed to speak for Jesus and tell our earthly friends that he has been so kind to us all, that he gave his life for our souls. The Savior says, "He that is ashamed of me, of him will I be ashamed at the great day of judgment." There is another reason, for it is the power of God unto salvation to every one that believeth. If we believe we can be satisfied and strengthened, just as little children when parents tell them something, and mean just what they say, and prove it to be true.

Children will believe, and such will receive satisfaction, comfort and true faith in parents. The Savior took such little children as an example. Now this is conditional; it is the power of God unto salvation to every one that believeth. To those persons who do not believe it is no power and righteousness of God revealed from faith to faith, because they feel no power and have no faith in the gospel of Christ. Just as some children have lost faith in their parents, and parents in their

children, the power of faith is gone. If parents reveal from faith to faith they must have faith in their children and trust and believe what they say, their children will have faith in them. Just so with Christians who have faith in Jesus and know that he has faith in us.

Peter's faith, after he believed, had great power, so that he could walk on the water with Jesus, then he was saved. Oh, there is great power in this gospel, and it requires true faith to obtain it. All true Christians are saved by such true faith in Jesus. Oh, brothers and sisters, let us all have such true faith as Paul and Peter had and not be ashamed of the gospel of Jesus Christ. I pray that the good Lord may strengthen my faith, and keep me true until my death, then inherit that mansion prepared for me and all who love this gospel.

B. M. R.

For the Herald of Truth.

PRIDE.

Dear brethren and sisters, and all god-fearing souls, let us guard against indulging pride; though it begins at little things and appears very small at first, if it is encouraged it is sure to grow and root down into the heart so deeply that it will be very difficult to remove. As pride grows upon us we grow colder and less conscious of its presence, and the enemy is busily engaged in helping us to cultivate it, that it may grow stronger and root still deeper. At the present time there is much pride manifested among professors of religion; but let us not deceive ourselves, for God looks upon pride as one of the greatest sins. If our hearts are upon our possessions, our homes and fine clothes, and we are constantly laboring to arrange them according to the fashions of the day, how can we serve our God in humility and true faith, doing the very things that he has forbidden?

Pride was cast out of heaven, and we can take none there with us. We must become meek and lowly in heart in order to find rest to our souls. Let us take Jesus for our example; he was born in a stable, lived a life of meekness, and died as a criminal; all this when he was God and had all power in heaven and on earth. If we do not permit pride to be manifested upon ourselves, but upon our children and in our houses, we are still responsible; the fault rests upon us. Let us not permit ourselves to say, or even think, that the children will not be without vain things. Teach them properly, that they may not desire those things which are hurtful to them. Let us obey the commands of our Savior, and fight and strive against these evils, that we may be found faithful. May we all meet in heaven where all is peace and joy and love.

ELAM HUBER,

Willow Street, Pa.

THE TIME IS SHORT.

I sometimes feel the thread of life is slender. And soon with me the labor will be wrought. Then grows my heart to other hearts more tender.

The time,
The time is short.

A shepherd's tent of weeds and flowers decaying.

That night winds soon will tumble into nought;
So seems my life for some rude blast delaying.
The time,
The time is short.

Up, up my soul, the long spent time redeeming;
Sow thou the seeds of better deed and thought
Light other lamps, while yet thy light is beam-
ing.

The time,
The time is short.

Think of the good thou might'st have done
when brightly
The suns to thee life's choicest seasons
brought,

Hours lost to God in pleasure passing lightly;
The time,
The time is short.

Think of the drooping eyes thou might'st have
lifted,

To see the good that heaven to thee hast
taught,
The unhelped wrecks that past life's bark
have drifted;

The time,
The time is short.

Think of the feet that fall by mis-direction,
Of noblest souls to loss and ruin brought,
Because their lives are barren of affliction;

The time,
The time is short.

The time is short! Then be thine heart a
brother's

To every heart that needs thy help in ought;
Soon thou may'st need the sympathy of others!
The time,
The time is short.

—Selected by H. W.

CHASTITY.

"Thou shalt not commit adultery." "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." In these two passages of Scripture we have a complete definition of chastity. The seventh Commandment, with the Savior's commentary upon it, places clearly before us the fact that chastity requires purity of thought as well as of outward acts. Unchaste thoughts and acts are alike violations of the seventh Commandment.

It is vain for a man to suppose himself chaste who allows his thoughts to run riot amid scenes of lascivious associations. The man who delights to tell filthy, licentious stories, who is ever ready to pervert the meaning of a harmless word or jest into uncleanness, and who delights to read vivid descriptions of lewdness, is not a virtuous man. Though he may never have committed an act of unchastity, yet if he cannot pass a female without impure imaginations, he is not chaste.

Man may not see these mental adulteries, he may not perceive these filthy imaginations; but God sees them. They soil and mar the mind, and defile the character. O purity! how rare a virtue! How rare are those who escape sensuality! One turns with sadness from the thought that human "forms divine" have sunk so low. Men laugh at vice and sneer at purity. The bawdy laugh, the ribald jest, the sensual glance, the obscene song, the filthy tale, is seen and heard, on the street corner, in the railroad train, in the work-shop. In short, the signs of sin are everywhere in this fallen world.

"Filthy dreamers," before they are aware, become filthy in action. The individual who yields his imaginations to lascivious subjects is swept rapidly down the current of sensuality. Before he knows his danger, he finds himself deep in the mire of concupiscence. No man can tell how many a church member carries under a garb of purity a soul filled with impurity and abominations. How many Christian professors are "like unto whited sepulchres, but are within full of dead men's bones, and of all uncleanness?" God only knows. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which thing's sake the wrath of God cometh on the children of disobedience." Col. 3: 5, 6. "Now the body is not for fornication, but for the Lord; and the Lord for the body." 1 Cor. 6: 13. "Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body." verse 18. "That every one of you should know how to possess his vessel in sanctification and honor; not in the lust or concupiscence, even as the Gentiles which know not God." Thess. 4: 4, 5; read 1 Cor. 6: 9-11.

Unchaste talk must be avoided. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. 5: 4. "Out of the abundance of the heart the mouth speaketh." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." By thy words thou shalt be condemned." Matt. 12: 34, 36, 37. Let the reader well consider these weighty words. Let filthy talkers but consider for a moment what such a multitude of "idle" unclean words must be waiting for in the final day. What condemnation must then meet them if their "idle" words are not washed from the book of accounts by the blood of the Lamb.

The almost universal habit among boys and young men of relating filthy stories, indulging in foul jokes, making every passing female a subject of lewd talk, is a most abominable sin. Such habits crush out pure thoughts; they annihilate

respect for virtue; they lead to open acts of lewdness. But the young are not alone in this. Often they learn this sin from older ones. Women, too, indulge in this abomination, which is wont to find a place in the sewing circle and the parlor. Even persons who consider themselves virtuous take pleasure in relating wanton stories. "Let no corrupt communication proceed out of your mouth." Eph. 4: 29.—Selected.

For the Herald of Truth.
A HAPPY FAMILY.

God, in his infinite wisdom, has created all things to harmonize in perfect order. He presents the works of his hands by his mighty power, and to man, the noblest of his creation, he has given instruction, through his holy word, to live in peace. He has commanded the church of Christ Jesus to be at peace, and where this command is obeyed there is happiness. God has instituted his church as his chosen people, to be a household of faithful believers. He has also instituted the family household, consisting of parents and children; parents and children to direct and gently lead, and children kindly to obey and by their good example follow after. So the church, the household of faith, has not been left without an example and plain directions how to live in peace, and how to preserve that precious boon, Christian charity, upon which depends her happiness and prosperity. He has also given his true subjects wisdom to understand his directions, that they may preserve and enjoy its holy influences, both in the family and in the church.

In the family love should be the prevailing sentiment in every heart. The husband and father is placed at its head, not to rule as a tyrant, but to direct in love as Christ does his church. As Christ provides spiritual support for the members of his church, from the strongest to the feeblest, so the father should supply the wants of the mother and children in the family with which God has entrusted him. The wife should "be in subjection to the husband," and honor him as Sarah did Abraham; she called him lord. The children also should be obedient to their parents, honoring them in all things.

When every member of the family fills his or her place, peace and happiness will follow as a natural consequence. In all things where the order of God is observed there is harmony; where harmony exists there is peace, and where peace reigns there is happiness. The sun, moon, planets, and stars obey God in the order of their arrangement. They run their course with gladness and sparkle with celestial light. A glorious radiance will also beam from the eyes of the father, mother, and children when each fills his place after the order in which God has placed them. E. S.

Miscellany.

BE GENUINE.

Be true, be genuine!
This world is full of sham and falsity,
'Tis writhing in its crime and misery,
And blackened with its sins of deepest dye;
The light of truth burns dim, with tears we cry;
Be true, be genuine!

WHAT I SAW IN A SALOON.

Legally, the saloon keeper is not to blame; morally, he is doing a wrong to the drinker, his wife and children. But he pays for the privilege of making hungry children and heart-broken wives, and beastly drunkards clothed in rags, bleary-eyed, brain-hardened men crawling towards the grave to receive its polluted victim. I scated myself at one of the tables for the space of two hours, and this is in part what I observed. First, a lawyer who fattens on the legal misfortunes of his clients, walks up to the bar and gulps down a small tumbler full of whisky, and during the two hours he drank four times and smoked two cigars; and this man was thought to be fit to do business for sober people. During these two hours a certain sheriff drank six glasses of lager and two of whisky, and yet, his party worships this man as a model sheriff—a fit man to do business for the people. We saw, shame to the church, a minister swallow a tumbler of whisky with as much apparent gusto as a veteran toper; and this man's congregation think him a good man and a great expounder of the Scriptures. I saw during the time thirty different persons drink some kind of liquor, and ten glasses of lager were drank to one of water. Four men sat at a table playing the game of forty-fives, and about every game lager, whisky or cigars were ordered by the losing party, and at the end of the two hours every one of them was boozey.

We saw also half a dozen miners guzzling clear whisky, and soon the fumes, or rather, the whisky itself ascended to the brain, and combativeness became so violently excited that one hauled off and planted a stunning blow on another's nose, felling him to the floor, his blood mingling with the sawdust on the floor. Loud oaths and promises to whip somebody, mixed with tobacco juice and smoke and blood, formed a small pandemonium presided over by his satanic majesty of the pit. The combatants were parted, and the noisiest one was politely escorted to jail to meditate and sleep upon the sudden changes in life. During the last twenty minutes of our stay, a poorly clad, lean, and cadaverous looking woman of thirty, entered the saloon, and as she fixed her sunken eyes on the one whose blood had flowed freely and eased the ten-

sion of his full brain, she exclaimed as though intense misery was wringing her heart-strings: "Oh, John, how can you leave your sick wife and starving children and spend your money here for liquor, that 'at last biteth like a serpent and stingeth like an adder?" Not a loaf of bread or a pound of flour, or meat or vegetables in the house, and four dear children raising their scrawny hands and tearful eyes for a crust of bread to eat; while I, whom you swore to love and protect, have not tasted food for thirty-six hours. Oh, John, how can you be so cruel to those who love you? Those five souls wait and listen for familiar footsteps, hoping for food to appease the gnawings of hunger, and for a crumb of love in return for what seems to have been wasted on the hardened heart of one estranged from wife and children, and irrevocably wedded to the curse that fills premature graves, and scorches up the fountain of love that once burned brightly on the altar of loving hearts. Oh, leave this den of infamy, and come home to the bosom of your weeping family, and may God forever bless you Come!" and she looked enough to melt a heart of stone. John was softened even unto tears; he took the hand of his wife, kissed her gently on her wan cheek, and chokingly said: "Come, Mary!" This was an affecting scene, and the sympathetic tear wet a number of cheeks, and we are not ashamed to say our own was among the number. On the verge of despair, on the brink of the river of suicide, Mary had touched the heart of her husband—great drops of sweat stood on his forehead; his conscience smote him with overwhelming power and from that day to this, ten years ago, John has not tasted either whisky or beer, and his wife and children are well fed and clothed. John is a beloved father and husband and he loves his wife and children as becomes a husband and citizen.

We would to God that a million Marys could thus convert their husbands, and teach their children to shun liquor and shame the Congress of the United States into doing their duty as the conservators of the health and prosperity of the people.—R. K. SLOSSON, in *Western Rural*.

RIGHT AFFECTIONS.

If we love the world more than God; if we hate any enemy more than sin; if we grieve at any loss more than of the favor of God; if we joy in anything more than the writing of our names in heaven; if we fear anything more than salvation; and, much more, if we change objects, loving what we should hate, hating what we should love, and hoping for what we should fear, and the contrary; in one word, if our desires and

affections be earthly, groveling, sensual, not spiritual, sublime, heavenly, we fall into the fashion of the world. Let the world dote upon vanity, and follow after lies; let our affections and conversation be above, where Jesus Christ sitteth at the right hand of God. Let the base earth-worms of this world be taken up with the best of this vain trash; the desires of us Christians must soar aloft and fix themselves upon those objects which may make us perfectly and unchangeably blessed.—*Bishop Hall*.

A REMARKABLE CASE OF SLEEPLESSNESS.

Accounts have recently been published stating that Thomas McElrath, a berry grower, living about a mile west of Marlborough, Ulster county, New York, had not slept a wink for nearly twelve years. He tried everything to break the spell that held him in constant wakefulness, and offered large sums of money to any one who would make him sleep; but all was unavailing.

Some persons intimated that he slumbered and was not aware of the fact. His family and friends sat up night after night and watched, but not a wink of sleep did Thomas have. He was in good health, had not lost any flesh, but rather gained, and continued to work hard daily through the summer season.

His hours of wakefulness suddenly came to an end a short time ago, when, for the first time in over eleven years, he slept one long and delicious sleep, and awoke on the following morning refreshed and happy. Words were inadequate to express his feelings both of surprise and pleasure. He has slept naturally every night since. He is a member of the Presbyterian church.

A DEADLY SERPENT.—Sometime ago a party of sailors visited the Zoological Gardens. One of them, excited by the liquor he had taken, and as an act of bravado to his companions, took hold of a deadly serpent. He held it up, having seized it by the nape of the neck in such a way that it could not sting him. As the snake, unobserved by him, coiled itself around his arm, and at length it got a firm grasp and wound tighter and tighter, so that he was unable to detach it. As the pressure of the snake increased, the danger grew, and at length the sailor was unable to retain his hold on the neck of the venomous reptile, and was compelled to loose it. What did the snake then do? It turned around and stung him, and he died. So it is with the appetite for strong drink. We can control it at first, but in a little while it controls us. We can hold its influences in our grasp for awhile, so that it shall be powerless; but afterwards "it biteth like a serpent and stingeth like an adder."—*Domestic Journal*.

NOT A PLAYHOUSE.

A church turned into a hall, where actors, with disfigured faces and strange apparel, play for the amusement of the crowd! Is this right? What says every enlightened conscience?

"The church in the world," says a recent writer, "is like a ship in the ocean. The ship is safe in the ocean as long as the ocean is not in the ship. The church is safe enough in the world as long as the world is not in the church."

This is evidently sound doctrine. The church is safe so long as she remains true to her mission, but is she safe when her doors are thrown wide open to give an entertainment which, from beginning to end, savors more of the theater and the ball-room than it does of any other place or institution? Every student of sacred history knows that one of the main reasons why the church became so corrupt during the dark ages was that she lowered the standard of purity, and invited the world to come in to assist her. Are we not in a measure in danger of the same catastrophe? Are we not, by these theatrical entertainments given in our churches, inviting the world to come in and lend us the aid of its unsanctified talents and wealth? It may be pleasing to the natural man to have an enthusiastic gathering in the church, it may call forth the loud applause of the multitude, and help materially to defray the current expenses; but can God's house be desecrated with impunity? Can it be a theater instead of a Bethel, without sooner or later reaping the consequences?—*Set.*

HISTORY OF THE CHURCH IN THE Eighteenth and Nineteenth Centuries by K. R. Hagenbach, D. D., Professor of Theology in the University of Basle, translated from the last German edition, with additions, by Rev. John F. Hurst, D. D. This work is published by Charles Scribner & Co., 654 Broadway N. Y., in two volumes; price, \$3.00 per volume.

THE SUFFERINGS occasioned by the famine in Ireland has elicited the sympathy of many on this side of the Atlantic. Large contributions are made in the form of money and provisions, which through the kindness of transporters is forwarded to Ireland free of charge.

It is stated that a terrible famine prevails in some districts of Armenia, that the authorities are powerless to help, and it is feared that famine will become general along the eastern frontier of Turkey. In northern Persia, also a similar condition exists.

AN ATTEMPT has been recently made on the life of the Czar of Russia. A mine was placed under the Winter Palace at St. Petersburg. Five soldiers were killed, and thirty-five wounded. The Imperial family seems to have had a narrow escape.

SCRIPTURAL PUZZLE.

I am composed of thirteen letters,
My first is in quiver but not in bow,
My second is in anguish but not in woe,
My third is in prophet but not in king,
My fourth is in pealtery but not in singing,
My fifth is in intercession but not in prayer,
My sixth is in hope but not in despair,
My seventh is in fear but not in bold,
My eighth is in youth but not in old,
My ninth is in generation but not in tribe,
My tenth is in Pharisee but not in Scribe,
My eleventh is in Levite but not in priest,
My twelfth is in eating and also in feast,
My thirteenth is in temptation but not in lust,
Also in sanctification but not in just,
My whole is a Jewish idol, in the worship of which men, women, and children were actively employed.

For the Herald of Truth.
LINEs ON THE DEATH OF A DEAR FRIEND.

BY AN INVALID SISTER.

Dear Sarah has gone home to God,
'Twas Jesus called her home;
They laid her body 'neath the sod,
Her Spirit is at home.
Although we'll meet on earth no more,
I hope we'll meet above,
To sing the new song evermore,
And dwell in endless love.
Why should we longer wish to stay
In this vain world of sin?
While here we've sorrow, grief and pain,
And doubts and fears within.
O friends, come, all prepare to meet
Our Savior and our God:
Come, let us fall at Jesus' feet
And bear the chasteening rod.
O friends, if you are not prepared,
I pray no longer wait,
For death is sure—'twill come ere long,
And that will seal our fate.
'Tis then we'll reap what we have sown,
O sinner, why delay?
The Lord can save, and he alone,
Then come to him to-day.
There is a place prepared for us—
Our Father's house on high;
And if in God we put our trust,
Soon to his arms we'll fly.
Yea, our dear friend has gone before,
We trust she is at rest,
Waiting for us on that bright shore,
And singing with the blest.
Vivata, Ind.

Married.

[In writing marriage or death notices, always give the date. We frequently receive them without any date.]

Jan. 27th, in McPherson Co., Kansas, by Daniel Wismer, Bro. DAVID N. HAMILTON and Sister FRANCES SMITH. The bride removed to Kansas last June from Elkhardt county, Indiana.

Feb. 5th, in Allen Co., Ind., at the house of the bride's father, by Joseph Yoder, of Mich., JOSEPH J. YODER and KATIE SCHLATTER, both of Allen Co., Ind.

Jan. 17th, by Christian Sommes, CHRISTIAN HOFFMEYER and ANNA BOZZOLI, both of Wayne Co., Ohio.

Dec. 11, 1879, in Union Co., Pa., by Elias Riehl, B. F. UMBEL, of Lancaster Co., Pa., and NANCY B. STOLTZFUS.

On the same day, by the same, DANIEL STOLTZFUS, of Lancaster Co., Pa., and LIZZIE STOLTZFUS, both daughters of Christian Stoltzfus of Union Co.

Feb. 5th, near Belleville, Mifflin Co., Pa., by Samuel Yoder, CHRISTIAN BREILER and MATTIE YODER.

Feb. 12th, same place, by the same, LEWIS WISS and SALOME ZOOK.
Feb. 15th, at the residence of the bride, in Elkhardt Co., Ind., by Bish. John M. Christopher, Bro. JOSEPH BRENNEMAN, of Allen Co., Ohio, and Sister CATHERINE KREIDER.

"Before God's altar throne,
Thy mercy we implore;
As Thou dost knit them, Lord, in one,
So bless them evermore."

Jan. 11th, in Holmes Co., Ohio, at the residence of David D. Troyer, by Christian Troyer, ALEXANDER C. MILLER and CATHERINE MILLER.

Jan. 22nd, same place, at the residence of Noah Mast, by David Beachey, NOAH TROYER and SARAH MAST.

Jan. 22nd, at the residence of Joseph Yoder, by Christian Troyer, JENAS BEACHY, of Holmes Co., Ohio, and MATTIE HOCHSTETLER, of Newton Co., Ind.

Jan. 20th, at the residence of David Troyer, by David D. Troyer, SAMUEL GINGRICH and ANNA TROYER.

Jan. 20th, at the residence of Joseph Schlaabach, by D. A. Troyer, EMANUEL MILLER, of LaGrange Co., Ind., and MARY SCHLAABACH, of Holmes Co., Ohio.

At the residence of Jonas M. Yoder, by Christian Holdeman, HERMAN KOBEL and MELISSA WITHELM.

Feb. 5th, at the residence of the bride's parents, by David Beachey, DANIEL MILLER and SUSANNA MAST, of Tuscarawas Co., Ohio.

Feb. 16th, at the house of the bride's parents, in DeKalb Co., Ind., by G. Brennenman, Bro. LEVI BRENNEMAN, of Allen Co., Ohio, and Sister EMELINE COYLE.

Died.

On the — of February, in Philadelphia, Pa., of an internal abscess and erysipelas, DANIEL W. GROSS, son of Joseph N. Gross of New Britain Township, Bucks Co., aged 38 years, 8 months and 8 days. Buried on the 16th, at Doylestown. Services by Abraham Moyer at the house in German, and Samuel Godshalk at the church in English.

In Sept., 1879, in Lebanon Co., Pa., JOHN HOS- TETTER, sr., aged 91 years; 1 month and 8 days.

Dec. 4th, 1879, in Cumberland Co., Pa., SAM- UEL E., son of Bro. Henry and Sister Mary HEGG, aged 2 years, 9 months and 11 days. Services by P. Wadle and M. Whistler.

Dec. 27th, 1879, in Snyder Co., Pa., CORA, daughter of John and Barbara ARBOGAST, aged 11 years, 1 month and 1 day. Interred on the 29th. Services by Thomas Graybill and Jacob Vambolt, from Feb. 27: 28.

Dec. 21st, at the same place, BARBARA A., daughter of the above parents, aged 14 years, 3 months and 24 days. Buried Jan. 2d. Services by Thomas Graybill and John Vambolt. Text, 2 Cor. 4: 17, 18.

Dec. 31st, in Logan Co., O., of consumption, NANCY, wife of Samuel HEADINGS, aged 46 years, 10 months and 29 days. She was a consistent member of the Amish Mennonite church. She leaves a husband and four children to mourn their sad bereavement. Funeral services were

held on Jan. 2nd, conducted by Bro. Jonathan Lantz, from Pa., and A. R. Hoybert, of Bellefontaine. Text, Philippians 1: 21.

Jan. 6th, 1880, in Elkhardt Co., Ind., of quinsy and typhoid fever, Bro. JACOB HUCHSTETLER, aged 47 years, 6 months and 11 days. Funeral discourse by Christian Miller and J. J. Weaver.
Jan. 9th, in Baltimore Co., Md., Bro. MOSES YODER, aged 40 years, 1 month and 22 days. In early manhood he made his peace with God, and united with the Amish Mennonite church, and lived a faithful member till death. During his entire sickness of three years he bore his afflictions with patience and Christian resignation, and left us the assurance that our loss is his eternal gain. Words of comfort were spoken on the funeral occasion by J. R. Zook, Gideon Stoltzfus and Isaac Eby. He leaves a wife and one child to mourn their loss.

Jan. 8d, in Montgomery Co., Pa., of congestive chills, Deacon JOHN F. DERWELER, aged 72 years, 8 months and 17 days. He had a gathering on the side of his neck, which the doctor did not consider dangerous, when he was suddenly overcome by the chills and died. He was deacon in the church for 15 years, and we are glad to see how we are all exposed to death, and have no abiding city here. He has been relieved from all his suffering and we hope he has gone to enjoy the glories of a better world.

Dec. 17th, 1879, in Davis Co., Iowa, of sore throat, daughter of Jeremiah and Elisabeth MILLER, aged 11 years, 11 months and 18 days.

Jan. 23rd, at the same place and of the same disease, JULIUS MILLER, aged 24 years, 4 months and 15 days. He lived a quiet and retired life, and was generally beloved. During his sickness he made his peace with God, and was received by baptism into the church.

Jan. 10th, in Lancaster Co., Pa., suddenly, JOHN MARTIN, only child of John and Elisabeth HOFFMEYER, aged 6 months and 10 days. We believe God took our dear babe to draw us nearer to Him. Funeral services by Abraham Wismer and Jacob Brubaker, from Acts 17: 30, 31; Genesis 22: 11, 12.

Jan. 11th, in LaGrange Co., Ind., of diphtheria, ALBERT, twin son of John and Mary MILLER, aged 6 years, 5 months and 27 days. Sermon by C. Plank and J. J. Weaver.

Jan. 12th, near Mifflin, Juniata Co., Pa., of seven days' sickness, Sister CATHERINE STONER, aged 75 years, 11 months and 10 days. Buried at the Lost Creek church, where appropriate remarks were made by Jacob and William Graybill, from Rev. 22: middle clause of the 20th verse.

Jan. 28th, in Oxford twp., Adams Co., Pa., of dropsy, Pre. ISAAC HERSEY, aged 47 years, 9 months and 20 days. The deceased brother was faithful to his charge a number of years. He leaves a widow to mourn her loss. Text on the funeral occasion, 2 Tim. 4: 6.

Jan. 29th, in Southton, Montgomery Co., Pa., of consumption, ELIZABETH HETRICK, (maiden name Souder,) aged 55 years, 4 months and 25 days. Buried the 23rd at Indian Creek church, on which occasion services were held at the house by Josiah Clemmer, and at the church by Pre. Kehm.

Jan. 26th, on Pretty Prairie LaGrange Co., Ind., of diphtheria, Sister LYDIA BORTREGER, mother of the four children who went before her, aged 55 years, 4 months and 12 days. She was a kind mother and a faithful sister in the Amish Mennonite church. She left a husband and one child to mourn their loss, but they need not mourn as those that have no hope, for she had a hope in Jesus. She said she was ready to die. May God bless the bereft husband and friends. Funeral discourse by Joseph Yoder, Peter Long and Christian Warey, from Rev. 14: 13.

Jan. 26th, in Blair Co., Pa., of rheumatism, Deacon J. BYERS, aged 73 years, 7 months and

28 days. Brother Byers suffered over a year; for the last three months he was helpless, but he bore his affliction patiently and appeared fully resigned to the will of God, and we trust ready to meet the redeemed of the Lord where all pain and suffering are at an end. He was a consistent member of the church for many years. Buried the 28th. Funeral services by J. and Har- man Snyder, from Rev. 14: 13.
Jan. 29th, in Knox Co., Tenn., Bro. JACOB WATZ, aged 62 years, 8 months and 26 days. He bore his sufferings with Christian fortitude, and looked forward to the time when he could rest from his labors. He was a faithful brother in the Amish Mennonite church. He leaves a deeply bereaved wife and five children to mourn his departure. He frequently said he was ready to die. He selected the following hymn to be sung at his graveside:
"Nun gute Nacht, ihr liebsten mein,
Ich musz nun von euch scheiden;
Mein' ganze Hoffnung steht allein
In Jesu Tod und Leiden."

Jan. 21st, near Spring Hill, Augusta Co., Va., JOSEPH WENGER, aged 75 years, 6 months and 4 days. Buried the 23rd in the family grave-yard. Funeral services by Jacob Hildebrand and John Harsbberger.

Feb. 1st, in Millerstown, Perry Co., Pa., of four days' illness, of palsy, JACOB MARTIN, aged 69 years and 6 months. Text: John 14: 14.

Feb. 6th, in Juniata Co., Pa., AMOS F., son of Banks and Eva STRATZLER, aged 11 months and 15 days. Buried in the Richfield burying-ground. Services by Thomas Graybill. Text: John 16: 22.

Feb. 6th, in Richfield, Juniata Co., Pa., BARBARA SNYDER, aged 74 years, 7 months and 20 days. Interred in Graybill's burying-ground the 8th. Services by Samuel Winey and Thos. Graybill, from Ps. 90: 1.

Feb. 7th, at the vericho Mill, Juniata Co., Pa., of apoplexy, Bro. FNOB BEGUY, aged 58 years, 8 months and 20 days. He leaves a deeply afflicted wife and 6 children to mourn their loss. Buried at the Lost Creek church, where a discourse was delivered by Jacob and William Graybill, and Samuel Winey, from Ps. 99: 4.

Feb. 8th, near Blue Springs, Geige Co., Neb., after a suffering for years, JOSEPHINE VEBY, aged 44 years, 6 months and 1 day.

Feb. 10th, near Wakarusa, Elkhardt Co., Ind., LUCINDA, daughter of Daniel Sanders, dec'd, and wife of Philip R. KILMER, Jr., aged 22 years, 3 months and 24 days. She had been suffering with consumption for nearly a year, when she took the measles, and her wasted energies not being able to endure the force of both diseases, death soon came to her relief. Some time previous to her death she saw the necessity of turning to Jesus and making her peace with God, and was received into the church by baptism.

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Feb. 11th, near Blue Springs, Geige Co., Neb., after a suffering for years, JOSEPHINE VEBY, aged 44 years, 6 months and 1 day.

Feb. 12th, at the residence of David Mellinger near Columbia, where she was on a visit, Sister ELIZABETH J. SHETTER, aged 70 years, 11 months and 21 days. Funeral on the 16th. Text, John 8: 51. Buried at Hensley's meeting-house. Sister Shetter was baptized on her death-bed, aged 49 years, 1 month and 19 days. Funeral on the 18th. Text, Ps. 89: 5, 6. Buried at Mount Joy cemetery.

Far from sorrow, far from woe,
They with these are ever blest."

Feb. 18th, near Nappanee, Elkhardt Co., Ind., DORA, only child of Jonathan and Mary YODER, aged 4 years, 8 months and 23 days. Funeral services by J. S. Snell and Jonathan Smucker.

Feb. 17th, near Nappanee, Elkhardt Co., Ind., SAMUEL MAST, aged 43 years and 28 days. He leaves a deeply bereft wife and five children to mourn their loss. They need not mourn as those who have no hope; he bore his afflictions of nine weeks' sickness with patience, and died with a living hope in Christ. Funeral services by Jonathan Smucker.

The following deaths are all of Lancaster Co., Pa.:
Jan. 3rd, in Mount Joy, AMOS D. KOPR, aged 2 years, 8 months and 17 days. Funeral on the 6th. Text, 2 Kings 4: 26. Buried at Mount Joy Cemetery.

Jan. 4th, near Union Square, Bro. HENRY METZLER, aged 59 years, 8 months and 9 days. Funeral on the 7th. Text, 2 Cor. 5: 10. Buried at Hensley's meeting house. A large congregation assembled to manifest their high esteem for the deceased. Bro. Metzler was an exemplary Christian, good and kind husband and father and useful citizen. Peace to his ashes.

Jan. 7th, near Junction, FRANCES, youngest child of Bro. and Sister JOHN S. WEIDMAN, aged 1 year, 8 months and 13 days. Funeral on the 10th. Text, Ps. 18: 6. Buried at Kauffman's meeting-house.

Jan. 10th, in Manor twp., JOHN MARTIN, only child of John and Lizzie HOFFMEYER, aged 6 months and 10 days. Funeral on the 13th. Text, Genesis 22: 1, 2. Act. 8: 37, 38.

Jan. 14th, 3 miles north of Manheim, Bro. JOSEPH WEAVER, aged 71 years, 3 months and 3 days. Funeral on the 17th. Text, Rom. 6: 23. Buried at Hensley's meeting-house.

Jan. 14th, at Junction, HENRY L., infant son of Bro. and Sister Samuel HOFFMAN, aged 5 months and 8 days. Funeral on the 17th. Text, 2 Kings 4: 26. Buried at Kauffman's meeting-house. This little child was scolded by a cup of hot coffee.

Jan. 30th, near Junction, Sister FANNIE H. WEIDMAN, wife of Bro. John C. Weidman, aged 32 years, 1 month and 12 days. Funeral on Feb. 2nd. Text, Rom. 14: 8, 9. Buried at Kauffman's meeting-house. Sister Weidman was a faithful member of the church.

Feb. 12th, at the residence of David Mellinger near Columbia, where she was on a visit, Sister ELIZABETH J. SHETTER, aged 70 years, 11 months and 21 days. Funeral on the 16th. Text, John 8: 51. Buried at Hensley's meeting-house. Sister Shetter was baptized on her death-bed, aged 49 years, 1 month and 19 days. Funeral on the 18th. Text, Ps. 89: 5, 6. Buried at Mount Joy cemetery.

Letters Received.

WITHOUT MONEY.

Heinrich Goetz, H. W. John Stahley, Otto Giebner, D. A. Schneck, Valentine Augstein, W. Theilenhans, N. S. Amstutz, Abm Roth, Addison Shelly, Eli Stofer, J. K. Yoder, Elizabeth Oswald, J. W. Bortreger, Peter Ziegler, Joseph Detschler, John Nickel, Annie S. Neff, Christian Kropf, J. S. Amstutz, Abm Friesen, J. Metzler, W. Theilenhans, Ph. Rueler.

From Blair, Ontario, \$3.00; from Pekin, N. Y., \$1.00. No name.

WITH MONEY.

A—John K Aldarfer, Valentine Augstein, J. K

"Little children gatherest thou,
Faithful Shepherd, to thy rest;

Andrews, John Albrecht, John A Albrecht, John Anton, J G Amstutz, John Aupsger, C G Aupsger, J G Aupsger, John Allert.

B—Martin Baer, Dina Becker, Peter Brenne- man, John Borntrager, Chr Borntrager, George Brier, Isaac J Borntrager, Henry Bowman, Christian Brenneiman, Rudy Byler, Saml M Burkholder, Peter Burkholder (2), S M Burkholder, Mary C Brunk, Samuel Brunk, Justus B Bare, John Burkholder, Jacob Brenneiman, J P Blough, Joseph Barck, S B Burkholder, Elias Becker, Jacob R Bucher, Menno Bechtel, Jacob Bachman, Peter Bixel, Peter Basinger, Valentine Birkey, J H Birkey, Martin H Bauman, Peter Bass, Christian Biscy, David Basinger, R K Brubaker, Elizabeth Brandt, John E Born- trager, John Baughman, E J Blough, Catharine Berger, Olive Baker, J J Borntrager, Emma Beery, Tobias Brubaker, Benj Brubaker, John Brown, Jacob N Brubaker, J Burkholder, Martin Bachert, Samuel S Bare, J M Brenneiman, Jacob M Bender, Jacob Bender, Joseph M Bender, Mo- ses Dwyman, Samuel Burkholder, Henry E Bren- neiman, Andrew Brubaker, Samuel H Berger, Samuel Brunk.

B—H B Casell, Amos Cressman, John N Christophel, Benjamin F Charles, Jacob L Cas- sel, Samuel Coffman.

D—Catharine Driver, Christian Dester, Henry Dugberry, John C Driver, Lydia Dweiler, Cor- nelius Durken, Henry B Diller, John D Diller, Jacob J Durr, D L Durr, Christian Deffenbaugh, John N Durr, Peter Dyck, J H Deek & Co, Hen- ry Dalke.

E—John Esh, Dr A Eby, Christian Ebersole, P R Engel, P L Eshleman, Peter Engel, John Engel, Cornelius Ewert, Jacob Eberhard, Samuel Ebenshede, Christian S Ebersole, Jacob Eshre- man.

F—J A Foltz, Jacob K Fisher, Abraham Funk, Abraham Friesen, Peter Friesen, Daniel S Forry, John Foels, Jacob W Fry, John Fred, Emanuel Freed, George Funk, Thomas J Fellenbaum, Ja- cob Flaming, Frances Fifer.

G—J D Gungerich, Hiram Garigian, Daniel H Good, Adam Greenwall, Simon Greaser, Joseph Good, H K Goshall, Peter Goosen, G W Groff, S S Garber, David Gascho, Susanna Garber, Samuel Guengerich, Abraham Good, Peter Good, Mabel Garrett, B Gerber, James Grey, John Guennan, Henry Good, Levi G Getz, Anna Good, John Guengerich, J Garman, Henry Geil, Chris- tian K Gayman.

H—E P Hershberger, J D Hartzler, J Z Hartz- ler, Abel Horning, Joel Hoerner, L J Heatwole, A P Heatwole, Barbara Hershey, John Hartman, Samuel Hartzler, Josua Hartzler, John H Hess (2), Ahm II Huber, Isaac Huber, Fanny L Hess, Jacob J Hostetter, Jacob Habegger, Daniel B Huber, Martin B Herr, Abraham H Herr, C Hooley, A Hauenstein, Charles Haldeman, Benj B Haldeman, John F Haldeman, Peter Hofstetler, Amanda Hooley, John L Herr, Ida Hoffman, Da- vid Hombser, John Hostetter Jr, Samuel Hess, Samuel Hoffer, Joseph Hartzler, Joseph High, Mary S Hostetler, Gottfried Hohlnin, Pre D J Hostetler, Jacob Heer, C B Hess, Nancy Hertz- ler, Michael Horst, B Hershberger, D S Holde- man, Henry S Hoffman, Anna Hank, Benjamin Hofstetler, Jacob Hildebrand (2), E S Hershey, Peter Hoover, S L Hoover, Jeremiah Harshber- ger, David Hartman, John II Hess.

I & J—Amanda E Jones, Christian Jantsi, John Jautzen.

L—Isaac C Lehman, David Landes, D Logan-

bill, Noah Lantz, Jos Lantz, E P Lantz, Ezra Lantz, John Linden, C P Livengood, Anna M Landis, John N Long, L Z Lantz, William Levy, D Leavitt, Jacob Lubold, Abraham Long, Henry Lantz, Barbara Lehman, Susan Longsdorf, Fred Leiser, Isaac Landes, Christ C Lugabill, Eliza- beth D Lugabill, Christian K Licht, Benjamin Legron.

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O—Andrew Oesch, John H Oberholtzer.

P—Barbara Plank, Daniel Plank, C J Plank, Nathaniel Pierce, Abm Penner, Christian Pfeil, Michael Patskowski, Abner Peoples.

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ward, literal baptism; for the outward, literal baptism is nothing more than obedience to the divine word, and thus it is a seal or proof of the righteousness from whence the true, fruitful faith comes," page 202, part second. Could an immersionist be found who would confess with Menno that "literal baptism is nothing more than obedience to the divine word?" rarely.

From the manner in which Menno comments upon the passages, Rom. 6 and Col. 2:12, which are so frequently quoted by immersionists to show that "buried with Christ in baptism" was reference to a literal transaction, we are convinced that he understood them to have a spiritual signification. On page 211, first part, he says, "Yet they (children) are partakers of the death and blood of Christ by the precious promise which was graciously given of God through Christ Jesus our Lord, and not through baptism, Luke 18:16. But this passage of Paul (Rom. 6) speaks and teaches of those who, in their baptism, through their new birth from above and through their fruitful, operating faith (not through their baptism), have died unto and buried their old, sinful life, as Christ Jesus once died in his flesh and was buried. For whatsoever thus died with Christ, is already justified of his sins, and is thus victoriously raised up, with Christ, from the power of sin, to the praise of the Lord, in a new, just, godly and unblamable life, which is by no other means than through God's word alone." He says also, on page 214, "Whosoever rightly acknowledges the love of God for himself through Christ Jesus and is baptized on his own faith through true love of God, according to the doctrine of Christ, Peter, Paul and Philip, is rightly circumcised in his heart with the circumcision of Christ, as Paul teaches; he is buried with Christ Jesus; he has died unto sin and is again raised up by a fruitful faith with Jesus Christ in a new life, Rom. 6:4; Col. 2:12." Menno here has circumcision just as closely connected with baptism as burial and resurrection; and there is no resemblance between any mode of baptism and literal circumcision, therefore he must have considered circumcision, burial and resurrection, not literal transactions, but the work of the Spirit. The circumcision must be spiritual, the dying unto sin must be spiritual, and the rising again, he says, is "By a fruitful faith with Jesus Christ in a new life," which cannot be literal. Menno understood these passages, and practiced baptism, just as Mennonites still do.

Neither does Menno claim that regeneration takes place through water baptism, as some immersionists do. He says, on page 169, first part, "That regeneration of which we write, from which comes the penitent, pious life having the promise, comes alone from the word of the

Lord, if it be rightly taught, and if rightly understood and received in the heart by faith through the Holy Ghost." "My worthy, kind brethren, because the holy, christian baptism is a washing of regeneration, according to the doctrine of Paul, therefore none can be washed therewith, to the pleasure and will of God, but those alone who are regenerated through the word of God; for we are not regenerated because of baptism, as may be perceived in the infants who have been baptized; but we are baptized because we are regenerated by faith in God's word, as regeneration is not the result of baptism, but baptism the result of regeneration. This cannot well be controverted by any man, by force of the Scriptures," part second, page 215. He says, on the same page, in speaking of the baptism of the regenerated, "First, there must be the preaching of the gospel of Christ, Matt. 28:19; secondly, the hearing of the divine word, Rom. 10:17; thirdly, faith, by hearing the word, Rom. 10:17; fourthly, there must be the new birth, by faith; fifthly, baptism, by the new birth (not the new birth by baptism, as some immersionists claim), Tit. 3:5, in obedience to God's word, and, lastly, the promise follows." "Christ and His apostles teach that regeneration comes through faith from God and His word," part first, page 27. These passages, with many others that might be quoted, make it plain that Menno did not teach regeneration as a result of baptism.

Menno teaches that water baptism is a sign. In speaking of regeneration and the gift of the Holy Ghost, he says, part first, page 27, "This, however, is not effected by the power of the water or the sign, but the power of the divine word, received through faith." He continues, using the similitude of the brazen serpent, and says of salvation in Scriptural baptism that it is "not on account of the water, or the administered sign, else the kingdom of God would depend on the elements and signs, but on account of the power and truth of the divine promise, which we receive by obedience through faith; for all those who teach reliance upon words, the elements and works, with Aaron, make a golden calf, and suffer a people without understanding to commit idolatry and abominations therewith, for in Christ, faith alone availeth." On page 28 he says, "The seal in our consciences is the Holy Ghost, but baptism is a sign of obedience, commanded of Christ." "The Scripture does not teach that we are baptized into one body by any mere sign, as water, but that we are baptized into one body by one Spirit," 1 Cor. 12:13.

Menno Simon claimed for baptism just what Mennonites still do, namely, that outward or literal baptism is a mere sign of obedience and an answer of a good conscience, in which there is no new birth, no remission, no circumcision, burial and

resurrection, no regeneration—no salvation; but that these are all accomplished by the inward work of the Spirit. He also practiced baptism with respect to the mode of application by pouring, as we shall more directly show in the continued part of this article. J. S. COFFMAN.
(To be continued.)

For the Herald of Truth.
FALSE TEACHERS.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4:1, 2.

There is abundant Scripture testimony that there have been false teachers, who have deceived many, from an early age of the world down to the present, and will continue to be until the end of time. It might be asked, who are these false teachers and false worshippers? The Savior says, "By their fruits ye shall know them." It is to be feared that they are now among us, as they have been among the Christians through the whole history of the church. "Let no man deceive you by any means; for that day shall not come (the day of Christ's coming), except there come a falling away first (from the faith and practices of the gospel), and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God sitteth in the temple of God, showing himself that he is God. * * * * * Even him whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." They, who do not receive the word of God through the love of the truth, are they over whom the lying arts of the "man of sin" have power. "And for this cause God shall send them strong delusion that they should believe a lie." Because they will not believe and receive the truth as it is in Christ Jesus, they are given over into the bonds of Satan, that they may believe those lying wonders and false immoral doctrines taught by the man of sin to the deceiving and ruining of the multitudes, who "take pleasure in unrighteousness." 2 Thess. 2.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, hateful, highminded, lovers of pleasure more than lovers of God; having a form of godli-

For the Herald of Truth.

PEACE.

For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good. Psa. 122:8, 9.

As peace is the greatest blessing that we can enjoy, I will say, peace be unto you all. Amen.

Peace between nations, peace in our land, peace in the church, peace between brethren and sisters, and above all these things, peace with our God in heaven is that for which we should all pray. Without this we are the most miserable of all God's creation. Peace is the very essence, substance, and nature of our God and Father in heaven. With certainty could the prophet Isaiah foretell the nature of Christ, long before His advent into the world. He says, "And His name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." At His birth the angels came down from heaven, saying, "Glory to God in the highest, and on earth peace, good will toward men."

The kingdom which Christ came to establish on earth, was of such a nature that prophets and kings desired to see it, and hear of it. The Psalmist says, "I will hear what God the Lord will speak; for He will speak peace unto His people, and to his saints; but let them not turn again to folly. Surely His salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other." Psa. 85:8-10. Thus we see that Christ, the Prince of Peace, came to establish a peaceful kingdom here on earth. He carried it out, both by precept and example, and gave his disciples instructions to do the same. They were obedient and went forth, and taught the people and preached the gospel of peace, as we clearly see throughout the New Testament. Jesus, their divine master, went before and said, "Blessed are the peace-makers, for they shall be called the children of God." And again, "Have salt in yourselves, and have peace one with another." When he sent forth his disciples to preach as innocent lambs, and harmless as doves, he commanded them that in whatsoever house they would enter, they should salute that house with peace. When the time drew nigh that he must be separated from his disciples, they were sad, but he comforted them with the cheering words, "Peace I leave with you, my peace I give unto you." And, after his crucifixion and resurrection, when he again met with his disciples, he almost invariably greeted them with, "Peace be unto you." Thus we see that peace was his nature and teaching from first to last. The apostle Peter also preached the same doctrine at the house of Cornelius when he said, "The word which God sent unto the children

ness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

When persons are captives and servants under the leadership of false teachers, having their consciences under their control, they will be of those who are "ever learning, and never able to come to the knowledge of the truth." They are blinded under the control of blind leaders. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Peter 3:3. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4:1. "But there were false prophets also among the people, even as there shall be false teachers among you." 2 Peter 2:1. This whole chapter treats of these false teachers, of their followers, of their punishment, and whereby they shall be known and avoided. "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

A few quotations have now been made from the many which testify concerning false teachers and false worshippers in the latter times. By these Scriptures we are fully convinced and can safely say, that there are such men in the world at the present time. Other testimonies go to show that there are great numbers of them in our country, they are all around us; and we believe there are more of these false teachers now than there were at any previous time; yet we cannot find them by their own consent. If we were to search the world over examining and inquiring of professors of religion, we would not find one that would confess that he was a self-righteous, false teacher, but every one would profess to worship the true God according to his will. The world is full of false teachers, and there are many in the churches; but who are they, and how shall we find them? Let us first examine our own hearts, putting the question to ourselves, and ask as the disciples did of the Lord, "Is it I? is it I? If we wish to know further we have the teachings of Jesus, "by their fruits ye shall know them." He also says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:20-23. It is not enough

to say, Lord, Lord. It is not enough merely to make a confession with the mouth, but works must follow. The devils confessed Jesus when they said, "I know thee who thou art, Holy One of God." They also believe and tremble. The servants of Satan are going about making an outward show of religion, representing themselves as ministers of the gospel of Christ, and Satan himself is transformed into an angel of light, deceiving thousands of poor souls. Thus many go to destruction, and perish in ruin, who might, had they not fallen under the influence of false teachers, been shining lights to the world, and a glory to God in his kingdom above.

Jesus spake to the multitude and his disciples, saying, "The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. But all their works they do for to be seen of men." Matt. 23:1-5. John writes of the last times that, "Even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." It is clearly manifested by the Scriptures that the false teachers and the false worshippers of the present time went out from among the children of God. We believe, too, that they were not of the true worshippers, and were not properly engrafted into the tame olive tree, therefore they bear wild fruit; their fruit is not good; "by their fruit ye shall know them." Also, "professing themselves to be wise, they became fools." Rom. 1:22. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." 25. For this cause "God gave them over to a reprobate mind, to do those things which are not convenient." 28. "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." 32. Thus we see that if we have pleasure in them, and encourage them in their erroneous and ignorant worship we are under the same condemnation.

Dear reader, let us keep the words of Jesus for our guide to faith and practice, for by our fruits we shall be known. Let us take heed that we be not as "clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Read the epistle of Jude and consider, reflect, and understand what will be the end of those ungodly self-righteous false teachers, and false worshippers. They "are set forth as an example, suffering the vengeance of eternal fire."

JACOB LONG.

of Israel, preaching peace by Jesus Christ. (He is Lord of all.) Paul said, "If it be possible, as much as lieth in you, live peaceably with all men." Again, "Follow peace with all men, and holiness, without which no man shall see the Lord." This passage after passage might be given, but those already quoted are sufficient to show us the danger of living in discord and dissensions, which we will notice as we go on.

Now we declare unto you that just as pleasant and agreeable it is to have peace, union, and harmony, just so unpleasant, disagreeable, and disgusting it is to all the lovers of peace, to have strife, discord, and dissensions. Reflect for a moment upon the sinfulness and wickedness, which is practiced when nation rises up against nation, arming thousands with the implements of war and go forth to slay human beings by thousands. Think of the sadness and sorrow of heart it must cause all the loyal subjects of the God of peace to see his holy laws thus set at naught, and trampled under foot when it is declared by the prophet, that when the Prince of Peace shall have his peaceable kingdom established, he will teach the people a different spirit. "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4.

But let us now look upon our own land with shame. God knows it is polluted with blood, and full of bloody crimes. Wickedness is holding high carnival in the midst of her people; and, O God, in the very dwellings and hearts of thy professed people. What then is our land? is it a land of peace, of unity, and of obedience to that Prince of Peace who has abolished war and bloodshed for ever? For an example, look at the last war in our land, many thousands of our ablest men were shot down and sent, in an instant, to eternity with malice and revenge in their hearts. Beside this, thousands of cripples, widows and orphans were made; and fire, destruction, and devastation marked the trail of the armies wherever they went; and more, brethren of the same denomination, from the north and from the south, met on the battle-field, and shot each other down as they would beasts, and hurled their poor souls to eternity with a spirit of vengeance. Whether such murderous work as this is pleasing to him who commanded us to love, pray for, and do good to our enemies, we will let the reader judge. Our land is still divided against itself; there are still two opposing parties (I refer to political parties), which are in a continual warfare with each other, often carrying their differences to such extremes that there is murder and bloodshed at the polls. It is a sad truth that this war-

fare has gained such a strong footing with a large part of the brotherhood, that it seems almost impossible to convince those who take part in it of their error and folly—or may we not say sin? They frequently quarrel over their candidates for office, whom they have never seen, and know nothing about only what they learn from political papers (and are you willing, brethren, to vouch for the truth of what they say?), then go to the polls together with something, I verily fear, besides the love of God in their hearts, and there willfully vote directly against each other. Whether our ministers are all clear of this, they themselves must be the judges. These things ought not so to be, brethren, since we are commanded to be at peace with each other; and to be all of one mind. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you." 2 Cor. 6:17, 18. It appears to me that if we truly have the love of God in our hearts, we do no longer desire to take an active part in these affairs of the world. But sometimes men reason and act as though God was no longer able to conduct things according to his own good pleasure.

We greatly rejoice to know, that our church in many parts, is in a prosperous condition. This gives us the living hope that she is at peace and in harmony, walking in the fear of God. But again in other parts, we are sorry to admit, that she is not in such a favorable condition, but has strife, contention, and discord almost continually, marring her peace and prosperity. What, it may be asked, can be the cause of this? We are forced to answer, that we believe the principal cause to be, pride, selfwill, and perhaps a spirit of retaliation. There is not that meek, humble, and forgiving spirit there, which our Savior possessed. Paul tells us if we have not the spirit of Christ, we are none of his; if we are none of Christ's, we need not marvel when there is strife and contention; for when once God has withdrawn his spirit, then there is another spirit that rules there, of which the Scripture does not speak well, and when it has come to that pass, then the words of our Savior will soon be fulfilled, where he says, "And then shall many be offended, and shall betray one another, and shall hate one another; and because iniquity shall abound, the love of many shall wax cold." Now, brethren, let us mark well the words of Paul to Timothy, where he says, "But foolish and unlearned questions avoid, knowing that they do gender strifes, and the servant of the Lord must not strive; but be gentle unto all men." And especially the words of James, where he says, "Who is a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." But

if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descended not from above, but is earthly, sensual, devilish; for where envy and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

The Psalmist says, "Behold how good and how pleasant it is for brethren to dwell together in unity." Psa. 133:1. "But as touching brotherly love, you need not that I write unto you; for ye yourselves are taught of God to love one another." 1 Thess. 4:9. But of whom, dear brethren, are you taught to hate and despise one another? Who taught you to bite and devour one another and to keep up a continual strife, confusion, sorrow, and anxiety in the church? Brethren it would be more tolerable if such unruly members could be compelled to bear the entire burden which is thus brought upon the church; but this cannot be, for if one member is wounded, the whole body suffers. Take warning, and let not the bond of peace and charity be riven assunder; for we have seen the evil thereof; we have seen the words of the preacher fulfilled, where he says, "But one sinner destroyeth much good." We also know what came to pass when Achan transgressed the command of God, in taking of the accursed thing; and that God withdrew himself from the entire congregation on account of that one sinner, and left them in the power of their enemies, and was no more with them until they put away that transgressor from among them. But when they were cleansed, God was with them again. Thus we can, in part, see why it is that some churches seem to be forsaken and do not prosper; for "whoever transgresseth, and abideth not in the doctrine of Christ, hath not God." 2 John 9. Let us then no longer be found as transgressors, but let us exercise that loving, peaceable, obedient and forgiving spirit, which our Savior possessed and taught; and remember his words, where he says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." It is vain for us to say that we love God, so long as we hate, and are not at peace with our brethren. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loveth his brother also." 1 John 4:20, 21. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. For this is the message ye heard from the

beginning, that we should love one another. He that loveth not his brother abideth in death." 1 John 3:10, 11, 14. And yet there are members who are living in this perilous condition, by being at variance and discord with their brethren; for where there is no love and peace, there is envy and strife; and where these fruits do show themselves forth, there is not that peaceable spirit of Christ; and consequently those that manifest them, do not belong to him; and if we do not belong to Christ, we belong to him who is the opposer of all good. It is vain then for such members to hope for heaven, except they heartily repent. But you may say, "It is not my fault but my brother's." But are you quite sure, that you are not at this time deserving the reproof of the Savior where he says, "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." Luke 6:42. O, if we were all as willing to acknowledge and confess our faults, and our sins, one to another as old David was (2 Sam. 12:13.), I believe nine-tenths of the troubles which are thus created between members, and in the church, would be avoided. Then the Lord would put away our sins also. "Let us therefore follow after the things which make for peace, and things where with one may edify another." Rom. 14:19. "Blessed are the peacemakers, for they shall be called the children of God." But what the peace breakers shall be called, I will let my readers decide for themselves, and pass on to the last point.

Just as long as we have not peace amongst ourselves, impossibilities excepted, we cannot have peace with God. If we have not peace with God, all our religion is vain and false; for how can it be possible to be at peace with God, so long as we have not that peaceable spirit and forgiving nature of Christ within us? So long, I say, we and our God are enemies; for he strictly commands us to love one another; he that loveth not, knoweth not God; for God is love. He that dwelleth in love dwelleth in God, and God in him. May God help us to form such a union. Christ further says, "Ye are my friends, if ye do whatsoever I command you." And again, "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." We may rest assured, wherever the Father and the Son will take up their abode, there will be no strife, nor discord; but there will be union and harmony; and there will be peace between man and God. Now, before we close, we will ask the question: Where does all this trouble, this strife, and confusion originate? Does it not often originate with the heads of the church? If so, how is it with us my ministering brethren? Have we washed our polluted hands with Pilate? and can we honestly say, we are

innocent in this matter? I truly fear we are not all as innocent as we should be. If not, how can we, and how dare we, go forth as the messengers of peace, in the name of the Prince of Peace, and as the ambassadors of Christ, pray the people, in Christ's stead, to be reconciled to God; and preach peace by Jesus Christ? how dare we, I say, do this, so long as we have strife and quarrelling amongst ourselves, and are not willing to be reconciled to one another? I solemnly warn you all, my ministering brethren, as well as myself, that we take good heed to ourselves, lest, that by any means when we have preached to others, we ourselves should be cast away.

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." Mal. 2:1, 2. A solemn protestation, my brethren. Let us then try, by the grace of God to "Let our light so shine before men," by being in unity with one another, that we may go forth as obedient servants of Christ; and do as Paul admonished Timothy when he said, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11. Written in love, from your humble servant to all the brethren and sisters, both far and near.

Delphos, Ohio.

For the Herald of Truth.

PRIDE AND HUMILITY.

God resisteth the proud, but giveth grace unto the humble. Jas. 4:6.

The above words are strikingly verified by many instances in the Holy Scriptures; and in all ages and among all nations of which we have any history, either sacred or profane, from the fall of Adam to the present time, we find that God has ever resisted the proud and given grace to the humble.

It was pride, which, being conceived in the heart of mother Eve, induced her to partake of the forbidden fruit, by which our first parents so sadly fell from their former glorious condition, and were driven out of Paradise. It is the same evil seed, which, being transmitted to her posterity, has taken root and sprung up in the hearts of the children of men from generation to generation even to the present time.

Through this soul destroying scourge, kings have been cast down from their thrones, thrust out of their kingdoms, and

brought to shameful and sudden deaths; cities and nations have been destroyed by fire, sword and pestilence; and men of honor and renown have been cast down from the pinnacle of their fame and honor into utter oblivion, or to be remembered only with disgust. When men are promoted to positions of dignity and honor they frequently become proud, haughty, and overbearing, exalting themselves. Such God will resist; "For whosoever exalteth himself shall be abased."

It was this that brought down the wrath of God upon the king of Babylon, of which the prophet Isaiah says, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." We need not wonder that the wrath of a jealous God came upon him. The prophet foretold the utter destruction of the great city of which he was king, and which seemed to be his boast and pride. Babylon was the capital of Chaldea, one of the most magnificent cities that ever existed. And thus the prophet speaks of it, "And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses and dragons in her pleasant palaces." This, it is said, has been fulfilled. This city, though so wonderfully great, is now so completely overthrown and destroyed that its situation is not certainly known.

We have also an example of God's grace to the humble in that great city, Nineveh, wherein were more than six score thousand souls who could not discern between their right hand and their left. And the Lord commanded Jonah to go and cry against it; "For their wickedness," saith He, "is come up before me." And when Jonah entered into the city and cried, saying, "Yet forty days, and Nineveh shall be overthrown," the people believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. The king himself "arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes." Thus they humbled themselves before God; fasted and cried mightily

unto him, and turned from their evil way. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." Thus, on account of their humility, God was gracious unto them and spared them from the destruction with which He had threatened them.

We read also of Moses, that he was very meek, "above all the men which were upon the face of the earth." In his humility he forsook Egypt with all its riches and treasures, in which he might have reigned with much pomp and splendor. For this the Lord was gracious unto him. He spake unto him as a man speaketh unto his friend, face to face, and mouth to mouth. Yet for one rash, proud act, at the water of Meribah, he was not permitted to enter the promised land.

We have another striking example in that of Uzziah, one of the kings of Judah. Although he did that which was right in the sight of the Lord for a long time, yet, when he became strong and powerful, so that "his name spread far abroad," when "he was marvelously helped, till he was strong," we find that "his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense." And the priests of the Lord withstood him, telling him to go out of the sanctuary, because it was not lawful for him to burn incense to the Lord, for the priests only were allowed to do this. "Then Uzziah was wroth, and had a censor in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord; and he was a leper unto the day of his death."

Many more instances of a like nature could be produced, but we trust the foregoing are sufficient to show how "God resisteth the proud and giveth grace to the humble;" and how "pride goeth before destruction, and an haughty spirit before a fall." Those who are proud and haughty, who exalt themselves, will soon come to that fatal precipice over which they will very probably fall to rise no more; for "before destruction the heart of man is haughty." Not so with the humble—the lowly in heart; they shall be exalted in due time, for the Lord hath respect for the lowly. There is no precipice over which they may fall, while in the valley of humiliation.

"He that is down needs fear no fall, He that is low in pride; He that is humble ever shall, Have God to be his guide."

We should notice however that pride is not confined to those only of high standing or in high positions in this life, but we may find it developed among all classes, both high and low. It matters not of what we are proud, whether of earthly possessions, bodily strength, ap-

parel, intellectual ability, religion, or whatsoever it may be, it is equally displeasing and hateful in the sight of God, and consequently, equally destructive to the soul in its final results. Even a proud look is an abomination unto the Lord; and the prophet says that "the lofty looks of man shall be humbled." "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and he shall be brought low." How many proud looks do we see now-a-days in the strutting about of men and women, showing by every movement and gesture that they are haughty! young women "walking with stretched forth necks and wanton eyes, walking and mincing as they go," many of them claiming, at the same time, to be Christians, and would undoubtedly deny the charge that they were proud; yet, their very looks betray them.

But, while we are noticing pride in others, there is danger also that we may have pride lurking in our own hearts. Though we may dress plainly and appear humble, yet, it is possible for us to have a proud heart. We may even be proud of our pretended humility. I do not wish however, be understood as condemning plain dressing, not in the least. I agree in this with a certain christian writer who says, "A plain exterior may cover a proud heart; but a fashionable exterior seldom if ever covers a humble heart." Let us try to become more humble by seriously reflecting what we really are in ourselves and in the sight of God;

"And when all other means we've tried, Be humble that we've so much pride."

DANIEL SHENK.

FORBIDDING US TO SPEAK TO THE GENTILES THAT THEY MIGHT BE SAVED.

1 Thess. 2: 15, 16.

In the last number of the Herald, a brother asks for information as to "The scriptural reasons we may have for not engaging in the work of sending the gospel to those in heathen lands." It is plainly to be seen that the matter of carrying the Gospel to sinners at home and in heathen lands is weighing in the hearts and consciences of many among us. For one, I cannot see, and do not believe, that there are any Scriptural reasons for not engaging in missionary work; on the contrary, I believe there are sufficient reasons given in the word of God to make it plain that it is our duty to engage in that work. The Savior's command is: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Matt. 28: 19, 20.

Does any one who loves the Lord Jesus Christ, and pities perishing sinners, believe that this is not in full force, and will not continue to be in full force, so long as there are any heathens in the world?

There are people, if I have been correctly informed, who believe that there are no heathens in the world in our day. There must be many who do not concern themselves about these matters. We know that there is a country called Germany, and another called England, and we know that there are millions of people living in these countries, we know what languages these people speak, and what forms of religious beliefs are common among them. We know these things, not because we have ever been in these countries, but because we have the united testimony of those who have been there as to the truth of these matters. In precisely the same way, by equally good authority, do we know that there is a country called China, with millions of people who yet know nothing of the christian religion. Their gods are idols who cannot hear nor help. Hundreds of people have been there and have seen, and testify of these things, and we cannot do otherwise than believe them. We might as well believe that there is no Germany, and no England, as to doubt the existence of China, Japan, India, Persia, Arabia, and other heathen lands with their hundreds of millions of heathens.

The peculiarities and shortcomings of religious denominations seem to be distinctly marked as are those of individuals. Humility and due regard for the truth demand that religious denominations, like individuals, be willing to confess their faults on proper occasions, and make no effort to conceal, or justify their shortcomings. There is more honor in acknowledging a fault, than in denying or justifying it. There are religious denominations who, I believe, might rebuke us for our want of missionary work; on the other hand, we might venture to make suggestions to some such as to the evils of worldliness in general, and fashion in particular. But this work of holding up one another's faults is not conducive of peace and piety. It is enough to know one's faults, and try to avoid them, without looking over the fence and taunting our neighbors about their shortcomings. Our faith has withstood the storm of centuries, martyrs have sealed it with their blood, but all that does not say that we, and our fathers, have not come short of our duties in some things. It is clearly our duty to conform to the will of God as He gives us light.

Paul, in his terrible arraignment of the Jews, 1 Thess. 2: 15, 16, says, they "Both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to

fill upon their sins always; for the wrath is come upon them to the uttermost." It is plain that Paul was in favor of teaching the heathens, for he did it himself, see Acts of the apostles; and he classes among the great crimes of the Jews, this charge that they forbade "Us to speak to the Gentiles that they might be saved." If it was so great a sin for the Jews to oppose preaching to the Gentiles, or heathens, is it any less a sin for us to oppose such work? Paul speaks as one who yearned for the salvation of the Gentiles; he loved them, he pitied them; he could not bear the thought that they should perish. Not every one is called to preach to the heathens, as Paul was, but every one ought to feel an interest in such work and ought to be willing to offer what encouragement and assistance he can.

N. G. R.

For the Herald of Truth. GUARD YOUR SPEECH.

The manner of speaking and the character of the words used always make an impression upon the hearers, whether the speaker be delivering a public address or holding a private conversation. The impressions depend in a great measure upon the training and associations of the hearers. If the words and ideas are such as the listeners frequently hear and are constantly associated with, they make but little impression, but if the words are seldom heard and the ideas new, there is almost always a vivid impression made. It is the new thing that makes the impression. The same words do not make a like impression as the following incident will clearly show. A respectable man of high position was invited to take dinner with a lady of some distinction, who had no one in the family except her son, who occupied a high position in the government. While at dinner the son opened a letter, the contents of which annoyed him to such a degree that he immediately broke forth in a train of horrid oaths and woeful curses. The guest was terribly shocked by this sudden outbreak, and expected to hear a severe reprimand from the lady, but, instead, when he looked into her face, he could not see the slightest evidence that she had noticed anything unusual or that she had even heard him. Her face was as calm as before, and she pleasantly went on with her conversation with her guest as though not a word had been uttered by the son.

The text in Col. 4: 6, "Let your speech be always with grace," is a severe rebuke to many professors of religion and even ministers of the gospel, if they were only willing to apply it to themselves. We are sometimes shocked to hear persons tell "what they had heard others say," using language that ought never assail ears that are accustomed to hear the praises of God, much less be expressed by the

lips that utter praises. This fault is sometimes indulged by thoughtless parents in the presence of their children, who ought never be allowed to hear an obscene or profane word. Let the child be taught to have an abhorrence of everything that is impure. When children hear profane language by parents and friends whom they are taught to respect for living christian lives, the tendency is very strong for them to think it excusable to use such language under other circumstances. A certain man will always remember the reproof he received when he was a little boy. A drunken man came to a house where there were some children, whose parents were from home, and used indecent and profane language. One of the little boys told a friend what kind of words the drunken man had used. His friend asked him whether he did not think it very wrong and naughty for the man to talk so. He answered that he did. "Well," said his friend, "you have now done just what the man did, you used the very same words, you are no better than he is in this respect." Just a little encouragement and laughing over it would have made the boy think it something grand to talk in that way, but the reproof he got was a lesson for life.

Sometimes ministers of the gospel, thoughtlessly, I believe, get into the habit of using the sacred names of the Deity and the names applied to the evil one and the regions of darkness in a manner and in connections that are highly improper. The temptations, with emotional ministers, are sometimes very great to use expressions, in describing some sinful experiences, that grate harshly upon ears that have not been associated with such expressions. It is always safe to use only such words as the Christians themselves are willing to be responsible for, and willing to give an account for at the judgment. Let our speech be always with grace, and we are safe not to offend in word. * * C.

For the Herald of Truth. CEASE FROM SIN.

"Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may (or should) suffice (satisfy) us to have wrought the will of the Gentiles (sinners) when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they (the unconverted), think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give an account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached

also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand; be ye therefore sober and watch unto prayer. And above all things have fervent charity (love) among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister (share) the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever. Amen." 1 Peter 4. JACOB GREIDER.

For the Herald of Truth. CHARITY AND FRIENDSHIP.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 1 Cor. 13: 1.

True friendship is based upon love or charity. Society without friendship is nothing, and will soon be a vast work wrought in ruin. Friendship is based upon love, and takes within its bounds the whole Christian character. But love, as referred to by some authors, is greater than friendship, for it is the foundation of all Christian character. Where love does not abound there is neither friendship nor charity, and where these fail to exist there is absence of the graces which characterize all truly Christian organizations. Without them there is absence of the true Christian church. Where they are not exercised there is no sustaining power to any form of society, nor any religious organizations, because where friendship and charity are not exercised there will be absence of love, which is in all cases the foundation of Christian character.

If a person has no charity nor friendship, he may be considered as alone in the world, with none to sympathize with him and none to love him, for love begets love. He can have no true religious friends, and no Christian sympathy from his neighbors. This will gender hate, which may end in some cruel crime, which, if love had occupied its proper place in their hearts, might have been avoided. They might have lived in happiness with each other, and in peace with their Maker, if they had cultivated friendship instead of hatred. How lovely is life and how happy can man live when all his actions are graced with friendship and charity. N. S. AMSTUTZ.

Easton, Ohio. However honest and sober and moral you have been in the eyes of men, is it not love to God that has made you so?

For the Herald of Truth.
FREED FROM BONDAGE;

BY ROSWELL DERBY, JR.

Long my stubborn sin hath led me
In the ways of earth among;
Deep in guilt it clothed and fed me,
Leading on, my soul, to wrong.
Long it wrought, now comes the weeping
That its form is sure to bring,
Watching, waiting, in our keeping,
Where, with death, our soul, to sting.
Now I fling away its fetter,
Christ, the Pow'r, hath broke its chain
And will lead me, now, far better,
In the path that's life to gain.
In the way of Eden's blooming,
Is our path when led by Him;
'Tis eternal blessings coming,
Light beyond the worldly dim.
Freed from bondage, now I love Thee,
Thee, a stranger hereto known,
But did send Thy pow'r to save me,
Lord, Thou art and art my own.
In the future guide, I pray Thee,
Ev'ry thought for good to be,
By Thy pow'r, Thou, now, hast saved me,
Breathes, again, my spirit, free.

For the Herald of Truth.
LOOK UPON JESUS.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life." John 3:14, 15.

The words of the text were spoken by Jesus, the Savior of the world, to Nicodemus, a ruler of the Jews, who came to Jesus by night. Nicodemus had no knowledge of the spiritual nature of the kingdom which Jesus had come to establish, but he was eager to learn of Him, whom he acknowledged as a "teacher come from God." The Savior therefore began to teach him that all men, be they Jews or Gentiles, must be born again; "not of blood, nor of the will of the flesh, nor of the will of man, but of God." He told him also that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

While the children of Israel were on their way from Egypt to the land of promise, they murmured against God, and against their leader, Moses. This was a great sin in the eyes of God, for which He sent fiery serpents among them, and much of the people were bitten and died. This brought them to a remembrance of their sins, and caused them to think upon God. They saw that they must all die unless they received help; "there the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee." They repented of their sins and asked Moses to pray unto the Lord, that He take away the serpents from them; and Moses prayed for the people. "And the Lord said unto Moses, Make thee a fiery

serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." By disobedience toward God, sin came upon Israel, and by sin came death. Some means had to be used in order to release them from the sad effects of this sin, or they must all perish; so God commanded Moses to make a fiery serpent of brass, which, if looked upon in faith, would effect a cure for them that were bitten. But making the brazen serpent, and putting it upon a pole, did not save them; it was through their faith in looking upon the serpent, that they were healed. We believe, if they had said within themselves, that they believed that Moses formed the serpent, and erected it in the camp, but would not have looked upon it, they would have perished. They were saved by mingling works with their faith.

Let us now bring the matter home to ourselves, and remember that we, too, are by nature bitten by the fiery serpent of sin, and debarred from the presence of Almighty God, who created heaven and earth and all things; that we became subject to both temporal and spiritual death, and would have been eternally lost and could never have enjoyed the presence of God in that happy place prepared for them that love Him, had He not sent Jesus into the world for us to look upon. While we were in as much need of salvation as the bitten Hebrews, "God so loved the world, that He sent His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He has been lifted up, and there is salvation for every one that will look upon Him. Look to Mount Calvary, and behold Him upon the cross, bleeding and dying for you; behold His wounded hands and feet and side; and think what love and mercy He bestowed upon us. Ascended into heaven, He is sitting at the right hand of God, interceding for sinners.

By nature all are sinners, whether they feel so or not; and all remain under the bondage of sin, so long as they do not accept salvation just as Jesus offers it. We must be saved by the Savior or be eternally lost. Jesus alone can reconcile us to an offended God, that we need not spend eternity separated from Him, in the regions of torment, in the society of the spirits of darkness. Who is willing to spend eternity in this manner when our happiness is fully provided for? By doing our duty we can secure all the advantages of the atonement made by Christ. Is it not worth a great effort to do our duty? Our duty is to be obedient to our Creator, and believe in Christ as a Redeemer, who saved us from our sins by the atoning blood which was shed upon the cross. This is true faith, which is necessary, in order to have our sins forgiven. When we have received pardon

for our sins we are proper subjects for baptism—both water baptism and the baptism of the Holy Ghost.

Cornelius and his company received the baptism of the Holy Ghost before water baptism. It took place by a pouring out or falling upon, as the Scriptures plainly show. John the Baptist said, "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost." John 1:33. Notice particularly the expressions "with water" and "with the Holy Ghost." Water baptism without the baptism of the Spirit is of no avail. One is a symbol of the other, and if the baptism of the Spirit was a pouring, the water baptism must be the same. When Peter preached the word at the house of Cornelius "the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Holy Ghost," Acts 10:44, 45. In Peter's apology he said, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Acts 11:15, 16. How could this falling upon of, or the baptism with the Holy Ghost, remind Peter of the words of the Lord, "John indeed baptized with water, but ye shall be baptized with the Holy Ghost," unless they were similar in mode? When Peter saw that they had received the baptism of the Holy Ghost he said, "Can any man forbid water, that these should be baptized, which have received the Holy Ghost as well as we?" This should be evidence sufficient to show that the Scriptural mode of baptism is by pouring. Whoever will gainsay this might be making the word of God of none effect, which is wrong in the eyes of the Lord. Yet there have been brethren and sisters who have denied this Scriptural mode of baptism, by receiving another form which is only of man, and not from the word of God. Such we would advise to repent of their deeds, for God is not mocked. Whosoever a man so weth, that shall he also reap.

We as a church have but little to say concerning the mode of baptism. We do not consider it necessary, for we have the Scriptures and try to follow them. We also bear in mind that the word of God says, "Out of the abundance of the heart the mouth speaketh." We consider that, if we have so much to say concerning the mode of baptism, our hearts are filled with the same, to the exclusion of the love of God. We remember that the blood of Christ will save us from our sins, and not the mode of baptism. After baptism, if we are faithful, we will receive

all the remaining commandments, following the will and teachings of Christ, and thereby have the promise that we shall be saved. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matt. 7:21. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22:37-39. When asked which was the great commandment, the Savior said, "Love to God and man," not water baptism. Let us bear this in mind, for it is to be feared that there are many persons in the world at this day who think that water baptism is the first and great commandment.

We do not wish to be understood that we expect to be saved by keeping the commandments; but so little as the tree can live and flourish without the bark and foliage, so little can we live and be fruitful spiritually without obeying God's commands. As the sap ascends from the root to the top of the tree under the bark, so will grace flourish under the commandments, if we keep them in accordance to His will. We are saved by grace and not of works. Take the bark from a tree and it will soon be dead, just as we will spiritually without observing the commandments. Yet, if we are not born again, the keeping of the commandments will not save us.

Jesus answered Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. In order to get a birth out of water baptism it is sometimes taught that the Savior had reference to elementary water in this text. As we are noticing Christ's spiritual teachings to Nicodemus, we will show what kind of water he here refers to. To consider this elementary water, and the birth from it literal, would not agree with the text, at the beginning of this article, nor the rest of the conversation between Christ and Nicodemus, neither the teachings of Jesus to the woman at Jacob's well. He asked the woman for a drink of water, but the woman being a Samaritan and Jesus a Jew, she rather refused at first, for the Jews and Samaritans had no dealings together. Jesus answered, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13, 14. These are encouraging words to the Christian man and woman. The Savior himself was that living water. As He was hanging upon the cross, "one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water."

John 19:34. Paul says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:22. That which flowed from the Savior's side is that pure water with which we must be washed, and of which we must be born. Reader, will you not now come and have your sins washed away with pure water? The blood and water that flowed from the Savior upon Mount Calvary is the only remedy for sin, and all that will save you. Will you not accept the many kind invitations of the Savior? "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely." Rev. 22:17. "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?" NOAH METZLER.

THE TRUE CHRISTIAN.

When the mind is regenerated and a new heart given, divine things will appear in a new light; and the heart will exercise itself in quite a new manner. The first thing that now presents itself to the mind is the omnipresent and Glorious God, the Sun of all being and excellence. How the heart sees and feels that there is a God, with a conviction and assurance that it never had before; and is entertained and fixed in a calm sweet view and sense of greatness, majesty, wisdom, justice, goodness and glory with which it is captivated and charmed. Now the person finds himself surrounded with Deity and sees God manifesting himself everywhere and in everything. The sun, moon and stars, the clouds, the mountains, the trees, the fields, the grass, and every creature and thing conspire in silent, yet clear, powerful, and striking language, to declare to him the being, perfections, and glory of God.

Now he sees he never before really believed there was a God. He never had any idea and sense of such a being; nor received the abundant and all-convincing evidence of his being and perfections. In this view he sinks into nothing, as it were, before this great and glorious being; and his heart is filled with a sense of the glorious greatness and excellence of God, and his infinite worthiness to be loved, obeyed, and honored by all intelligent creatures. Now, therefore, he sees the reasonableness and excellence of that law which requires all to love him with all their hearts; so the divine law comes into view in all its justice, goodness, and glory. (The person of whom I am speaking is now become a truly humble person in a sense of his own vileness, his

infinite unworthiness and guilt, and his absolute dependence on God for strength and righteousness.) This lays him low before God; he is disposed to walk humbly with Him, working out his own salvation with fear and trembling; and as he has a more full, clear, and constant view and sense of his own amazing vileness and misery than he can have of others, he is disposed in lowliness of mind to prefer others to himself, and led to a meek and humble conduct in his behavior among men.

He has now a new view and sense of the truth, divinity, and sweetness of the word of God, and he delights in the Holy Scriptures, and is disposed to meditate therein day and night. They are more precious to him than much fine gold, and sweeter than honey and the honey comb. He now becomes a devout and zealous worshiper of God. With pleasure he daily enters into his closet and prays to, and praises Him who sees in secret; and would not be deprived of this privilege for all the kingdoms of the world. He loves to join with Christians in social prayer and religious conversation. His feet run with constancy and eagerness to the place of public worship, where he devoutly joins in prayer and praise; and with great attention hears the word preached, receives instruction, and is quickened thereby.

It appears to him to be a great privilege to be among the number of God's visible people; to be united with them, and have the advantage of their Christian watch and care. Without delay he joins with them and attends on all Christ's holy institutions. And in this change he becomes a friend to mankind, and his heart is filled with love to them. This effectually, and at once, cures him of all the deceit and injustice in his conduct and dealings with his neighbor, of which the world is so full and which are so common among professing Christians. He is not only just and upright, but his heart is full of goodness, kind affection, tenderness, and mercy, which prompt him to do all he has opportunity; especially to seek and promote, in all the ways he can, the welfare of their souls in their eternal salvation. In a word, he heartily devotes himself to the service of God and his fellow-men, as his whole and only business. To this end he is faithful and diligent in his own proper station and calling; "not slothful in business, but fervent in prayer, serving the Lord." And in these things he perseveres and makes progress to the end of his life; for conversion is but the beginning of the same thing which is carried on and makes advances into the perfect holiness.

Set. by FANNY SHENK.

ONE of the hardest tasks ever set a man is to forget the good deeds he has done, and to chide himself for the evil.

Herald of Truth.

Elkhart, Ind., April, 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

Jonathan Zook's P. O. address is changed from Colfax to North Berne, Fairfield Co., Ohio, and J. D. Zook's P. O. address is changed from Colfax to West Rushville, Fairfield Co., Ohio.

Bro. Joseph Kurtz and family, who have resided in Fairfield Co., Ohio, upwards of forty years, will move to Champaign Co., O., about April 1st. May the Lord bless them in their new home in their old age.

Bro. John F. Funk started on a visit to Pennsylvania on the 17th of March, expecting to stay about two weeks. When last heard from he was in Lancaster, and had attended the Lancaster county Conference. We wish him a pleasant and profitable visit.

The Lancaster Conference was held as usual at Brubaker's Meeting-house, three miles west of Lancaster City, on the 19th and 20th of March. Seventy-eight bishops, ministers, and deacons were present, and the meeting was a pleasant and profitable one.

Troyer's Sermons—Special Notice.—In our last issue we gave the price of the new edition of Troyer's Sermons the same as the old edition, but the matter in the new one so much exceeded the limits of the old book that we are compelled to make the price as follows: Single copy, 25 cents; per dozen, \$2.40.

For the Heathen.—Under the signature of "A Sister," we received the following note: I send you five dollars for the heathen. As I did not know where to send it, I send it to you. Our Amish and old Mennonites should do more for the spread of the gospel among the heathen. If each one would give a little it would do a great deal toward the cause.

Free Masonry Illustrated.—A complete exposition of the first three Masonic degrees. By Jacob O. Dresburg, Past Master of Unity Lodge, No. 191, F. and A. M., Holland, Mich. It is a late work, profusely illustrated, and is considered one of the best expositions of Masonry now published. Price, in paper cover, 60 cents; per dozen, \$5.50.

In answer to the inquiry of one of our correspondents, we would say for the benefit of all the friends and acquaintances of the dear old brother, that John M. Brenneman is still living, but is in feeble health, being troubled with nervousness or shaking palsy, so that he is not able to go from home any great distance or do much.

On the fourth Sunday of February, at Hildebrand's Church, Augusta county, Va., two young persons were received into the church by baptism. We hope the Spirit of God may operate upon the hearts of more of our young people. Bro. Joseph Driver, of Rockingham county, was present on the occasion and preached for us. J. H.

Encouraging Words.—One of our correspondents writes us the following encouraging words: "The Herald of Truth should be read in all Mennonite families. It is a welcome visitor to me every month." How gladly would we see it become as welcome a guest in many other Mennonite families as it is with this dear brother! May the Lord evermore increase His blessings toward us.

On Sunday, March 7th, 1880, writes a correspondent from the church in Skipack, Montgomery county, Pa., "The brethren Abel Horning, Isaac Rickert, and Christian Allebach, all ministers in adjacent churches, came into our meeting, neither knowing that either of the others were there. We had a pleasant service, feeling that God was in our midst, and when we can feel that the presence of God is with us we feel blessed.

New Meeting House.—Last fall the brethren in Montgomery Co., Pa., built a new brick Meeting-house in Souderton, in which they are now regularly holding meetings every three weeks. The house is 43x58. When they held their first meeting the weather was unfavorable and the house, therefore, was not quite filled; but ever since it has been crowded every time. It seems that there will be no lack of hearers, which is very gratifying to the brethren there.

Bishop Ordained.—On the 11th of March, a meeting was held at Good's Meeting-house, in Lancaster county, Pa., where a large number of people were assembled to listen to the preaching of the Word, which was presented in a very earnest manner, from John 21:15, and so powerful was the effect on the minds of the people that many tears were shed. Two brethren had been presented as candidates for Bishop, viz: Benjamin Lehman and Martin Rutt. The lot fell on Bro. Rutt. May the Lord be with him.

The Bishops of the Lancaster County Conference, in Pa., have concluded that the Sunday Schools held in our churches should have books of instruction corresponding with and teaching the non-resistant doctrine, and a Question Book is now in course of preparation which will be ready in a few weeks, and

will be especially adapted to this purpose. Those of our people who desire these books will please send in their orders and they will be filled as soon as the work is completed.

Noah Troyer, the well known "Trance Preacher" was on a visit with some of his friends in McLean county, Ill., during the month of February, where he spent some two weeks, and preached in an unconscious state almost every evening, filling all that heard him with surprise and astonishment. One of our correspondents remarks that "This is one of the wonders of the age." A new edition of his Sermons has been printed, containing six of his sermons never before published, four of which were delivered during the month of February. This pamphlet also contains a sketch of Troyer's life, and other interesting articles, making all together 104 pages and will be sent to any address by mail on receipt of 25 cents per copy, or \$2.40 per dozen.

A Sister writes us a letter from Page county, Iowa, from which we make some extracts for the consideration of our readers, that they may learn how some of our people feel in regard to visiting and encouraging the scattered of the flock.

"Some of our people are living south-east of us about seventy miles, in Harrison County, Missouri. Their names are Funk; they were formerly of Virginia. Martin Funk's wife is a sister in the church, but her husband does not belong to any church. Bro. John S. Good visited them last fall. The dear old sister was very glad to see him, and hear him preach, as she had not heard one of our ministers preach for sixteen years. She seems to be very strong in the faith and steadfast in the doctrines of the church. Her husband was much interested in the salvation of his soul, and expressed a willingness to unite with the church when they are again visited. They are both old, and the young people have families. I believe they would also unite with the church if they were visited by our ministers. I think such scattered ones and the small flocks ought not to be neglected, but visited and encouraged. Many might be brought in this way. It sometimes looks as though love was growing cold, and the small churches were forsaken.

Sunday Schools.—The time is at hand again in which Sunday Schools throughout the country are usually opened for the Summer. We trust that not only may all the old-schools be continued and kept up with vigor, but that also many new ones may be organized. The Sunday School now-a-days affords to our children about all the opportunity they have, outside of the family, of obtaining religious instruction, and no church should deny to her children and young people this blessed privilege. They should even be willing for this cause to make some sacrifice, because to implant sound religious principles into the minds of our children is a work of

great necessity, in this age of religious corruption and infidelity. A brother from the west writes as follows on this subject: "We should endeavor to labor for the kingdom of Christ with redoubled energy. Where these schools do exist, brethren who have the ability could conduct the school and then the labor would not fall so heavily on the ministers."

In order to meet the demands of our Sunday Schools we have commenced the preparation of a series of lessons with explanations and questions. These lessons will be published in the Words of Cheer in the English language and the Jugendfreund in German. They will also be printed on separate sheets for schools which desire them in that way, at a very small cost. There will be a lesson for every Sunday, and these papers will be printed in time, so that they can be had with the first Sunday in each month. To those wishing to examine these lessons specimens will be sent on application.

Preaching.—One of our correspondents writes us a letter in which he makes some suggestions to preachers that might, if thoughtfully and charitably considered, be valuable to many young ministers, and also to some older ones. We will briefly notice his ideas for the consideration of our ministers.

Some ministers speak so fast that their enunciation is indistinct, and their words are not clearly understood; consequently their ideas are not forcibly impressed, and, to a great part of the congregation, they are almost entirely lost.

Some make no distinction between subjects or parts of the same subject; they fail to consider subjects apart from exhortations; they do not take up subjects at all, or, starting with subjects, fail to stick to them. Many good things are often said, but in such a way that they cannot be remembered. Subjects may be treated in a manner that makes them so clear to the hearers, that many of them can repeat the greater part of the sermon; but frequently just as much Scripture truth is preached, and hardly any one can tell what was preached.

Some have a habit of using such expressions as, "I find" or "we find," before every passage of Scripture they quote, and sometimes much oftener. Especially is this done when a minister is somewhat at a loss to find a word or sentence immediately to express his ideas. The very frequent repetition of any word or sentence always weakens a sermon.

Another fault with some is to tell nearly everything they say the second time, and some things even oftener. This is a loss of precious time that might be profitably spent in telling other truths equally important; and congregations and ministers would not be as tired from long sermons as they frequently are. Long sermons and long prayers as a general rule have less influence for good than short ones. Sermons should never be long unless they are of such a character that

they interest to the end. It is better that the minister keep a congregation anxious to hear, than to preach till the people are all filled and tired. Long public prayers are testified against in the Scriptures, and observation and experience both teach that long sermons are not the most edifying.

CONFERENCES.

The Annual Conference in Ontario (Canada) will be held this Spring on Friday, May 28th, in Weidman's Meeting-house, Markham Tp., north of Toronto.

The Annual Conference in Ohio for the year 1880, will be held in Allen Co., on Thursday before the third Friday in May, (May 20) The nearest R. R. station is Elida, on the Pittsburgh, Ft. Wayne and Chicago Railroad.

The Semi-Annual Conference in the eastern district of Pennsylvania for the present year, will be held at Franconia Meeting-house, Montgomery Co., on the first Thursday in May, which is May 6th.

Conference in Illinois will be held on the fourth Friday of May 1880, in the church near Freeport. A cordial invitation is given to the brethren, and especially to ministers to attend. Those coming by Railroad will stop at Freeport where they will be met by the brethren.

The Semi-Annual Conference in Virginia, for the spring of 1880, will be held in Brenneman's Church, Rockingham county, on the last Friday in April. All the ministering brethren from other Conferences are cordially invited to attend. The nearest R. R. Station is Linville, on the Baltimore & Ohio Branch Road, about three miles from the church.

Conference in Kansas will be held in McPherson County, on the fourth Friday in April, (April the 23rd), in the Spring Valley Meeting-house, near Jacob Holdeman's. The brotherhood of Harvey, Marion, and McPherson Counties do hereby give a hearty invitation to members in other places to meet with them at that time, especially ministers. Any one coming to Newton on the Atchison, Topeka & Santa Fe R. R. will be met there if they will inform R. J. Heatwole, Newton, Kansas. He lives ten miles north of this place. If any desire to turn off at Florence, and go to Marion Centre, Marion County, on the new road finished last fall, they will be met there by Pre. Daniel Wismer, who lives five miles west of that place. Address as above. If any wish to go still further to Canton, in McPherson County, Jacob Holdeman will be glad to meet them there, and convey them five miles south-east to his residence near the church.

A VISIT TO OHIO.

Having had a desire for some time to visit friends and relatives in Ohio, I left my home in Branch Co., Mich., the 21st of December, 1879. I spent the night with my sister, near Sturgis, and the next

morning I proceeded on my journey from this point by rail. At Fort Wayne I met Bro. Levi Brenneman, from Allen Co., and after visiting some in his neighborhood, Bro. John Shenk accompanied me, and on the morning of the 26th, we started to Fairfield Co., and arrived at my grandfather's, near North Berne, in the evening. Here I met with my youngest brother, who had lived with us for seven years. On Christmas morning we went to see our aged brother, Isaac Stemen, eighty-two years old. From there I went to see sister Blosser, who is ninety-three years old. She seems very smart and pleasant for one of her age. She is the oldest person that I remember of ever meeting. We spent the day (Saturday, 27th), very pleasantly visiting among the friends; in the evening we had an appointment at Turkey Run Meeting-house, where we also held services on Sunday, and on Sunday evening. I took leave of Bro. Shenk to go back to my grandfather, but staid for the night with a friend. The next morning at North Berne, I met my oldest brother from Portsmouth, O., where he is principal of the city schools. I had not seen him for over five years. I spent one week with my grandfather, brothers and sisters, and other friends. Bro. Shenk attended the meetings at Turkey Run on New Year's day, and on Saturday and Sunday evenings, the 3rd and 4th of January. By my grandfather's request I staid with him and did not get to the meetings. Bro. Shenk met me at North Berne on Monday morning, the 5th. We attended a meeting on Tuesday evening at Canal Winchester, Franklin Co., and spent the time very pleasantly till Friday, Jan. 9th. We stopped in Columbus, where we had seven hours' time, which we spent in looking through the State House and the Asylum for the Blind. We arrived at Elida, Allen Co., at 9 o'clock; Bro. Shenk went home, and I staid in town with a friend. I spent Saturday night with Bro. C. B. Brenneman. Our conversation was such that made me feel that it was good for me to be there. On Sunday was the regular meeting day at Sherrick's Meeting-house, where a goodly number had assembled, some coming a long distance over bad roads. On Monday I visited our aged brother and fellow-laborer, John M. Brenneman, who is suffering a good deal with nervousness; but he can still search the Scriptures and converse from them, which seems to be his greatest pleasure. Thus it should be with us all. I also visited Bro. George Brenneman during the week. I spent the 17th with my uncle, Henry Friesner, whom I had not seen for sixteen years. By the earnest request of Bro. C. B. Brenneman I accompanied him to Ilancock Co., twenty-five miles distant, where we held two meetings. We enjoyed the society of the brethren and sisters very much, as we also did the

singing of the young people. We returned to Allen Co. on Monday, and had a meeting at Good's Meeting-house, which was not largely attended on account of the rain; but some came from a distance. There were those there who were much interested for the salvation of their souls. May they be enabled by the grace of God to find peace in Jesus. Staid Saturday night with Bro. John M. Brenneman, who walked one mile to the appointment on Sunday. There was a full attendance at the appointment, though there was not one horse at the place. Some brethren manifested a great zeal in attending worship, walking as far as six and eight miles. I was much pleased with the good order and interest on the part of the young people at all these meetings. May they early find Jesus, and become shining lights in His kingdom.

On the 29th, I started homeward from Scott's Crossing on an accommodation train. Stopped with Dr. C. B. Stemen of Fort Wayne, where I had the pleasure of using a telephone, speaking to a person nearly one mile distant nearly as rapidly as though we were face to face. I was met at Sturgis by my brother-in-law, George Beery. I arrived home the next day, and met my family in moderate health, except whooping cough.

I was from home six weeks, traveled on the cars six hundred miles, and on foot one hundred and twenty miles. I met many dear friends, brethren and sisters; and feel myself unable to give thanks enough to Him unto whom all thanks, and praises, and honor belong, for the enjoyment with which I was blessed while I was on my visit, and for His care over my family. I also feel very thankful towards the kind brethren in Elkhart for attending the regular services here in Branch Co. during my absence. I feel thankful towards all the dear brethren and sisters for their kindness to me, who so little deserved it.

I have since learned that ten persons were received into the church in Allen Co., O., and that there are others almost persuaded. It is rejoicing to see through the *Herald of Truth* that many young souls are fleeing from the wrath to come by seeking their Savior. I hope the young friends in Allen Co., Ohio, who are interested for their souls, will not delay their coming to Jesus. Forget not the many admonitions which you have received. God bless you all. Farewell!

HARVEY FRIESNER.

Noble Centre, Mich.

For the Herald of Truth.

CARE FOR THE CHILDREN.

All who have children in their care are, or should be, anxious to have them useful and prosperous in this life, and eternally happy in the life to come. Yet how few children receive the necessary training!

How few are taught as early and as thoroughly as they should be! Some parents have not time for it, they are so busily engaged with worldly cares, they must get rich. Others are too careless, and think, perhaps, that their children will learn of themselves how to live when they are older. Thus the children are neglected, and what is the consequence? They naturally learn—if nothing good, something bad. If they are not surrounded by good influences, but are allowed to be in bad company, they will acquire the abominable habits and conformities of the world, such as quarreling, swearing, lying, cheating, stealing, wasting time, loafing, rioting, sensuality; becoming disobedient, proud and unruly. How difficult it will then be to bring them to the Savior!

Oh, that all could realize how important it is to bring up their children "in the nurture and admonition of the Lord." When they are thus brought up they do not fall into such evil habits, but will be more happy in living a purer life, and the blessing of God will rest upon them. Timothy knew the Scriptures from a child. Samuel was brought to the Lord quite early. Jesus says, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

As it is easier to tame or train an animal when young than after its wild nature is fully developed, so it is easier to keep or bring the children under the requirements of the Gospel when young than after they are left to grow unrestrained and uninstructed. In childhood and youth the mind is more active and more easily impressed, and instruction received is more likely to be remembered. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." We should remember that, with few exceptions, good boys and girls become good men and women; and bad boys and girls, bad men and women.

As the older people are laid beneath the sod, one after another, the young grow up and take their places, constituting the busy world. Generations will be influenced for good or evil by the training or neglect of the children. For the foregoing reasons, is it not of the utmost importance that the children are carefully taught and rigidly trained by precept and example, and kept in the fear of the Lord?

As before stated, the training of children is too much neglected; but, on the other hand, however, it is encouraging to think that so much is being done to bring the "lambs" into the fold of Christ. There are those who watchfully care for them, and who, with Joshua, make the resolution, "As for me and my house, we will serve the Lord." Aside from home instruction, Sunday schools are established and papers circulated over the

country, by which means the word of God and other useful lessons are taught to the children, and older ones too. In many localities the Mennonites have organized, and are still organizing, Sunday schools, and it is to be hoped they will do so everywhere throughout the church. Incalculable good may be done in this way. Instead of spending the Sabbath in playing or fishing, the children can go to the Sunday school, where they can sing praises, read the Scriptures, and learn to do God's will, which is much better. We long for the pleasant time when the schools again open for the summer.

The Mennonite Publishing Company of Elkhart, Ind., has finally succeeded in establishing and circulating a very good paper for the children and young people called the *Words of Cheer*. This paper is conducted strictly in accordance with the Mennonite faith, but without anything objectionable to any orthodox Christian people. It is conducted on a good plan. Some of its leading features are, "Bible Queries," "Testament Class," and "Letters from the Children." These are all interesting to children, and are intended to incite them to study, to become acquainted with the Bible, and learn to write. Need it be said that those who have read it have been entertained and cheered by it, and do not like to do without it? This can be seen from the letters in its columns, and we know it from what many who take it have told us. The paper is just what its title indicates—*Words of Cheer*—just what the children need to cheer them on their rough and thorny path to Canaan's land. It has already an extensive circulation, but there are still many families where it is not, but where it certainly should be.

Now, to all of you who have children in your care, and who do not yet take this cheery visitor, I would earnestly say, *subscribe for it at once*. Make a good resolution, resolve to have it for your dear children, that they may read more and learn something useful while they are young and their minds are active. Surely you will then be assisting a good work. Little seeds will be sown by these means, the harvest of which may be reaped in eternity with inexpressible joy. Can any of you in our Christianized country say that you are too poor to subscribe for this paper? If you have not twenty-five cents yourself, some kind friend will give it to you if you ask him sincerely. If those who are able would make presents of the *Words of Cheer* to some poor little ones, and thus "Make unto themselves friends of the mammon of unrighteousness," would it not be much better and wiser than to hoard up riches to no purpose, or to use in selfish and worldly gratification? If one-fourth of the money that is worse than wasted in a year for tobacco, were given to the

circulation of this useful paper, thousands of children who have never seen it would be made to rejoice by it.

Dear readers, let us sustain the brethren in their good work, if in no other way, by subscribing and getting subscribers for their papers. If only one precious soul, that would otherwise have perished, could be saved by the means of the paper, we would be amply rewarded for our labor. And, even if it were not the direct means of saving souls, God only knows how much it will do, with His blessing, to make its readers more useful, pure and happy in this life, and thus make their starry crowns shine the brighter in the life to come. The *Words of Cheer* is intended not only to bring the children and the young people to the Savior and the church, but also to admonish, instruct and cheer those who are already Christians and have the cross to bear. Will you not have it for your precious children? They will, no doubt, be the happier and better for it. Brethren, let us work. "The night cometh, when no man can work." J. M. New Springfield, Ohio.

For the Herald of Truth.

TO THE YOUNG.

By the help of God I will try to write a few words of admonition to the young readers of the *Herald of Truth*. I am a great lover of your souls, and what I wish to myself I wish to you all, that is to be happy in eternity.

Let us consider the great love and mercy which God manifests toward us, by blessing us with all the necessary comforts of this life, such as food, raiment and shelter. Let us daily thank Him for such blessings, and ask Him to continue them upon us in the future. Let us also consider the great importance of our soul's salvation; let us take into consideration the great difference between the death of the righteous and the death of the sinner. How sad would it be, and what grief would it cause to ourselves and to our friends, if we should be laid on our death bed, and would there have to confess that we have lived too much in sin and folly, and must now die in an unprepared condition, and take our part with the unbelievers in everlasting punishment? On the other hand, what joy would it afford, if we could say, "I am prepared to meet my God in peace, weep not for me, but prepare to meet me in heaven?" O, what a glorious consolation would that be to our friends, whom we leave behind?

Many of my young readers perhaps have brothers and sisters, or father or mother in heaven; would you not like to meet them there in that blessed home? I know you would all like to go to heaven when you die. Then let us begin to serve God in our young days, so that

when death comes, we will be ready. Some of you might say, "I am young, I have the promise of a long life before me, I will engage in the fashions and pleasures of this life till a more convenient season, then I will become a Christian;" but God alone knows whether a more convenient season will ever come. In the twinkling of an eye you might be called from this life into eternity. We daily see and hear how uncertain life is; many young friends, just in the bloom of youth, must die and leave the world. By this we can see that death is no respecter of persons.

I will say once more, let us all try to prepare ourselves to meet our God in peace, let us daily read the Scriptures and pray to God for the gift of his Holy Spirit to lead us in the way of all truth; so that we may understand his word, and become true followers of his ways. If you knew that you would become old men or women, it would still be better to serve God in our young days, because the longer you live in sin the more hardened your heart will be, and the harder it will be to repent of your sin. The happiest man in this life is the true Christian who, when trials and tribulations surround him, has a full hope in Christ, and feels assured that, if he dies, he will find rest in heaven.

The greater number of my young friends, who may read this, I have never seen, and cannot expect to see, in this life; but my wish and prayer is that we may all be so happy as to meet each other in Heaven, where all is joy and happiness, and where God will wipe away all tears from the saint's eyes.

L. A. BLOUGH.

For the Herald of Truth.

COMFORT.

In the prophecy of the promulgation of the gospel of Jesus, Isaiah says, "Comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. 40: 1, 2. Jesus came as a comforter, and with other promises of blessing, he said, "Blessed are they that mourn; for they shall be comforted." He found many objects that were worthy of his comforting grace. He wept with Mary and Martha at the grave of Lazarus, and comforted them still more by raising their brother from the sleep of the grave. When the cries of blind Bartimeus would have been hushed by the multitude, he stood still and commanded him to be called. "They said unto him, be of good comfort, rise; he calleth thee." The apostle Paul in his letter to the Thessalonians exhorts them to comfort themselves together and edify one another, to support the weak, and comfort the feeble

minded. In the times of persecution, when Christians were imprisoned and put to death for their steadfast faith, there were many who needed the warmest sympathies, and all the comfort that their Christian friends could possibly give. There are in these times when the true church is assailed by all manner of infidelity and vain philosophy, many poor souls who are almost overwhelmed in the slough of despondency, that need the encouragement and comfort of every true follower of Jesus.

But it is a mistaken notion that it is the chief mission of a Christian minister to bring comfort to his people, and speak to them only words of encouragement, to drive all uneasiness from their minds and make them feel happy. This was not the mission of Elijah when he met Ahab and told him that it was he and his father's house that brought trouble to Israel. Nathan, the prophet had altogether a different sense of his mission when he came to David and astonished him with "Thou art the man." John the Baptist did not come lauding the Jews for their piety and zealous observance of the law, but his language was, "repent." The epistles of Paul are full of proofs for the disorders and sins in the churches. St. John the divine wrote of the church of Ephesus, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent." To the church in Pergamos he wrote, "I know thy works, and where thou dwellest, even where Satan's seat is." It was the will of the Spirit that each church should be reformed of its sins in whatever particular it was guilty. It is the duty of the minister of the gospel at the present day under the influence of the Spirit to "reprove, rebuke, and exhort," and not only to make people feel good. He should show the people what they ought to do, instead of making them feel happy over what they have done. God's messenger must declare God's truth, whether it elates and makes happy or debases and makes sad. How many persons can be found in any congregation who are so pious that they ought never be disturbed or made to feel uncomfortable? Let the minister preach the truth, and if the "truth hurts" it will be likely to accomplish more real good than a continual effort to make the congregation feel happy. * * C.

"BLESSED be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1: 3.

The nature of man is very apt to use spectacles to behold other men's faults, rather than looking-glasses in which to survey their own.—Seneca.

SOURCE OF COMFORT.

When wasted with sickness and weary with pain,
Psa. 12:3.
So smitten, so faint, I may ne'er rise again;
Psa. 39:4-11.
To whom shall I look, to whom shall I cry?
John 6:68.
But to thee, blessed Jesus, who ever art nigh.
Matt. 11:38.
I know thou art nigh in my deepest distress,
Isa. 48:9.
O, be near to sustain me, to comfort and bless;
Isa. 63:9.
Let the keenest of tortures ne'er make me refrain,
Prov. 3:11, 12.
But remember thy anguish was greater than mine.
Luke 22:44.
'Tis because I have sinned that I languish and sigh,
Luke 23:41.
But thou for my sins didst in agony die;
1 Peter 2:24.
And since thou hast suffered for me to atone,
Isa. 53:5.
O take me, and wash me, and make me thine own.
Psa. 51:5-10.
—Selected.

OUT IN THE RAIN.

There is a touching story of the famous Dr. Johnson, which has had an influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market day he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the book-seller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterwards, Johnson became the celebrated author, the compiler of the "English Dictionary," one of the most celebrated scholars in England, but he never forgot his act of unkindness to his poor, hard-toiling father; so, when he visited Uttoxeter, he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the book-stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bare-headed in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the doctor's monument.

Many a man in after-life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie "that the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress, for the medicine, but it was too late. The father on his return was almost gone.

He could only say to the weeping boy, "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower of rain to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take good care of them when they are sick or grown old. I never yet knew a boy, who trampled on the wishes of his parents, who turned out well. God never blessed a willfully-disobedient son.—*Youth's Companion.*

DON'T BE AFRAID.

Reader, don't be afraid of man's opinion in religion. Never mind being laughed at, or mocked, or persecuted, because you try to please God.

"The fear of man" does indeed "bring a snare." Prov. 29:25. It is terrible to observe the power which it has over most minds. Few seem to have any opinions of their own, or to think for themselves. Like dead fish, they go with the stream and tide; what others think right, they think right; and what others call wrong, they call wrong too. There are not many original thinkers in the world. Most men are like sheep, they follow a leader. If it was the fashion of the day to be Romanists, they would be Romanists; if to be Mohammedans, they would be Mohammedans. They dread the idea of going against the current of the times. In a word, the opinion of the day becomes their religion, their creed, their Bible and their God.

The thought, "What will my friends say or think of me?" nips many a good inclination in the bud. The fear of being observed upon, laughed at, ridiculed, prevents many a good habit being taken up. There are Bibles that would be read this very day, if the owners dared. They know they ought to read them, but they are afraid: "What will people say?" There are knees that would be bent in prayer this very night, but the fear of man forbids it: "What would my wife, my brother, my friend, my companion say, if they saw me praying?" Alas, what wretched slavery is this, and yet how common!

Remember the words of the Lord Jesus:

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." Matt. 10:28. Only try to please God, and he can soon make others pleased with you. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7.

Reader, don't be afraid of man's opinion. Fear God, and never be ashamed of His service. *There is nothing to be ashamed of in seeking to be saved.—Seed Corn.*

THEY THAT SOW IN TEARS SHALL REAP IN JOY.

Believer, if thou art now reaping in joy, if thou hast a heart full of gladness, and art singing hymns of triumph, be thankful, for few have attained to such a state of assurance and happiness; but remember that this work belongs more to the next world than the present. Here weeping and rejoicing follow each other; weeping for thy sad subjection to sin, Satan, the world and the flesh, rejoicing for the victories Christ has given thee over them. However strong be thy faith, sorrow will oft find a lodging in thy bosom; for there is no retreat from the field of battle; and thine enemies will not leave thee while thou hast a breath to draw. Let this be a check to impatience. Let it humble thee in the sight of the Holy One of Israel, the Lord thy Redeemer. It is indeed needful to be humble under a sense of thy misery, so as to sigh, groan and weep often; and this is the true seed for eternity. This is the precious seed which the Lord requires you to bear, and which going forth bearing while engaged in the Christian warfare, you shall return from the field of battle, laden with a harvest of glory, into Immanuel's peaceful land. Not a single tear or groan will be lost. They are all in the book of the Lord.

Let those who sow in sadness wait

Till the fair harvest come;

They shall confess their sheaves are great

And shout the blessings home.

—Selected.

A GOOD SERMON.

What is the proper test of a good sermon? We judge it to be that made by a good lady who remarked to the preacher as he came out of the pulpit, "You preached a good sermon to-night." "What is your standard of a good sermon?" The lady replied, "When a sermon makes you feel that you ought to do better, and that you can do better, I call it a good sermon." It would be hard to find a better definition. It is less compact, but has more inwardness than the saying of good old Matthew Henry, "That is a good sermon which does thee good."—*Sel. by J. M.*

Miscellany.

STAND FIRM!

Stand firm, be genuine!
For earth's foundations shake beneath our feet,
And purity has fallen in the street,
And justice wavers for its fear of man;
Goodness has failed, and left the onward van.
Stand firm, be genuine!

A GOOD NAME.

How often men and women in society seemingly forget the value of a good name. Money is nothing, position is nothing, power is nothing, without the foundation—a good name.

In beginning life, a young man who goes into business should remember this one thing; in all his intercourse with men, and every commercial transaction, to be honest strictly; to take no advantage of his neighbor's ignorance or of his carelessness. If his character is ever investigated, let men say of him that he never put a penny in his pocket that belonged to another.

Let him keep considerations of right and honesty and fair dealing always uppermost in his mind, and in their train will come the confidence and respect of his fellow-men, the satisfaction of his own soul, and after labor—wealth.

In beginning life, let the young girl think of this: beauty fades, merely personal attractions vanish; but a good name is the most precious ornament a woman can wear.

It is a base action to win the esteem, and the love of those you meet in your own little world, by hiding under a false, fair exterior, hidden vices of character—to appear to be what you are not.

If you would deserve and win a good name, be above trickery of every kind. Be in reality modest and kind-hearted; generous and forgiving.

Do not send the starving, needy beggar from your door, and in the next breath talk of philanthropy; do not weave of your blushes a snare to entangle your neighbor's heart, and then laugh at the pain you have caused. Oh, remember that the brightest jewels will grow dim beside the lustre of a good name!

Woman's influence is powerful in this world. How many men sink in despair and yield to the temptations that come in their way, because the wife forgets to render the aid, and perform the womanly duties, God has allotted to her.

There is a man struggling hard to earn enough to support his family. He gives them shelter and a home, the best he can afford, and supplies the table with the necessary food, and gives in clothes and other directions as far as his hard-earned

means allow. But if his wife, who should cherish the good name of her husband as a treasure, finds fault, demands finer attire, greater luxury, keeps back from him both smiles and kind words, cheers and sympathy, whose fault is it then, if at last he fails and his good name is trailed in the dust? Does the wife not share in the bitter disgrace? Does her pride avail anything in this extremity? Will vanity minister to her needs, or will self-reproach bring back the jewels she lost?

Is there among all the worldly possessions, any nobler inheritance to leave the children you love as your own lives, than this single thing—the glory of an untarnished name?

Land, houses, gold and silver and great treasures are nothing in comparison. A good name is more to be desired than costly display.—*Sel. by J. M.*

WRITERS OF THE BIBLE.

Moses wrote Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Joshua, Phineas or Eleazar wrote the book of Joshua, but it is not certain which of them.

Samuel is the penman of the books of Judges and Ruth. He also wrote the first acts of David, and probably Nathan and Gad wrote the last acts, and the whole was formed into two books, which were named after Samuel, as the most eminent person, called the first and second books of Samuel.

Jeremiah most probably compiled the two Books of the Kings.

Ezra compiled the two Books of the Chronicles. He is also author of the book bearing his name.

Nehemiah wrote Nehemiah.

The author of the book of Esther is unknown. This book does not contain the name of God.

Elihu was most probably the penman of the book of Job. Moses may have written the first two chapters and the last. Some think Job wrote it himself.

David wrote most of the book of Psalms. Asaph penned a few of them. Solomon wrote Proverbs, Ecclesiastes and the Songs of Solomon.

Isaiah is the author of the prophecy of Isaiah.

Jeremiah wrote the book bearing his name, and the Lamentations of Jeremiah. Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, probably Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah wrote the books of prophecies bearing their respective names.

Matthew, Mark, Luke and John wrote the gospels named after them.

Luke wrote the Acts of the Apostles. Paul is the author of the epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalo-

nians, Timothy, Titus, Philemon and Hebrews.

James the son of Alphaeus, who was cousin-german to Christ, and one of the apostles, wrote the Epistle of James. Peter wrote the Epistle bearing his name.

The Apostle John wrote the three Epistles of John.

St. John, the Divine, wrote Revelation. Jude, the Apostle, the brother of James called Lebbeus, whose surname was Thaddeus, a near relative of our Lord, wrote the Epistle of Jude.

WHAT SMOKING DOES FOR BOYS.

A certain doctor, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon their general health, says the British Medical Journal. He took for his purpose thirty-eight boys, aged from nine to fifteen years, and carefully examined them, and in twenty seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose; ten had disturbed sleep, and twelve had slight ulceration of the mouth, which disappeared on ceasing the use of tobacco for a few days. Medical treatment was of little use till the smoking was discontinued, when health and strength were soon restored. These facts are given under the authority of the Journal.

FOR THE GIRLS.

In marrying a man, make your own match. Do not marry a man in order to get rid of him, or to oblige him, or to save him. The man who would go to destruction without you, will quite as likely go to destruction with you and perhaps drag you along. Do not marry in haste, lest you repent at leisure. Don't marry for a home and a living. Do not let aunts, father or mother, sell you for money or position, into bondage which you could not redeem with tears and lifelong misery. Place yourself not habitually in the hands of a suitor until you have decided the question of marriage. Woman's will is weak; people often become bewildered and do not know their error until it is too late to get away from their influences. Do not trust your happiness in the keeping of one who has no heart. Shun the man who gets intoxicated. Do not rush thoughtlessly into wedded life, contrary to the consent of friends. Love and wait.

YEARS do not make sages; they only make old men.

For the Herald of Truth.

WEATHER RECORD FOR 1879.

Showing the number of days in each month in which rain and snow fell, &c.

JAN.—Rain and snow 17, cloudy 13, clear 1, fog 1, wind 7.

FEB.—Rain and snow 19, cloudy 8, clear 1, wind 11.

MARCH.—Rain and snow 17, cloudy 13, clear 1, fog 1, wind 12, thunder and lightning 3.

APRIL.—Rain and snow 17, cloudy 9, clear 4, wind 14, thunder and lightning 2, frost 5.

MAY.—Rain and snow 10, cloudy 13, clear 8, fog 1, wind 7, thunder and lightning 5, frost 8.

JUNE.—Rain 15, cloudy 7, clear 8, wind 8, thunder and lightning 7, frost 2.

JULY.—Rain 15, cloudy 14, clear 2, fog 1, wind 11, thunder and lightning 7.

AUGUST.—Rain 12, cloudy 19, clear 0, fog 4, wind 9, thunder and lightning 9.

SEPT.—Rain 9, cloudy 17, clear 4, fog 2, wind 12, thunder and lightning 1, frost 4.

OCT.—Rain and snow 13, cloudy 11, clear 7, wind 12, thunder and lightning 3, frost 1, hail 1.

NOV.—Rain and snow 18, cloudy 7, clear 5, wind 14, thunder and lightning 1, frost 3.

DEC.—Rain and snow 20, cloudy 7, clear 4, wind 5, frost 7, hail 1.

THE YEAR.—Rain and snow 182, cloudy without rain or snow 138, clear 45. Not one clear day in August. The coldest day in the year was Jan. 4th, the mercury falling 6 degrees below zero, Fahr. On May 13th it was up to 90 deg. On May 22nd and 23rd and June 7th there was frost. On April 10th, May 25th, and August 7th there were soaking rains. The mercury rose to 96 deg. in the shade, and 121 in the sun on the 31st of May, and the 15th of July; which were the hottest days of the year. I heard 45 sermons preached, and was at 6 funeral services during the year.

JUSTUS B. BARE.

Trader's Cross Roads, Fayette Co., Pa.

FOLLOW HIM.

"Follow me," Luke 9:27. "Endure hardness as a good soldier of Christ," 2 Tim. 2:3.

Would you follow Christ? Then follow Him in self-denial, in humility, in patience and in readiness for every good work. Follow Him with a daily cross upon your back, and look to His cross to make your burden light. Follow Him as your guide and guard, and learn to see with His eyes, and to trust in His arm for defense. Follow Him as the Friend of sinners, who healeth the broken in heart, and giveth rest to weary souls, and casteth out none that come unto Him. Follow Him with faith, resting your

whole acceptance with God and your title to heaven upon His meritorious blood and righteousness. Lastly, follow Him with much prayer, for though He is full of compassion, He loves to be much entreated; and when He is determined to give a blessing, you must yet wrestle with Him for it. Thus follow Jesus, and He will lead you to glory.—*Sel.*

FIVE MINUTES IN HEAVEN.

McCheyne tells of a little boy who for years suffered great pain. When asked by his minister if he did not feel like murmuring under the heavy hand of God, he replied: "Oh, sir, five minutes in heaven will repay me for it all." We were reminded of this by a boy speaking of his trials and hardships. To be a good, honest boy, one must "endure hardness as a good soldier." But will not five minutes in heaven, with those saved by your example, each one a star in your crown of rejoicing, repay you for a life of toil in His service?

SPECIALTY.

"Aim at speciality in business," said a successful merchant to a young man.

"Most people succeed, not by doing many things as well as others, but some one thing better than others."

Learn many things, but make all acquisitions contribute to one thing. There is a special line of success in every calling, and every life has a special work to do.

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH.

After the accession of about 2,000 members to churches in New York, in 1831, the following observation was made by Dr. S.: "Not one, as far as I know, above the age of 55, has been the subject of grace. Wintery indeed is the prospect of the aged sinner—destruction all around—congenial every blast—and night descends unmasked, unblessed."

AN INTERNATIONAL SOCIETY for the promotion of a Better Observance of the Lord's Day has been organized in Europe, and has already held its second conference. Delegates were present from Switzerland, Italy, France, Germany, and Great Britain. The first general Conference was held in 1877, when thirty societies were represented.

The Society has circulated an address to ministers, adopted measures for the relief of Sunday toilers, sent documents to the deputies and senators of France, and to many chambers of commerce, and taken steps toward securing legal restriction of goods traffic upon the railways on the sabbath. M. Eugene Icaivailland, the recently converted Protestant Evangelist

in France, is active in the movement. The Society is actively pushing its work, and has appointed committees to investigate and report upon the moral and hygienic effect of Sabbath observance, as proven by actual experience.

Besides this movement, there are other omens that the holy day will come to its proper recognition in the Old World. We anticipate the time when "the continental sabbath" will not be another name for general frolic and wide-spread dissipation.

THE MISSION of the Friends among the Shawnee Indians has a Bible school with an attendance of between fifty and sixty. An average of fifty have repeated a text at the close of the school.

FREEMAN, the child-murderer of Poensset, Mass., has been pronounced insane by medical experts, and Governor Long has issued an order that he be confined in the State Lunatic Asylum.

Mrs ELIZABETH COMSTOCK, a Quaker missionary of Michigan, says that of the 115,000 prisoners whom she has visited, 105,000 were brought to prison through strong drink.

God made the soul to correspond with truth. Truth is its own evidence as the lightning flash is, as the blessed sunshine is.

OBITUARY.

BRO. JACOB KEIM, of Elk Lick Township, Somerset Co., Pa., died Dec. 30, 1879, aged 81 years, 5 months and 29 days. He was an aged wife. He was the father of 12 children, 59 grand-children, and 81 great-grand-children. He was the father of Bishop David Keim. He was a faithful member of the Mennonite church for upwards of fifty years.

Notwithstanding that the church in the Elk Lick congregation consisted of only a few members and was without a minister for forty years, with no minister nearer than forty miles, they held out faithful until 1853, when his son-in-law, Henry H. Bloueh, was ordained to the ministry, who, by the help of God, was the means of building up the church. Bro. Keim had always been a strong pillar in the church. He was the instigator of the building of the first Mennonite Meeting-house in Elk Lick District. From the time that the first Meeting-house was built in 1859, he swept and tended it. There were only three appointments when his seat was vacant. On Christmas morning he passed his in the Meeting-house and attended the service, although he had been unwell for some time. On New Year's day his remains were carried to the Meeting-house, attended by a large congregation of friends and neighbors to mourn his departure, but not to mourn as those who have no hope. He lived a Christian life and was always willing to lend a helping hand to the needy. Funeral services were conducted by Bro. Daniel Roth, of Washington Co., Md., in the English language, and by Joel Gnagey, of Summit Co., Pa., in the German language. O let us strive with an earnest zeal to work out our soul's salvation while it is day, that when death comes we can say with Paul, "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Married.

Dec. 25th, 1879, at the Amish Meeting-house in Wayne Co., Ohio, by J. K. Yoder, ANDREW J. MILLER, of Tuscarawas Co., and ELLEN N. SMOKER, of Wayne Co., Ohio.

Feb. 16th, by John WERRY, BENJAMIN YODER and MARY SUMMERS, both of Logan Co., Ohio.

Feb. 15th, at the residence of the bride's parents, by Joseph Schlegel, CHRISTIAN STRAUFFER and LYDIA HARRIS, all of Seward Co., Neb.

Feb. 26th, in Tazewell Co., Ill., by Chr. Naffziger, JOHN SUTTER and Sister ANNA SPRINGER.

March 18th, in Allen Co., Ind., at the house of the bride's parents, by Joseph Yoder, of Mich., JOSEPH STUCKEY, of Williams Co., Ohio, and FANNY SCHLAEGER.

March 14th, at the residence of the bride's parents by Joel Shively, PHILLIPS BILLARD and MARGARET CHRISTOPHEL, all of Elkhart Co., Ind.

March 25th, at the residence of the bride's parents, DAVID ROOSE and FRANCES CHRISTOPHEL, all of Elkhart Co., Ind.

Died.

Jan. 23rd, in Montgomery Co., Pa., of consumption and dropsy, JACOB KINDIG, aged 86 years, 2 months and 25 days. He was buried at Plains Meeting-house on the 27th. Services at the house by Jacob Loug and Henry Bower, at the Meeting-house by John Allbach and Henry Godshalk. Text: Job 14:13.

Jan. 20th, in Waterloo Co., Ont., of palsy, Sister JUDITH, wife of Bro. JOHN SCHNEIDER, aged 73 years, 1 month and 20 days. Buried in Schneider's burying-ground the 31st, in the presence of many relatives and friends. Text: Job 27:17.

Feb. 14, at the same place, of diphtheria, MAGDALENA, aged 4 years, 7 months and 7 days; and on the 10th, SUSANNA, aged 1 year, 8 months and several days; children of Bro. and Sister Albert and Esther SCHNEIDER.

Feb. 1st, in Seward Co., Neb., JACOB, aged 9 years and 8 months; buried the 2nd. Feb. 3rd, JOSEPH, aged one year; and CHRISTIAN, aged 3 years; buried the 4th. Feb. 11th, ANDREW, aged 5 months; buried the 12th. The above four little brothers died of scarlet fever, and were the children of Jacob and Catharine RUDIGER. What a stroke to the parents to part with four dear children in so short a time. Services were held by P. P. Hersherberger and Joseph Schlegel.

Feb. 5th, in Seward Co., Neb., IDA, daughter of Jacob and Martha LEHMANN, aged 2 months and 4 days. Buried the 6th. Services by Joseph Schlegel. Text: Psa. 39:1-8.

Feb. 7th, same Co., of scarlet fever, JOSEPH, son of John and Catharine LEHMANN, aged 12 years, 6 months and 4 days. Services by J. Schlegel, J. Gascho and P. P. Hersherberger, from Job 14:1-5.

Feb. 5th, in Cumberland Co., Pa., Sister ESTHER WEBER, aged 78 years and 1 month. Buried at Slate Hill cemetery. Services by Jacob Herr and Abm. Burkhardt.

Feb. 6th, in York Co., Ont., of consumption, SAMUEL SCHNEIDER, aged 62 years. Funeral services by Joseph Burkey, S. Huber and J. Boyer.

Feb. 7th, in Logan Co., Ohio, of diphtheria, IDA, daughter of S. W. and Elisabeth PLANK, aged 2 years, 2 months and 4 days. Funeral services were held by John Werry and Samuel Headings.

Feb. 11th, in Markham, Ont., of consumption, MARY GROFF, wife of Jacob Groff, aged 86 years. Appropriate remarks were made by Jacob Weidman and Samuel Huber.

Feb. 12th, in Markham, Ont., of diphtheria, EMMA HUBER, aged 8 years. Services by Jacob Weidman and S. Huber.

At the same time, of small-pox, JOHN HARNER and his mother ESTHER. Buried at Hees' burying-ground.

Feb. 16th, in Berlin, Ont., of dropsy, JOSEPH E. SCHNIEDER. For several months he was obliged to sit in a chair. He bore his sufferings with christian fortitude.

Feb. 21st, near Marshall, Henry Co., Iowa, of puerperal fever, HANNAH ROTH, at the age of 27 years and 9 days. She was at her parents, M. and B. Eichert; her husband, Jacob, and her brother had gone two weeks before to Seward Co., Neb., to build a house, but the Lord had prepared another house and called her to Him. She leaves a bereaved husband and four children to mourn their loss. Buried at the Amish burying-ground, where services were held by S. T. Miller, and Sebastian Koenig, from James 4:14. Psa. 39:5, 6.

Feb. 21st, in Elkhart Co., Ind., EMANUEL, son of Geo. and Malinda MARTIN, aged 11 months and 15 days. Services by Chr. Christophel and Amos Bechtel, from Psa. 16:6.

Feb. 15th, in Juniata Co., Pa., ANNIE MAY, daughter of Simon and Harriet STRAWBER, aged 1 year, 6 months and 9 days. Buried the 17th at Richfield burying-ground. Funeral services by Thomas Graybill. Text: John 14:2.

Feb. 23th, in Snyder Co., Pa., Bro. AMOS WINEY, father of Bishop Samuel Winey, aged 83 years and 24 days. Buried the 27th in Graybill's burying-ground. Funeral services by Jacob, Thomas and William Graybill. Text: John 14:27. Bro. Amos' wife died about two years ago. They lived together about 51 years and had 18 children; 9 sons and 2 daughters are yet living, 2 daughters died in infancy. Bro. Winey was a faithful brother 59 years.

Feb. 22nd, in Long Green, Baltimore Co., Md., of inflammatory rheumatism and infirmities, Bishop SOLOMON YODER, aged 79 years, 3 months and 6 days. He had been so feeble for several years past that he could not seldom go from home, and on no occasion could he be induced to leave except to attend to his ministerial duties. On the 1st of Feb. he took to his bed, and after three weeks of utter helplessness and much suffering he was called, we have reason to believe, to the regions of eternal bliss. His funeral services were preached by John Yoder in English and Elias Riehl in German.

Feb. 23rd, in Tazewell Co., Ill., of consumption, JACOB, son of J. and Catharine ZIMMER, at the age of 22 years, 6 months and 15 days. He was afflicted six months, and with christian fortitude he bore his affliction. He was a faithful brother in the Amish Men. church, and a much beloved young man. Buried the 25th, on which occasion services were held by Andreas Berkley, John Egli and Chr. Naffziger.

Feb. 25th, in Cambria Co., Pa., of typhoid fever, JOHN HAMILTON, aged 37 years, 3 months and 15 days. Buried the 27th. Services by M. B. Miller and Jons. Hersherberger. Text: 1 Pet. 1:24, 25.

Feb. 26th, in LaGrange Co., Ind., Sister SARAH SHRELEY, wife of John Sherry, sr., aged 68 years, 9 months and 21 days. She was a faithful sister in the Amish Mennonite church, and she leaves a bereaved husband and nine children to mourn their loss, but it is her eternal gain. On the funeral occasion services were held by Christian Waresy and Peter Long, from 2 Tim. 4:7, 8.

Feb. 27th, at Crogan, Lewis Co., N. Y., of the Amish Men, church, Bishop MICHAEL ZENB, at the advanced age of 89 years, 4 months and 27 days. He had 11 children, 170 grand and great-grand-children. His wife was called away many years since. He was a good man, whose hand

was ever open for the poor. In his office he was a good counselor, and was beloved by all who had the pleasure of his acquaintance. On the funeral occasion words of comfort were delivered by Peter Lemon and Jacob Vogt. The labors of our brother are ended on this earth, and he has gone to the reward of the righteous.

March 3rd, in McPherson Co., Kansas, very unexpectedly, of heart disease, Sister MAYA FURGUSON, wife of Samuel Furguson. She had been complaining some during the winter. She left a husband and nine children to mourn their loss, which we hope is her eternal gain. Funeral services by Jacob Holdeman and Henry Hornberger, from Luke 23:28, "Weep not for me, but weep for yourselves and for your children."

On the night of March 12th, in Putnam Co., Ohio, Sister ANNA BERRY, aged 66 years, 3 months and 21 days. Sister Anna went to bed as well as usual and in the morning her friends found her dead. Her remains were buried the 14th, when services were held by John Steiner, in English, and by Abram and C. E. Steiner in German, from James 4:14. Psa. 39:5, 6.

March 14th, in Pulaski, Davis Co., Iowa, CHRISTIAN AUGSBURGER, aged 39 years, 3 months and 4 days. He leaves a bereaved wife and five children to mourn the loss of a husband and father.

March 15th, in Elkhart Co., Ind., of consumption, of which she suffered a considerable time, SUSANNA, wife of Josiah CULP, aged 41 years and 8 months. She was buried at Yellow Creek, on the 17th, and was followed by a large concourse of relatives and friends to her last resting place. Services by John Holdeman of Ohio, Schlachab of W. Virginia and John F. Junk of Elkhart. She was a devoted wife, and engaged in prayer to the very last. She leaves a deeply afflicted husband and five children to mourn their loss.

March 19th, in Branch Co., Mich., MAUDE, infant daughter of Thomas and Mary LISK, aged 1 month and 6 days. Buried at Pleasant Hill. This is the fourth child of this family who has recently passed away from earth and escaped the sorrows of this life to enjoy the happiness of those whom the Savior especially blessed. A happy family is waiting for the parents and remaining ones to join them.

March 19th, in Branch Co., Mich., of paralysis, JACOB SWAIN, aged 54 years and 11 days. The funeral on the 21st was largely attended by sympathizing friends and neighbors. Services by John Krupp.

March 11th, near Martinsburg, Blair Co., Pa., of pneumonia, CLARA, daughter of Andrew and Fanny KAUFFMAN, aged 6 years, 8 months and 22 days. Funeral services on the 13th by J. and Harman Snyder, from James 4:14.

March 6th, at Wichita, Kansas, LAVINA ELLEN, wife of Bro. Berj. HAMILTON, jr., aged 27 years, 10 months and 3 days. Funeral services by J. D. Hewitt, pastor Pres. church. Text: 1 Cor 15:57, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." A deeply bereaved husband and four little children, one an infant three weeks old, are left without the much needed presence of the mother, and an aged father has no child left to welcome him home and comfort him in his last days. Sister Hamilton was entirely resigned to the will of the Lord, and earnestly entreated her husband and her father to be faithful and meet her in heaven.

Near Blue Springs, Gage Co., Neb. of sore throat: Feb. 13th, EDWARD, aged 4 years, 1 month and 18 days; March 9th, ELLA MAT, aged 6 years and 29 days; March 15th, MARGA ALLEX, aged 1 year, 2 months and 5 days; children of W. B. and Martha DORRAN. He shall gather the lambs with His arm, and carry them in His bosom.

March 7th, in Markham, York Co., Ont., of inflammation, Bro JOHN HBER, aged 69 years,

8 months and 10 days. Buried at Weidmann's. Services by Joseph Berky and Samuel Huber. He leaves a wife and 11 children to mourn for the husband and father.

March 16th, in Seward co., Neb., JOSEPH, son of Jacob and Philina STAUFFER, aged one year. Buried the 17th. Services by Joseph Gascho and Joseph Seifgel, from Feb. 12 and 1 Cor. 16. Dec. 19th, 1879, in LaGrange Co., Ind., of typhoid fever, Sister BARBARA YODER, aged 44 years and 2 months. Buried the 21st in the presence of a large concourse of friends. Sister Yoder was a faithful member of the Amish M. E. church. She leaves a husband and 9 children to mourn the loss of a wife and mother. Services by Chr. Plank and Jacob Weaver.

Letters Received.

WITHOUT MONEY.

C D Yoder, Philip Wismer, Geo Brenneman, John Allert, C H Hochstetler, J M Brenneman, Daniel Sheuk, Peter Fast, J S Shoemaker, Michael Kilmer, J M Herr, Isaac Peters, Anna Hering, Frank A Rose, E P Steiner, John P King, Adam Winger, H C Garber, Charles Dietz, J M P Miller, Henry Yother.

WITH MONEY.

A—Chr B Allebach, David D Augspurger, A D Amstutz, Chr Augspurger, H F Andrews, Mrs Leah Agency, Mary Ackerman, Joseph Albrecht, Friedrich Aldinger, Mary Andrews, Jacob Albrecht.

B—Menno Bechtel, Jacob Biley, Hattie Byers, David Buckwalter, Willie Britton, Isaac Borgen, Chr Buchman, John Brown Jr, Jacob Brenneman, Abm Bechtel, Jonas Betsch, Eli Bachman, Levi A Blough, Rachel Bauta, Peter Becker, Catharine Becker, Annie G Baer, Maria Baer, Saml Bock, Martin Brubaker, Danl Bixler, D S Beechey, Elias Bechtel, Henry L Brubaker, Danl Burkhard, Jacob Bolter, Amos Brinkerhoff, Brenneman & Keil, Chr Brenneman, Jacob Brenneman, Joseph Burky Sr, Catharine J Augspurger, A M Boyer, David Brubaker, Chr Brubarger, C H Bomberger, J S Baer, David Burkholder, Jonathan Burkholder, Saml M Bender, Jacob H Bender, Katie M Baldwin.

C—Sarah Culp Sarah J Christophel, Isaac Cressman, John Christener, Jacob Christophel, L B Calvin, Danl Clark, Anna Close, Libbie Cariz.

D—John Doner, Malinda A Denlinger, Hettie Denlinger, Joseph Detweiler, Jacob Diller, Bernhard Derksen, H B Diller for Abm Diller, Joseph Detweiler, Annie E Decker, Joseph Detweiler.

E—John Esh, J Ebersole, Christian Eichelberger, Amos Eimers, Peter Ecker, Jacob Ebers, Jacob Eberstein, J M Eberly, John Eiders, Jacob Eby, Jacob Eshleman, Martin Eicher, Elias Eby.

F—S L Fisher, David Falk, Geo Funk, Peter Freed, Catharine Fox, Albert E Funk, John Fritz, Norman Fox, Jacob Friese.

G—Emma Gerhardt, Frederick H Gantz, John Gingrich, A S Glimmberg, Saml E Greider, Heynold Garber, Barbara Gartner, Sol Gehman, Benj L Garber, Arthur Geibner, John Geiger G W Groff, John C Gotsvald, Gus Gunder, Henry Groff Emanuel Groff, Susanna Gebhart, Abm Groff, Andrew Groff, Rudolph Gingrich, David Garber, Chr Gingrich, John Gingrich, Philip Garman, H K Godshall, Charles Godshall, Saml K Godshall, N M Geil, Mrs Lizzie Graybill, Jacob M Greider, C Goldsmith, Andrew Good, John M Greider.

H—Levi S Hartzler, Gideon Haldeman, Mary Hostetter, Elam Huber, I J Hartzler, J J Hartzler, Andrew Habecker, Henry

Hoffman, A R Hoover, Joseph Hondrich, Saml Hunsberger, Jacob Hoover, Andrew Heiser, Martin Hoover, Benj Hostetter, John Hostetter, Chr Heckadon, Jacob Habegger, Benj Hostetter, Abm S Herr, Hawks Bros & Groff, Saml K Holdeman, Mel H Hoerner, B F Herr, Gideon Hartzler, Jacob W Hege, Valentine Hartman, Noah Hertzler, Jerry Hambling, Lydia Hartzler, Chr Heening, J Y Hartzler, D S Heistand, Henry Hersh, Gerhard Harder.

J—John Jausi, Jacob Joder, Mahlon Judd, K—M S King, Jacob King, Martha Kling, D J Kauffman, Danl R King, Mary F Kratz, F Kratz, C Kuster, J Y King, Elmira Kauffman Eli Kauffman, Chr Kempf, Rev Jacob Kurtz, Jacob Kirehhofer, John Kennel Sr. L—Wm Laman, L D Lesh, Jonas Loucks, Peter Loucks, Benj Legron, Danl Leaman, Lizzie Leaman, Chr Lapp, Peter Lehr, George Light, J H Lehman, Reuben L Landis, Isaac W Longacre, P Y Lehman, John Leisy, Reuben Leisy, Jacob Landis, Fred Landis, Noah C Landis.

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FOR THE LEATHEN.

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tists). And more than that, Mr. Brown tells us in the same connection that the modern Mennonites 'plead the authority of Menno for pouring or sprinkling as baptism.' It seems to me that the Mennonites ought to know about as much about what Menno taught and practiced as any one else. And the same authority tells us that the 'disciples of Menno in times of persecution and in prison fell into the practice of sprinkling.' Now this statement of itself proves that Menno never taught what is implied in the quotation which is paraded as his doctrine. Would the disciples of A. Carson, or A. Campbell, or J. R. Graves ever find any difficulty in finding plenty of water for a 'dipping immersion' even if they were persecuted and shut up in a dungeon? It is very easy for them to find abundance of water for the immersion of the jailor at Philippi, in the prison at midnight. Carson says he would make the word 'baptizo' find the water even in a desert or prison. Why did not the disciples of Menno—even in Menno's lifetime, do the same? Because Menno never taught such doctrine. * * * We find in a representative Baptist book (Baptist Succession, p. 82.) that Mr. John Smith, who dipped himself, and is called by the best and most reliable Baptist historians, 'the first founder of the English Baptists,' became finally disgusted with the Baptists which he himself had dipped, and went and joined the 'Mennonite Church, whose mode of baptism was sprinkling or affusion.' This was A. D. 1610. When did the Ancient Mennonites live, who are said by immersion authors, to have practiced exclusive dipping, if the Mennonites in 1610 baptized by sprinkling or affusion? Menno Simon died in 1561, just 49 years before John Smith joined the 'sprinkling Mennonites' in Amsterdam, Holland."

Menno writes of Detrich Philip, calling him "brother," "faithful brother," and in one place says, "For Dink (Detrich Philip) and we are of the same mind, and I trust, through the grace of God, we will ever remain so." Philip in his "Handbuechlein," p. 29, says, in commenting on 1 Peter 3:21, "Here the apostle plainly says, that in the baptism of the washing or pouring (waschen oder begieszen) with the elementary water the work is not accomplished." Menno and Philip were of "the same mind," belonged to the same organization, and both practiced baptism with the "elementary water" by pouring.

George Blaurock was another of Menno's brethren, and one of the most faithful and influential teachers of the Baptist (Mennonite) church about 1535. (At this time, and much later, the Mennonites were all called Baptists because they baptized those who had been baptized in infancy.) He baptized in the houses, and the circumstances all show that his

mode of administration was pouring. Gallaher, in "Short Method," p. 310, says, "But Belthazar Hubmeyer, Conrad Grebel, Felix Mantz, George Blaurock, et al., were confederates and helpers of Munzer and are enrolled by Van Brought and Underhill as Baptist Martyrs, and Underhill is said to have been the first man who was re-baptized in the 16th century. It took place in the spring of 1524. He was baptized (or re-baptized) by Conrad Grebel at Zurich, in a house, on his knees. (Carrollton Debate, p. 892.) * * * Alas! that so much sympathy has been wasted and so many tears poured out during the last two hundred years, over the persecution and sufferings of Baptists, who never were Baptists. If the Munsterites were pedo Baptist sprinklers, and the Mennonites sprinkled (or baptized by pouring), it is no wonder that E. B. Underhill, the best read Baptist historian in the world, has been driven to the conclusion that 'there were no Baptists on the Continent of Europe in the 16th century.'"

Recently there appeared, in one of the exchanges, an article ably setting forth many of the doctrines taught by Menno and the early Mennonites, which also are characteristic of the Mennonites of the present time. Among the many historical and scriptural truths which he so ably notices he has this expression: "Tradition has it, that whenever it was practicable they (the Mennonites) baptized by immersion in some stream of water; but as the laws in some countries where they labored prohibited baptism to be administered in the public streams, under the open canopy of heaven, they, in such places substituted pouring for immersion and performed it in meeting-houses." There may be such an opinion among those who agree with the Mennonites in nearly every point of doctrine except baptism, but it is supported only by tradition, and does not change the fact that the Mennonites have always, in the times of Menno, and ever since, and do still practice baptism by pouring. This has been substantiated by "a clod of witnesses" in the form of reliable and incontrovertible historical facts. And not one reliable expression can be produced from any of the many early writings, from the many authors of the different denominations, that Menno, or any of his brethren, ever performed an immersion for baptism in the 16th century. No one who is acquainted with the spirit and disposition of the Mennonites of that those times would venture to state that they changed any of their religious forms which they considered Scriptural because they were opposed by the laws of the country. This is something that true Mennonites never did. The tradition is also incorrect in this, that they should have baptized in meeting-houses; they did not use meeting-houses in those times

but worshipped in private houses, barns, &c. Notwithstanding the feeble "Tradition has it," the facts are different and we hope no one will permit himself to be deceived by it. It is well known by all who have read Menno's writings, that he often complained of his persecutors in every particular where his liberties were denied; and if his mode of baptism had been denied him, he would, no doubt, have noticed the fact in some of his many writings; but not a word of that kind is to be found in any of them.

Menno and his brethren of the 16th century were not immersionists, but practiced pouring for baptism; and not a shadow of argument has been produced to the contrary, but what has been found to be unreliable and erroneous.

JNO. S. COFFMAN.

For the Herald of Truth.
OF SIN, OF RIGHTEOUSNESS,
OF JUDGMENT.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16: 8.

These words were spoken by Jesus to his disciples on the night when he instituted the communion of the Lord's Supper. It was after they had partaken of that memorable feast, and were on their way to the garden of Gethsemane, while he was preparing them for what was to transpire. He had told them that he would soon be taken from them, that it was necessary that these things should come to pass, and that for this purpose he came into the world. The first thought, that might arise in reading this scripture, is, that he was speaking of his coming again, his second appearing when he shall come with a great shout, and the elements shall melt with fervent heat, and the dead shall rise, when he shall appear in his glory to judge the quick and the dead. But he had reference to something quite different. He was consoling his disciples with the promise that after he was gone away he would send unto them the Spirit of Truth, which proceedeth from the Father. In the preceding verse he says, "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Notice particularly—"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." An ancient meaning of "reprove" was "to come." When he will come

he will convince or convict the world of sin. He will apply the truth of God to men's own minds, and convince them that they are sinners. This is the nature of conviction always. By the phrase "The world," is meant the men of the world. As all men are by nature sinners, the term "the world," may be applied to them all.

It was expedient for them (and us) that he go away. The reason, he states to be; that, in this way only would the Comforter be granted them. The question may be asked, why the Holy Spirit was more valuable to them than the Savior himself? By his departure, his death, and ascension—by having these facts before their eyes—they would be led by the Holy Spirit to see more clearly the design of his coming than they would by his presence. While he was with them, notwithstanding the plainest teaching, their minds were filled with prejudice and error. They expected him to set up a temporal kingdom, and were willing to believe that he was to die. If he were actually taken away from them, they would no longer doubt on this subject, so they would be better prepared to understand why he came. We can see by the Acts of the Apostles every where that they labored to establish his kingdom, not temporal, but heavenly.

It is often necessary that God should visit us with severe afflictions before our pride will be humbled, and we become willing to understand the plainest truths. It is also necessary that the Comforter come on earth since Jesus could be bodily present at only one place at one time, while in order to accomplish the good work of saving men, it was needful that there should be some agent who would be present in all places, to attend all ministers, and at the same time prosper the work of saving souls in all parts of the world. "If I go not away the Comforter will not come unto you." Now it was a positive arrangement in the great plan of redemption, that God the Father, Son and Spirit should each perform a part. As it was not the work of the Spirit to make an atonement, so it was not the work of the Savior to apply it. Hence the Comforter or Holy Spirit would not come until our Savior had completed his part of the work. Yet, when the Savior

had finished his work, and had left the earth, the Spirit came to carry forward the same plan, and apply it to men. "But if I depart, I will send Him unto you." It is but reasonable that far more success should attend the preaching of the gospel, after the atonement was actually made. It was the office of the Spirit to carry forward the work only after the Savior had died, and ascended, as we can see in Acts 2. The apostles were sorely distressed when they knew that the Savior would be taken away from them, but God often takes away a blessing to bestow upon us a greater one. Hence we should ever pray, not my will, but thine be done.

When he comes he will reprove the world of sin. Sin, we know, is a violation of the law of God. But the particular sin the Savior has reference to here, is that of rejecting the Lord Jesus. This is placed first because it is the principle one of which men are guilty. Some say this has reference to the Jews; but my dear friend, if you have not sought and found the Lord Jesus precious to your soul—you are rejecting him. How? by your actions, by your influence, thereby crucifying Him afresh; and by this all men may know that the Spirit convicts you of this very sin. This was particularly true of the Jews. It was their rejection of the Son of God that was made the great truth that was instrumental of their conversion on the day of Pentecost and elsewhere. See Acts 2: 22-24; 3: 13-15; 4: 10-28.

This was the great theme of all Peter's sermons of which we have any record, while preaching to the Jews. Some gave heed to it when brought home to them by the apostles through the influence of the Holy Spirit. The prophecy in Zech. 12: 10 was fulfilled. "And they shall look upon me whom they have pierced, and mourn." Throughout the New Testament this sin is regarded as the most offensive to God, and if unrepented of, will certainly lead to perdition. The Savior himself testifies of this when he says, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16: 16.

He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Therefore let us not resist

the Spirit when he strives with us, but give heed to it, that we may be heirs to God and joint heirs with Jesus Christ our elder brother, and receive the crown of everlasting life, which is laid up in heaven for the finally faithful.

2. Of Righteousness. He will also convince the world of righteousness. This seems clearly to refer to the righteousness or innocence of Jesus. He had been persecuted through all his ministry, he was soon to be taken and condemned by the highest authority of the nation. See him as he stands before Pilate and his accusers as a sheep before his shearers; they are bringing hard accusations against him, yet he says not a word. He is arraigned for high treason and misdemeanor, for trying to pervert the people. They say he is trying to set up a kingdom here on earth, notwithstanding his positive assertion that his kingdom was not of this world; and that hereafter they should see the Son of man sitting on the right hand of power. He knew that he would be tried and condemned on these charges, although false; therefore he said, "When the Holy Spirit comes he will convince the world of righteousness." Of his own righteousness, of his innocence of all these charges, that he was without sin, and truly the Son of God, the Messiah, the Redeemer of the world. In the 10th verse He says, "Because I go to my Father." His resurrection and ascension to God would be proof of his innocence and should satisfy both Jew and Gentile. For God would not raise us an impostor. But when he raised up Jesus and exalted him to his right hand, he testified to his innocence, he showed that he approved his words, and gave conclusive evidence that he was sent from God. To the proof of the innocence of Jesus the apostles frequently refer. Paul in his letter to the Romans, 1: 4 says, "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." And in 1 Cor. 15: 14, "And if Christ be not risen then is our preaching vain." 1 Tim. 3: 16. "God was manifest in the flesh, justified in the spirit, seen of angels." The proof of the innocence or righteousness of our Savior is as satisfactorily evinced now as it was then. As we have the proof let us

profit by it. Let us, when the Spirit comes and convinces us of this fact, not resist him, but give him full sway, that he may lead us to see our unworthiness, and that we are undone without his sovereign grace. That we may turn to him with an earnest desire to obtain a better righteousness than our own.

3. *Of Judgment.* He said the Spirit would convince the world of judgment. This is better explained by the reverse where he says, Because the prince of this world is judged. Now Satan, when he caused our first parents to transgress the command of God, because the prince of this world; and for this purpose Christ came into the world to judge or condemn Satan. Of this Christ himself speaks where he says, "Now is the judgment of this world: now shall the prince of this world be cast out."

By his death, burial and resurrection, Christ gained the victory over man. This proves that God is just and will execute judgment on all his foes. If he subjugated his great enemy, who had so long triumphed, he will also subdue all others in due time. So all who transgress his holy law and commandments will not escape. Of this great truth, Jesus says the Holy Spirit will convince the world or men. The apostle Paul in writing to the Romans says, we have no right to judge our fellow man, for wherein thou judgest another, thou condemnest thyself; we know that the judgment of God is according to truth against them that commit these things. Rom. 2:2. God showed that he was just in subduing his great enemy—Satan. He showed that his purpose was to vanquish all his enemies. This is felt by the condemned sinner. He knows that he is guilty, and that God is just; and his judgment is according to truth. He fears that God will condemn him, and trembles at the apprehension of approaching condemnation. Convinced then of sin, of the righteousness of Jesus Christ, that the judgment of God is just, there is no other refuge but to flee to the cross, and seek pardon in the atoning blood and merits of Him who expired thereon and subdued the great enemy of man.

J. M. HERR.

God's mercies frequently surpass our expectations; His "mercy is great unto the heavens."

For the Herald of Truth.
LEANNESS OF SOUL.

"And he gave them their request but sent leanness into their soul." Ps. 106:16.

The Psalmist here speaks of his forefathers, the children of Israel, who provoked the Lord by their disobedience and wicked murmurings after He had led them forth from their oppressors in the land of Egypt. He says, "They soon forgot his works, they waited not for his counsel, but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request but sent leanness into their soul." The Apostle James says, "Ye ask and receive not, because ye ask amiss that ye may consume upon your lusts." The Israelites lusted after the "flesh-pots of Egypt" and asked "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers and the leeks, and the onions and the garlic; but now our soul is dried away; there is nothing at all besides this manna before our eyes."

It appears that, notwithstanding they asked amiss—that they might consume it upon their lusts or pleasures—yet God gave them their request, so that what they had longed for became loathsome to them, but as we follow their subsequent history we see that their spiritual condition became deplorable indeed.

May we not herein find something that is profitable "for reproof, for correction, for instruction in righteousness,"—even a much needed lesson to us at the present day? God knows what is best for yet he teaches us to pray to him in faith for the things we need, but to those only who "seek first the kingdom of God and his righteousness" is the promise given that "all these things," namely, temporal blessings, shall be added. How many there are who would reverse this heavenly order; even professors of religion often seem to make the accumulation of the wealth of this world their first aim in life, giving but a passing thought to the things pertaining to the kingdom of God; but the Allwise One, instead of always giving them their request, or prospering them in their undertakings, sometimes in mercy calls back such erring ones by some financial downfall, teaching them to build on a sure foundation and everlasting

rock, Christ Jesus, and that there can be no true success in life that does not spring from daily obedience to the requirements of our spiritual nature.

God miraculously fed and preserved his people in the wilderness, but, instead of praising him with grateful hearts for his goodness, they complained that they had nothing but manna,—there is nothing besides this manna before our eyes."

How prone are we to act in a similar manner! When we have the greatest reasons to feel truly thankful for the many blessings we enjoy, we degrade our souls by wickedly complaining that "this" is all we have. And what a soul-destroying evil it is for those who have left the Egyptian bondage of sin and united with the people of God in their journeying toward the heavenly Canaan, to "lusted after the flesh-pots of Egypt,"—to long for and set their hearts on enjoying everything they had while yet in their sinful state. Woe unto such if their request is granted them, for it will surely bring leanness into their souls. Yea, more, there are those who lose their "first love" and become dissatisfied with the spiritual manna, that Bread which came down from heaven, and seek for some other food to satisfy their spiritual cravings. Ah, fatal mistake! For there is nothing save that Spiritual Bread that will keep the souls of men from starvation. "There is a natural and there is a spiritual body." If we withhold from our natural bodies the necessary sustenance they become weak and emaciated, or disease may deprive our physical nature of the faculty of appropriating the proper nutriment, when the same result will be seen.

Just so with our spiritual bodies. And if it is necessary to provide food to sustain our natural bodies which at best can last but a few years and must then return to dust, how much more important it is to comply with the conditions which insure the healthful growth of our spiritual bodies, which are alone destined either for eternal happiness or endless misery! Our Savior, the physician of souls says, "I am the living bread which came down from heaven: Not as your fathers did eat manna and are dead; he that eateth of this bread shall live forever." John 6: 51-53. "He satisfieth the longing soul and fil-

leth the hungry soul with goodness." Ps. 107: 9. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live. Is. 55: 1-3.

How many there are all around us who put forth their best energies for worldly gain; their greatest desire is to accumulate wealth, for this they toil day and night; and when they accomplish their heart's desire, and that which they request is given them, men call them successful and think them particularly fortunate, but O, let us consider the sacrifice that was made, the fearful price paid: "What shall it profit a man, if he gain the whole world and lose his own soul?"

SIMON P. YODER.

For the Herald of Truth.
BE TEMPERATE IN ALL THINGS

One of the greatest evils now existing in the world is intemperance. And this is indulged in not only in eating and drinking, but also in speaking and in many other things. In whatever way it may be indulged in, it is a great sin. It is opposed both to the law of God and the law of nature, and every one should strive earnestly, not only to overcome every inclination to it in himself, but also to lead others away from thus indulging their appetites to excess.

Two of the most prominent forms in which intemperance in our day manifests itself, is in the use of strong drink and tobacco. Let us look at the vast amount of money spent every year in these two articles by the people in our country! When summed together it will make more than the amount spent for bread.

A certain eminent writer says, "No Christian man should sell or use anything that is injurious to health. Such is evidently all that liquid fire commonly called drams or spirituous liquors. It is true they may have a place in medicine, they may be of use in bodily disorder;

although there would rarely be any occasion for them were it not for the unskillfulness of the practitioner. Therefore such that make and sell only for this use may keep their consciences clear. But who are they who prepare them only for this end? Do you know ten such distillers in America? If so we will excuse them. But all that will sell in a common way to all that will pay are poisoners generally. They poison His majesty's subjects by wholesale. Their eye neither pities nor spares them. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men?" Surely their gain here, if any, will be their everlasting loss. So it is with tobacco; men become slaves to it, and as we have reason to believe, great sin is committed by using it to excess.

Intemperance is a great evil, and we are taught to resist all evil. Therefore all Christian people should abstain from such practices; then the world could see that we are separated from them by at least two worse than useless practices. Separation is what we want in our reformation; but we need not look for a reformation in this direction as long as we see ministers and parents making excessive use of both; saying they cannot do without them. Now I will ask all God fearing ministers and parents twenty reasonable questions in regard to strong drink, and will answer them all, not by my opinion, but by the word of God. Think and reflect.

1. Who was the first man we read of that became intoxicated? Noah. Gen. 9: 20, 21.

2. Who was first instructed to abstain from strong drink? Manah. "And the angel of the Lord said unto Manah, Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe." Judges 13: 13, 14.

3. Did any person mentioned in the Bible ever abstain from strong drink of his own accord? Daniel did. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." Dan. 1: 8.

4. Was he any healthier or wiser in consequence? Yes: at the end of ten days his countenance appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat and wine that they should drink; and gave them pulse. As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. Dan. 1: 15-17.

5. Ought kings to drink wine? No: "It is not for kings to drink wine; it is not for kings to drink wine; nor for princes strong drink." Prov. 31: 4.

6. Ought ministers to drink wine? "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations." Lev. 10: 8, 9.

7. Ought we to make companions of drunkards? No: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eat." 1 Cor. 5: 11.

8. Can any drunkard enter the kingdom of heaven? No: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. 6: 10.

9. Does God pronounce any woe upon drunkards? "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflames them." "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Isa. 5: 11, 22.

10. Why has He pronounced His woe? "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision; they stumble in judgment." "For all tables are full of vomit and filthiness, so that there is no place clean." Isa. 28: 7, 8.

11. Are drunkards likely to prosper? "He that loveth pleasure shall

be a poor man; he that loveth wine and oil shall not be rich." Prov. 21 : 17.

12. What are the consequences of drinking? "Who hath we? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Prov. 23 : 29, 30.

13. How may we avoid these consequences? "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." Prov. 23 : 31.

14. What will be the result if we disregard this advice? "At the last it biteth like a serpent and stingeth like an adder." Prov. 23 : 32.

15. Is it wise to tamper with strong drink? "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20 : 1.

16. Where do we find the first account of a number of persons who abstained from the use of wine altogether? "But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever." "Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters." Jer. 35 : 6, 8.

17. What blessing did God pronounce upon these persons because they abstained from strong drink? "And Jeremiah said, Thus saith the Lord of hosts, the God of Israel: Because ye have obeyed the commands of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you; therefore thus saith the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever." 35 : 18, 19.

18. Is intemperance a vice? Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5 : 21.

19. Is temperance a virtue? "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5 : 22, 23.

20. Is there anything in the Bible that covers all intemperate habits? Love to God and man, as brother Paul had. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14 : 21.

Tobacco and opium we suppose were not known when the Bible was written, so they are not named in the Bible. It is also thought by some of our good men that they were not considered worthy of Bible room; but the writer claims that all plants and herbs are as their maker said when he had finished all things, good. But their goodness is abused by the intemperate and filthy habits of the sin-begotten and fallen children of Adam, who are no more willing to let good enough alone, but are running things to excess. Resist all evil, live temperate, and thou shalt be wise.

JOHN P. KING.

For the Herald of Truth.

WE NEED THE BIBLE.

Among the arguments of an infidel writer, in his virulent effort to destroy men's faith in the Bible, was this: That there could be no such thing as a written word of God, for the reasons that God himself did not write, and those supposed to be inspired were by no means infallible, and even their writings are subject to perversion or mistakes.

That actual mistakes do exist is clear, and therefore they must necessarily cease to be the word of God. That nature alone can be relied upon as the unchangeable, unwritten word of God. That seed time and harvest proves or teaches us that he is love. That rain and sunshine upon the just and the unjust teaches us to love our fellow men and even our enemies. Thus he goes on with some appearances of reason. But there is another side to this.

The earth is not always blessed with rains and genial sunshine. Excessive heat and cold, violent storms, hurricanes and tornadoes would as effectually prove that an unmerciful power was ruling. How faithless people murmur at the Ruler of the elements! Yes, infidels are among the first to complain of the providence of God, and curse the Power that rules the spheres. But infidels here are in a Bible land and brought up under the refining influ-

ences of the holy word, and their opinions are not fair specimens of such a theory. We must find an example where the teachings of the revealed word have never exerted any influence. We are furnished with statements which teach us that the inhabitants of such places look upon the dispenser of providence as a revengeful being, pouring his wrath upon men by famine and pestilence, heat and cold, and when provoked demands the sacrifice of human beings; kings kill their subjects, and mothers kill their children to appease the supposed wrath of the Ruler which is manifest to them only through the workings of nature.

It is not strange that they arrive at such erroneous conclusions, since there is no perfect happiness in this life. It is true man is maintained and provided for, but this only prolongs the misery of staying in this vale of tears, and nature does not directly teach any existence after this life. The few pleasures that are seemingly enjoyed at times are embittered by the change that is sure to follow. Sunshine is followed by dark clouds, summer, by winter, and light, by darkness. So in life, it is followed by death, and we have not a moment's lease for it; in an instant friends may be parted, families be broken up, fortunes take wings, or accidents happen—not a moment safe from some calamity. There are a thousand ills to which we are subjected. The ungodly are preserved and prospered according to worldly considerations as well as the pious; then what shall be the reward of them, that serve God? Why not eat and drink, if we have it, for tomorrow we may die. Some have not even the necessities of life, and are compelled to eke out a miserable existence here and go to the grave as the only relief. This is looking from the infidel's standpoint. This is a dark picture, but it is not overdrawn; we see it verified constantly.

Nature may teach grand truths concerning the Deity, but it can give no light upon future existence. Shall we live hereafter? Shall it be a life of pleasure, or shall it be a life of misery? How long till all that is connected with man, body, soul and spirit shall cease to exist? Upon these momentous questions nature is silent. Who shall solve it? Where is the key to the mystery? The Bible. How thankful we

should be for the word of divine revelation, which assures us of a blissful hereafter for the faithful, and becomes a present salvation to all who truly believe it! It not only tells us to live in peace with man and God, but gives the disposition and power to enjoy it when all else is sorrow and anguish. It affords the blessed assurance that "all things work together for good to them that love God," and our experience corroborates the apostle's declaration.

The consoling evidence is so clear and tangible that prisons do palaces prove when Jesus dwells with us there. What could the dark walls, that nature and art constructed, do for us there? What pleasures do the rain and sunshine bring to the sick and dying who are deprived of their benefits in a time when they especially need comfort? The result of trying to live and die without the revealed word of God is in the end like the experience of the infidel who said of his death, "It is a leap in the dark." The result of such a theory is darkness here and darkness beyond. Who would fall in love with it? Certainly none but those who love darkness rather than light because their deeds are evil. There is no possible advantage in it, look at it as you may. "The wages of sin is death, but the gift of God is eternal life through his son Jesus Christ." Secure the promises and benefits in this life, and they will be secured for the life to come.

JOHN O. SMITH.

For the Herald of Truth.

ABSTAIN FROM ALL APPEARANCE OF EVIL. 1 Thess. 5 : 22.

This is a text that we should always bear in mind; but I fear that some of us are too forgetful, and sometimes go in the way of evil men instead of turning away. Each one should examine himself to see if he has been living up to the text. When a professor of religion goes to the theatre "to see what people can do," thinking that these things make no difference, from whence are such thoughts? Would such entertainments be held if people were not influenced by the "root of all evil?" Is there not in it all an appearance of evil, which the text teaches us to avoid?

Perhaps some professor of Christianity, who reads this, is in the

habit of going into the saloon for pleasure and pastime. This is a bad place to pass away time in; there is nothing found there that is good to read, no Bible, no religious books. But there stands the billiard table and other objects for amusement. How often may be seen a father going to such a place, holding in his hand that of his rosy little boy, training his feet in a way that he may, in the years to come, in sorrow see them go! Is there not in this, actual evil, and in the act of going to such a place, an appearance of evil that the text requires us to avoid?

Sometimes in towns or public places there is jesting, and profane language is used, and persons are entertained and amused; and how often are professors of religion seen to listen to and take part with evil men. Such things suit the carnal mind, which is at enmity with God. If we are indulging that which is enmity against God, and makes us his enemies, how can we expect to be his sons and daughters?

Another very common appearance of evil is the manifestation of pride among all classes of people. They try to excel one another in building fine houses, in riding in fine carriages, and wearing fine clothes. Others manifest their pride by trying to gain honor of men being highly esteemed in the world. Sometimes parents assume to avoid the appearance of evil in fashionable dressing by putting modest apparel on themselves, while their children are indulged in all their vanity, and even the innocent little babe is arrayed in a manner unbecoming for people who profess to follow the teachings of the New Testament, the parent claiming that these things make no difference. This is setting a trap for Satan in which to catch the children. What is wrong for us to do, is also wrong to be taught to the children. Avoid all appearance of evil by "training up the child in the way he should go."

Dear reader, let us avoid all appearance of evil, that when our time here is ended, we may meet God in peace; and meet also the little children who have gone before, not clothed after the vanities of the world, but with the pure white robes of the righteousness of Christ.

That we may also mingle in the company of pious forefathers, in

higher enjoyment than that furnished by the saloon and the theatre, even the joy of the presence of our elder brother, Jesus Christ.

PETER A. BROUGH.

THE BELIEVER'S REST.

"My people shall dwell in quiet resting places." Isa. 32 : 18.

Peace and rest belong not to the unregenerate—they are the peculiar possession of the Lord's people, and of them only. The God of Peace gives perfect peace to those whose hearts are stayed upon Him.

When man was unfallen, his God gave him the flowery bowers of Eden as his quiet resting places. Alas! how soon sin blighted the fair abode of innocence. In the day of universal wrath, when the flood swept away a guilty race, the chosen family were quietly secured in the resting-place of the ark, which floated them from the old, condemned world into the new earth of the rainbow and the covenant, herein typifying Jesus, the ark of our salvation.

Israel rested safe beneath the blood-besprinkled habitations of Egypt, when the destroying angel smote the first-born. And in the wilderness, the shadow of the pillar of cloud and the flowing rock gave the weary pilgrims sweet repose.

At this hour we rest in the promises of our faithful God, knowing that His words are full of truth and power; we rest in the covenant of His grace, which is a haven of delight. More highly favored are we than David in Adullam, or Jonah beneath his gourd, for none can invade or destroy our shelter. The person of Jesus is the quiet resting-place of his people, and when we draw near to Him in the breaking of bread, in the hearing of the word, the searching of the Scriptures, prayer or praise, we find any form of approach to Him to be the return of peace to our souls.

"I hear the words of love, I gaze upon the blood,
I see the mighty sacrifice, and I have peace with God.

"Tis everlasting peace, sure as Jehovah's name;

"Tis stable as his steadfast throne, forevermore the same;

The clouds may go and come, and storms may sweep my sky—

This blood-sealed friendship changes not, the cross is ever nigh."

—Spurgeon.

For the Herald of Truth.

YE ARE THE LIGHT OF THE WORLD.

Christ taught the disciples and the multitude on the mount saying, "Ye are the light of the world. A city that is set on a hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candle-stick, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

Light and darkness are so directly opposite, and the distinction so clearly marked that there can be no mistaking one for the other. When a candle is lighted and placed upon a candle-stick darkness disappears, and light takes its place. Just as great as the contrast between light and darkness, is that between the children of light and the children of darkness, and the kingdom of light and the kingdom of darkness. If we wish to be the children of light we must come to the light, which is Christ.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 5:12. These words show that the children of light must be followers of Jesus, and walk in the light as he is the light: but so long as men's deeds are evil, they will not come to the light, lest their deeds should be reprov'd. Christ also said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." John 13:19.

It is sad to see that in the present day, light and darkness are not properly distinguished. God requires a perfect renunciation of the world and its works of darkness. So the Christian can have no fellowship with its works, but rather reproveth them. Paul says, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people;

wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

Where does this renunciation of the world, this coming out from among them take place? Where is light and darkness separated? Have not many, professing to be the children of light, their walk and works with the children of this world, when they avenge themselves of their enemies, and vindicate their cause against them by force of arms, and process of law? Do they not conform to the world by indulging the vanity of their minds by decorating their bodies in a way that is not characteristic of a Christian spirit, and prevents them from being known as disciples of Jesus? Do they not go with the world in foolish talking and jesting which are not convenient? Let each one examine himself by the Scriptures, and then conclude whether this is the way to let his light shine before men. No, the light must shine through a virtuous, holy life, which is separated from the world through humility, meekness and lowliness of mind, as Paul writes to the Romans, "And be not conformed to this world; but be ye transformed by the renewing of your mind," Rom. 12:2. So long as a person is unrenewed and unchanged in his mind his inclination is to conform to the world, not only in one, but in many things. Some betray their carnality by striving to imitate the manners of the world, some by adorning themselves with costly apparel, all of which is highly esteemed among men, and may be comprehended in the words of Christ when he says, "That which is highly esteemed among men, is abomination in the sight of God."

Paul writes words of instruction concerning conformity to the world in his letter to Timothy, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls or costly array." 1 Tim. 2:8-9.

The same is testified to by the apostle Peter when he says, "Whose

adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold or of putting on of apparel." 1 Peter 3:3. If we accept these teachings of the apostles as the will of God, given by inspiration, we must confess it to be wrong and sinful for us to do the very things that are here forbidden. Every true child of God should be zealous in maintaining the truth of these as well as all the other teachings of Christ and his apostles. These doctrines which, if lived up to, most readily betray the fact that we have been with Jesus, and should be accepted as readily and as cheerfully obeyed as those which bring no cross.

If we are born again—regenerated by the Spirit of God, the old man has been crucified, old Adam has died. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. The heart must be pure; and it might be questioned whether thoughts, which are suggested by a disposition to indulge vanity, can spring from a pure heart, or whether they have not their origin in a proud heart. The heart cannot be pure when there are constant manifestations of pride and other works of darkness. "For from within, out of the heart of men, proceed evil thoughts, and defile the man." Mark 7:21-23. Paul exhorts the believing Philippians, saying, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Phil. 2:14-16.

Lights that shine forth in the darkness, cannot be hid, even as "a city that is set on a hill," or "a light that is put on a candlestick." Such lights must and will be separated from darkness. They will "have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11.

What are these unfruitful works of darkness? Such as are wrought by the unregenerate in a state of nature, "in the vanity of their mind, having their understanding darkened, being alienated from the life of God, through the ignorance that

is in them, because of the blindness of their heart; who being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness. Eph. 4:17-19. But those who have been translated from darkness into the kingdom of light, and have passed from death into life, have learned Christ quite otherwise, being taught by Him as the truth is in Jesus, to put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and to put on the new man, which, after God, is created in righteousness and true holiness. Eph. 4:21-24. Such will let their light shine out of the darkness by their pious walk and conversation; that their good works may be seen, and their Father in heaven thereby glorified.

What are the good works by which the true children of God lead others to glorify their Father in heaven? They are these; "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12:20. In the judgment it will be said to those on the right hand, for I was hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. 25:35-36. And "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. The promise is that God will render to those, who, by patient continuance, remain faithful in well doing, glory and honor, and eternal life; but indignation and wrath, tribulation and anguish, shall be upon every soul of man that doeth evil. Rom. 2:7-9. C. H. HOCHSTETLER.

THE ORIGIN OF THE MENNONITES.

From a certain source, during the Reformation the Mennonites were persecuted, literally with fire and sword, causing many of them to flee from home and possession, and to seek in America the home where they could reside and exercise their faith in peace. When the old method of persecution was tolerated no longer, then by word of mouth and in print equally as zealously was it

attempted to blacken their record and to defame them, which they, as an inoffensive people, like the former fire and sword persecution, permitted to pass comparatively unnoticed. But the most unjust of all the attempted defamations and misrepresentations was that the Mennonites were descendants of that despised, fanatical mob of anabaptists, who had their career at Munster in the year 1533. And since a certain "Reviewer" lately again has sent out into the world a reiteration of this unjust accusation, silence no longer remains a virtue, but a direct refutation becomes actually necessary, especially so since we do not now live in the fifteenth century.

Menno, who in actuality was not the author but simply a zealous defender of the teachings of the Baptists, never associated with the anabaptists or Munster mob, but on the contrary opposed them constantly. He wrote himself: "My soul was in great distress concerning this Munster sect, through which many pious hearts were deceived, for I perceived that they were zealous but erred in doctrine. I preached and exhorted against them as much as I could, and twice had a dispute with one of their Elders, once privately, the second time publicly. And a report, that I could silence them completely was circulated extensively. They all appealed to me."

At the time of the Munster riot, Menno had not yet severed his connection with the Catholic church. It was during the year 1535 that these rioters were suppressed and their leaders executed. Menno's exit from the Catholic church occurred in 1536 on the 12th of January. About one year afterwards he connected himself with the Baptists now bearing his name.

Carl Back, in his dictionary, says: "The only circumstance that caused the classing together of the hated and despised anabaptists with the Baptists (Mennonites) thus making the latter suffer for the misdeeds of the former was they both only baptized adults. Such a comparison is not at all warranted, and it is scarcely comprehensible how the assertion could formerly be made, and the belief in some localities even at present exists, that the present Mennonites are descendants of the anabaptists. The principles of the Mennonites are certainly of a

nature and character entirely undeserving the accusation or imputation of emanating from such a despicable source. For the anabaptists acted entirely contrary to the principles upheld and advocated by the Mennonites, and formerly by the Waldensians, particularly transgressing by having resort to force of arms to carry out their plans in the most unjust manner, thus trampling under foot all Christian order. The only point of coincidence, the circumstance that both only baptized adults, is certainly no evidence that the Anabaptists were the ancestors of the Mennonites. Reasoning thus we might advocate that Catholics are Lutherans and Lutherans Catholics, since both agree as to the propriety of baptizing infants. To draw a conclusion from a single instance is illogical and consequently to be condemned.

The rebellious Munster rabble was an excrescence of the excited period of the Reformation and had its infamous career from the year 1535 to the end of 1535. With the then existing Baptists, afterwards termed Mennonites, they had nothing in common excepting the adult baptism, and with the Lutherans they resorted to the use of the sword. The Lutherans consequently are equally as much descendants of the anabaptists as the Mennonites, since the former had as much in common as the latter.

The origin of the Mennonites may be traced much further back than to Menno. The doctrines advocated by the Mennonites are simply a continuation of those of the old Baptists who were descendants of the Waldensians.

When Menno was a Catholic monk, and before the Munster anabaptists came into existence, these Baptists (Mennonites) were scattered all over Germany and Switzerland, having many congregations, and already being persecuted in the most horrible manner. In the year 1536 after the extermination of the anabaptists, Menno severed his connection with the Catholic church, and connected himself with these old Baptists, and became as Mr. Boeringer, a Catholic historian says, a zealous teacher among the Waldensians.

From Menno the Mennonites derive their name, but their doctrines and origin from the old Baptists or Waldensians. —From a Circular.

Herald of Truth.

Elkhart, Ind., May, 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

Colfax Post Office in Fairfield County, Ohio, has been discontinued. Persons having correspondents there will please take notice.

On the 21st of March votes were taken at the Hanover Church, in York County, Pa., for a minister to fill the place of Isaac Hershey, deceased. Ten brethren received votes and the lot will be cast on the 8th of May.

On Good Friday seven persons were received into the church by baptism, in the Sonnenberg Church, in Wayne County, Ohio. The above were young people and we trust many more will follow their good example.

Removed.—The brethren Eli Beiler and Gideon Sharp, have moved from Mifflin Co., Pa., with their families to Cass County, Missouri. We trust the Lord may be with them and prosper them in their new homes, both temporally and spiritually.

Semi-Annual Conference was held in Waterloo County, Ontario, on the 16th of April, where it was unanimously decided that a certain book written and published by Jacob Martin, could not be accepted, and that he should recall the same.

Troyer's Sermons.—A new edition of the sermons of Noah Troyer, the well known trance preacher, has been issued and is for sale at this office at 25 cents per copy, sent free by mail to any address, or \$2.40 a dozen. This book also contains a sketch of his life and other interesting matter.

Those of our subscribers who are in arrears for the Herald of Truth will greatly oblige us if they will send in the amounts due us at their earliest convenience. We have expenditures to make and payments to meet continually, and need the money. Therefore we hope our friends will not let us wait very long, but send in their arrears promptly.

Bro. Joseph N. Driver, late of Mount Clinton, Rockingham County, Va., who was ordained to the ministry in that county and has had his home with the church there, has recently

bought a farm in Augusta Co., Va., ten miles South-east of Staunton, where he expects to make his future home. The church in Rockingham Co., gave him up very reluctantly, but his services will be needed more and will no doubt be duly appreciated among the brethren and sisters of Augusta County.

On the 22nd of April Preacher Daniel, and David A. Heatwole of Dale Enterprise, Va., arrived at Goshen, Elkhart Co., Ind. They have been visiting relatives at that place, in the vicinity of Middlebury, and in La Grange County. They expect to start east about the 28th, stopping a short time in Allen Co., Ohio. We regret very much that Brother Daniel was not well enough to preach for us.

The Brethren in Osborne County, Kansas, are very anxious to have a meeting-house, and we really think they ought to have one, and not being able to bear the expense of building one themselves, they appeal to the brethren elsewhere for aid. Any one feeling willing to contribute will please send what they desire to give to Jonathan Kriechbaum, Kill Creek, Osborne County, Kansas. They intend to build as soon as they can raise the money.

Sunday School Question Books. We have now in press two Sunday School Question books, which were compiled by a committee of brethren, appointed with the sanction and under the direction of the Bishops of Lancaster Co., Pa. These books are desired for the smaller and intermediate classes in the schools, and will be a great help to both teachers and superintendents. They should be used in all our schools. We are prepared to furnish them in any desired quantities, at the lowest prices.

Hershey's Church, near Buyerstown, Lancaster County, Pa., appears to be in a prosperous condition, since the brethren have commenced to hold English services regularly in that place. Last Fall quite a number united with the Church, and now there are again sixteen applicants with a good prospect for more. There is joy over one sinner that repenteth, more than over ninety and nine that need no repentance; so there is also joy in earth when sinners are brought to Jesus and united with the church.

The brethren John B. Landis and Christian Bomberger, of Lancaster County, Pa., spent Easter with the brethren in Berks and Montgomery Counties. During the time they visited Bro. Mack, and also the family of John Gehman, who is now 87 years of age, while his wife has reached the advanced age of 95. His son John and his wife, already at an advanced age, with his son, who also has a family of four children, live with the old people in adjacent houses on the same farm. It is not often that we find four generations living together at the same time and on the same place, as in the case with this family.

Communion Services. One of our correspondents writes that he very much desires to see

an appropriate sermon appear through the Herald of Truth, setting forth what constitutes a worthy subject to participate at the communion. He says, "A published sermon could be read and re-read at leisure, and be more firmly fixed in the mind." He asks, "Could not some experienced brother favor us with an article, setting forth in a pointed manner such scriptural evidences as may be instructive and edifying on such occasions, giving Scripture references, that the reader may turn to them and examine for himself? Beginners in religious life might be much edified, and scattered members who seldom hear such sermons, much need such instruction through the Herald of Truth."

The Martyrs Mirror.—Many of our friends have expressed a desire to have Van Braght's Martyr's Mirror, republished in the English language, in a revised and improved translation. There seems to be a very general desire to have the work published in its complete form and in a good readable type. It is our purpose to have a new or revised translation made of this work and publish it in a form and style that will meet the approbation of the friends of the enterprise.

We have recently secured the use of a portion of this work published some years ago in England. This work contains about one third of the complete work, and is well printed, and as far as we have examined it the translation appears to be in good style and correct. It is, however, much to be regretted that the friends interested therein, did not translate and publish the entire work. It shows us, however, the early history of our church is full of interest, even to those who are no longer willing to walk the self denying ways of the martyrs, and awaken in us a more earnest desire to circulate so valuable a work.

CONFERENCES.

The Annual Conference in Ontario (Canada) will be held this Spring on Friday, May 28th, in Weidman's Meeting-house, Markham Tp., north of Toronto.

The Annual Conference in Ohio for the year 1880, will be held in Allen Co., on Thursday before the third Friday in May (May 20th) The nearest R. R. station is Elida, on the Pittsburg, Ft. Wayne and Chicago Railroad.

Conference in Illinois will be held on the fourth Friday of May 1880, in the church near Freeport. A cordial invitation is given to the brethren, and especially to ministers to attend. Those coming by Railroad will stop at Freeport where they will be met by the brethren.

The Annual Conference for Canada and Western New York, will be held in Wideman's meeting-house, on the 28th of May, in Markham, York County, Ontario. The brethren everywhere are invited to attend. Those coming by Railroad will come to Toronto, and go from there to Markham, on the Toronto and Nippissing Railroad. At Markham brethren

will meet and bring those coming to the place of the Conference.

DANIEL B. HUBER.

Amira, York Co., Ont.

CONFERENCE.

Conference in Lancaster County, Pa., was held on Friday March 19th 1880. Seventy-eight bishops, ministers and deacons were present. The meeting was opened by Bro. George Weaver with appropriate remarks, and after a silent prayer, substantially the following remarks were made by Bro. Benjamin Herr.

The church of God should be a united church—the ministers should be of one mind—they are God's husbandry and there should be no dissensions among them. There is indeed great necessity that we should exert ourselves towards this end. The church is the church of the living God, Jesus Christ himself being the chief corner stone.

God is a God of order and of love, and we are his servants, laborers in his vineyard, and for this reason it is very important that we should consider how we build; we ought to watch and guard our works very carefully. I am old and not able to speak very long, but wish only to remind you of these important duties and doctrines.

Christ himself laid the foundation of his church, and his first and last discourses were that men should repent and believe the gospel, and the apostles followed his instructions. Paul said (Acts 20: 20, 21), "I kept back nothing that was profitable unto you; but have showed you and taught you publicly, and from house to house, testifying both to the Jews, and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

It is also said, Luke 24: 46, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations." Who is to preach? We. O how important.

Peter said, when those to whom he preached asked him what they must do, "Repent and be baptized every one of you for the remission of sins and ye shall receive the gift of the Holy Ghost." And Paul said, 2 Cor 5: 19, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and has committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you, by us; we pray you in Christ's stead, be ye reconciled to God." Christ came to restore what through Adam was lost; and we are to beseech and preach in Christ's stead, and therefore we should not be careless or unconcerned about these solemn duties. God wants us to be faithful; the apostle desires to have us exhorted to faithfulness, and

if we are faithful and sincere, God will give us as his servants, what we need.

After the ascension of Christ, the apostles did not forget his teachings, and ordained one to fill the place of Judas; afterwards when they were needed, they chose seven deacons, and whenever there was need of laborers in the work, men were ordained to fill the place. Paul instructed Titus in regard to these things, and to Timothy he said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Admonition is as needful to-day as then. An aged minister once said, "There is difference between teaching and admonishing. A minister should not only admonish, but also teach—he should show the difference between the law and the gospel; he should teach with earnestness and labor to bring the people to a correct knowledge of the truth."

Ministers should also be an example to their flocks in all things, in doctrine, walk and conversation. At Ephesus Paul called the Elders of the church and "when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly and from house to house. He spoke of his sufferings and of the bonds and afflictions that awaited him, but none of these things should move him, neither did he hold his life dear; he only desired that he might finish his course and ministry with joy.

To teach publicly and from house to house signifies more than simply to stand before the public meeting and to exhort there; it means that when necessary, when there are anxious souls, when opportunities present themselves to do good, we should not hesitate or be backward to declare the word of God from house to house. The enemy is not idle, and we should be ever watchful and guard the work entrusted to our care, and labor publicly and privately. We should seek to be faithful in all these things, so that when we are called away we may receive the crown of life. I feel the importance of these duties, and have a desire to be free from the blood of all men, and I believe he could say it without assumption. As I read over these things during the past week, and thought of the words of the Lord which he speaks through the prophet saying, "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost

not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. (Ezek. 33: 7, 8.) I was led to feel that perhaps I may have been at fault; perhaps I have not been as faithful as I should have been. We should feel interested in preaching the word of God; then the church which God gave us to care for, will be benefited and our labor will prove a blessing.

We did not run of ourselves; we were appointed and placed here that we should work; let us therefore feed the flock with the gospel truth, and not with our experience. We are to preach the word.

God is love, and when the love of God is abiding with us, God will give us grace that we can feed the flock with the true bread of his word.

Paul tells his brethren that after his decease, ravening wolves should come, which would not spare the flock; and then when we consider also his words, where he says, that for three years he ceased not night nor day to exhort them with tears and declare to them the whole counsel of God—I say when we consider this, where do we stand? Where is our devotion and our faithfulness? O let us awake to the importance of the work! let us lift up our voices like a trumpet, cry aloud, and spare not; I do not mean herewith that it is needful to make a great noise but to speak with freedom and earnestness. When you get up to speak, speak boldly and distinctly enough to be heard by all in the house. An old minister once said, "When you get up to speak, speak so that the person at the farthest end of the house can hear you." We should not preach for gold or greedy gain but from a willing mind.

The enemy is active and brings up all manner of deceptions. Members will go astray and get into things that they should not; and for this reason we must take heed to these things and watch over their souls, and seek to lead and keep them in the right way. We should be examples and leaders to the flock and to the church, and under all the various conditions in which the church may be, we should be faithful in teaching, directing, preaching, exhorting, warning, and comforting them. We should be like a householder, which bringeth forth from his treasury things both new and old. We should ask God for wisdom and understanding, that we may rightly use the hammer of the Law and properly comfort with the promises of the Gospel. We should lay aside all selfishness, and in a meek and quiet spirit fulfill all the duties laid upon us. Baptism should be administered; the Lord's Supper observed; feet washing practiced; Matt. 15: 15-18, should be followed where necessary; counsel meeting held, preparation or day of fasting before communion should also be observed, and all these things should,

from time to time, be brought before the church. Marrying out of the church subjects the person so doing, to a suspension from the church privileges until reconciliation is made. The brethren are prohibited from serving in any civil office, further than supervisor or road-master, overseer of the poor, school director and postmaster. Birth day or surprise parties, are not permitted among the brotherhood. It is not intended to disallow the gathering home of the children of a household in Christian order, but the disorder and follies practiced by the world in these things should be avoided.

The signing of tavern license is regarded as unbecoming to those who profess to follow Christ. We should show meekness and humility in all our walk and conversation; Mothers should not array their children in fashionable and vain apparel, and we all should seek, in all things, to live a consecrated, Christian life, in all meekness and in the fear of God.

After the conclusion of the remarks made by Bro. Herr, the Conference further advised that we should use all earnestness, in instructing the young; in teaching them to understand the necessity of living separate from the world. In these things we should give them special, direct, and personal instruction that they may be separated from the world, and become faithful branches of the true vine.

Parents should be earnestly admonished to bring up their children in the nurture and admonition of the Lord. Each member has a duty to perform in the church, and each should feel the necessity of performing it.

The extravagance at funerals, especially in regard to the undue and unnecessary preparing of food, resembling more a feast than a funeral, was earnestly reprobated and condemned. What is needful to supply the demands of the body is proper; but extravagance and show should not be indulged in. The saying of a certain one was referred to who said, "What an advantage the devil has at funerals where pride is the chief pall bearer."

The young ministers (and the old ones should not forget it) were especially advised to try and gain the love and esteem of their people, in order to be able to labor with benefit and success. Young ministers should endeavor to follow the example and counsels of the older.

It was also advised that at funerals our brethren, as mourners, should take off their hats, instead of keeping them on as the custom of the world, and also kneel during prayer. We give our hearty amen to this.

The ministers were also referred to the rich and abundant promise of God to the faithful shepherd, and laborer in the Lord's vineyard; how they shall be rewarded and how they who turn many to

righteousness shall shine as the stars, forever and ever. Dan. 12: 1.

The conference was a pleasant one, and a deep interest seemed to manifest itself in all present, for the great and solemn work in which we are all engaged. May God's blessing be upon all that was done.

Remark.—The foregoing is not given as a full, or a verbatim report, but simply as a substance of the principal work of the Conference.

A JOURNEY TO KANSAS AND NEBRASKA.

Having for some time contemplated a journey to Kansas and Nebraska to visit friends and relatives and also to see the country, I left my home on the 24th of February in company with four others. We arrived in Atchison, Kansas, the next day, where my company left me and went down to Brown County, while I continued by way of the Central Branch Union Pacific R. R. to Denver. There I took the South Branch to Osborne City, Osborne County, where there is a congregation of our brethren, many of whom are my near relatives. They are settled near Kill Creek P. O., ten to fifteen miles west of Osborne City.

Services were held on the afternoon of the 28th at Bro. Henry Hoots, and on Sunday at the school-house, it being their regular meeting day. Had another meeting on Tuesday at the house of David Snyder, where A. L. Myers, a minister of the society of River Brethren took part with us. We had a pleasant, and we hope profitable visit here. The measles were in many of the families. They are building a meeting house here as has already been noticed in the *Herald of Truth*. From what I could see and hear, they need a house of worship very much. The church seem in a prosperous condition, but the members are not able to do much toward building at this time, therefore I would appeal to the brethren, who have plenty and to spare, to remember the brethren here by donations, which will be thankfully received. Friends, here is an opportunity to "lend unto the Lord."

On the 4th of March, I with my company arrived in Harlan Co., Neb., with relatives, and had meeting in Republican City; on the evening of the 5th. Leaving my company on the 6th, I started for Adams Co., Neb., and found the brotherhood all well and well satisfied in their new homes. Had two interesting meetings among them. Staid with them till the 11th. From here we went to Clay Co., and continued southward to Jewell Co., Kan., where I visited my aged uncle John Snyder, in the south-western part of the County. Had a meeting in a school-house on the evening of the 16th of March, much interest was manifested. On the evening of the 17th we took our leave for home, and arrived safely on the 18th of March. We are thankful to God for his

protection, and wish his blessings upon the brethren and sisters and friends who manifested so much kind-feeling toward us. E. M. SHELLENBERGER.

Dakotah, Ill.

EMMET COUNTY, MICHIGAN.

Thanks to our heavenly Father for his abiding mercy in granting us a desire to do his will, and giving us the promise of the victory through Jesus Christ.

Dear readers, I will write a few lines for the *Herald* describing our county. Four years ago last fall the first settlers moved into this township. The first white woman was Mrs. Bliss who lived under a large hemlock tree about two weeks, till a cabin could be blocked up. There has been a wonderful change in four years; grist-mills and saw-mills have been put up, and there is a good prospect for a railroad to the strait of Mackinaw. The winters here are long and there is considerable snow. The soil is good and the climate healthy, and the weather is mild for a latitude so far north. Land sells for from \$4 to \$8 per acre. The school lands sell for \$4 per acre; one half down, and the rest on as long time as is desired at 7 per cent interest. Four years ago we could homestead, now it requires some money to get a home. Likely it will require still more in four years hence. If any think of settling in a new timbered country we would be glad to have them come and see for themselves. H. C. GARNER.

Bliss, Mich.

A VISIT TO JASPER COUNTY, MISSOURI.

On the 23rd of Feb. I started by railroad from Horning's Station, and arrived at Carl Junction, Jasper Co., Mo., on the 25th. At this time I was too lame to walk, and hired a man to take me three miles on a wagon. In the evening I arrived at the house of my son, Joseph G. Good, where I was gladly received. On the 27th I visited my son-in-law, C. S. Ladd. With these two of my children I staid a good part of the time. I also visited the brethren Jacob Brenneman, and Joseph Weaver, and some of their neighbors. Bro. Weaver is their minister. I remained in this vicinity till the 11th of March during which time we met for worship four times; on the last occasion we observed the sacrament of the communion at my son's house. The church here is small, but the members seem to be zealous in the cause of Christ. They have preaching regularly. Ministers should visit this little flock whenever they can. They are anxious to be visited and have their minister assisted in preaching the gospel. The small scattered churches are too much neglected by traveling ministers.

For the Herald of Truth.

THE EMPLOYMENT OF OUR TIME.

"Time is money." Time is happiness. It is life itself. It is indeed the groundwork of everything. What can we do, become, or enjoy, except by improving the time? Is it not then too precious to be squandered or misapplied? We should not allow a single hour or even a minute to pass unimproved. If we do we suffer an irreparable loss. Time once passed never returns. We have but one life to live, and can live it every year, day, and hour but once. A given hour allowed to pass unimproved, is an opportunity for enjoyment flown forever. We can improve time only while it is passing. Indeed the proper improvement of time is only another name for every virtue and perfect happiness; its misimprovement, the name for every sin and woe.

An idle head is Satan's workshop. Yes, idleness is the prolific parent of vice, the great cloy to progression, and the canker of enjoyment. Though the slothful may live and breathe, yet they can effect and enjoy little, and therefore live but little in a month, a year, or a lifetime, compared with those who are living and doing. Not that we should never recreate; for relaxation, when the system requires it, reloads it with energy preparatory to renewed efforts, and thus becomes more profitable and enjoyable than continual labor, which weakens by fatigue. Recreation is not the result of laziness, but a consequence that naturally follows labor.

To sit down and do nothing for a half hour at breakfast or supper, an hour at noon, or to allow the morning and evening to pass unoccupied, soon squanders weeks and years irrevocably, which, if properly improved, might have contributed largely to our present and future happiness, and also to that of our fellow-beings. To keep perpetually doing, or preparing to do good to ourselves and others, precludes vice and secures virtue. This is the solemn duty, because the great instrumentality of all enjoyment—the "chief end" of our creation. We are placed on earth to be happy, and to do this we must improve our time. The happiness in doing every duty, is the great bond and origin of all moral obligation—the reason why duty is duty—as well as the reward of virtue. Since the right occupancy of our time is the great instrumentality of all enjoyment, it is therefore our greatest moral duty—the Alpha and Omega of all moral obligation. And behold the reward of fulfilling this requirement of our mental and physical condition. ABRAHAM ROTH.

GIVE according to your means, or God will make your means according to your giving.

We, in Page Co., Iowa, are also desirous that ministers coming west should stop with us. We regretted very much that brother Hildebrand did not give us a call when he was in the west. We hope that others will remember us, and not pass us by. Our nearest R. R. stations are Shambough and the Water Tank at Horning's, where they stop to get water on the C. B. & Q. R. R. Those coming from the south can also stop at the Water Tank. I arrived safely at home on the 13th, and found all well. I return my thanks to my friends for their kindness, and to God for his preserving care. J. S. GOOD.

Shambough, Page Co., Iowa.

VISIT TO PENNSYLVANIA.

I and Bro. C. C. Beery near Orrville, Ohio, visited the churches in Westmoreland, Fayette, Cambria, and Somerset Counties, Pa. We started on our journey on Christmas evening, from Orrville. Remained with the brethren and sisters two weeks; in which we had twelve meetings. The congregations that were assembled at our succession of meetings manifested a great zeal for the good cause in Christ Jesus, and they have given good attention to us in pleading for their salvation. I feel thankful to God for the kindness and brotherly love shown towards us while we were with the brethren and sisters in Pennsylvania. I feel confident that much good could be done if our brother ministers would visit the different churches more. It would be more refreshing to the people or churches. Christ said, "Go ye out into the world and preach the gospel." Not to stay at home and wait till the world comes to you to hear the gospel preached. JACOB KILMER.

APPEAL TO THE BRETHREN.

We the undersigned, in the name of the church, at Childstown, Turner Co., Dakota, feel compelled to appeal to the dear brethren with the following request to lend a helping hand in our undertaking. Our society numbers over eighty families and for several years past we have deeply felt the need of a meeting-house, but so far it has been utterly impossible for us to build one, notwithstanding many consultations were held in regard to the matter. But now we feel that the Lord has heard our prayer and supplications, and that the proper time has come. A dear brother in the east, led by the Lord to this step, having offered, very kindly, to loan us a certain sum toward building a church, we have concluded to accept his opportune offer and build a house of worship. We have already commenced, the dimensions of our house are 34x54. How much it will cost when completed, we are not yet able to say, but, knowing that it will be considerable, we urgently entreat

the brethren to aid us by voluntary contributions as it is a house in which the Lord is to be worshipped and the gospel preached.

We hold meetings every Sunday at two, sometimes three, different places, and it very frequently happens that the houses cannot contain all the hearers. Often, owing to the lack of room, many have to remain at home, and children from ten to fifteen years old must invariably do so. Besides, there are a good many outsiders who would attend if there were sufficient room.

Contributions may be sent either to Christ. Mueller, or to And. Schrag; Childstown P. O. Turner Co., Dakota Ty., and they will be acknowledged in the *Herald*.

Trusting that our appeal will not be fruitless, we respectfully submit this matter to the consideration of all the dear brethren and sisters in the Lord.

BISHOP CHRIST KAUFMAN.
BISHOP PETER KAUFMAN.
PRE. CHRIST MUELLER.
DEA. JACOB MUELLER.

AND. SCHRAG.

JOHN WALDNER.

PETER KAUFMAN.

Committee.

Childstown, Turner Co., Dakota Ty.

April 12th, 1880.

SOLEMN TRUTHS.

The Word of God declares, "Except ye be converted, ye shall not enter into the kingdom or heaven." Matt. 18: 3.

If you, then, reader, be unconverted, and die as you are now, you are undone forever.

Is it not "appointed unto man once to die?" Heb. 9: 27.

Is it not quite uncertain how soon you may die?

May it not be this very day?

After death is "the judgment."

How, then, do you stand before the bar of God?

One single sin, unpardoned, would ruin you forever.

But you have committed thousands.

You may be very decent outwardly, but God looks into the heart. He will be your judge. He knows your every thought.

Would you like any one else to know of you what God knows?

"The wages of sin is death." Rom. 6: 23.

Love to God is His first great command.

But you have not loved Him; you do not love Him now. For want of this, all you do is sin.

To say that "I cannot help sinning" is to deny the very foundation of christianity.

For the Herald of Truth.

LIFE IS A GIFT.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6 : 23.

The first clause of this text is so plain, that all, universalists excepted, seem to understand it, and needs no elucidation. But that eternal life is the gift of God through Christ, seems to be the hardest thing in the world to understand. Any other gift people can very readily understand and are quite willing to receive, but eternal life seems to be too great to receive as a free gift. Why? for this reason, it should be free. If the Lord should demand the least price, it would not be a free gift, and we could claim it by purchased right. Thus God would be robbed of the glory. It is just as we would do, if we should wish to bestow some great blessings upon a friend. Did I wish to present some one with a farm, would I ask the paltry sum of a few dollars? Our God, who is all mercy and all charity, does not barter away his glory for our little works. No, our works are only an insult to his beneficence.

It is true, we read of being saved by works, by baptism, and by faith. This is no doubt what has confused so many minds. How shall we reconcile this? If it is a gift, it cannot be works. Let us illustrate: A man who is sick has a friend who advised him to send for a certain physician, in whom he has the confidence, that he could cure him. He believes his friend, sends for the doctor, who gives him a prescription, and he is cured. Will he say to the doctor, I thank the medicine, or the friend, or the mind that he had to take the medicine, or that he took it according to prescription? Would not all this be dishonoring the good physician? Yet he might in one sense say, that his friend saved him, or that medicine saved him, or that he was saved by being very particular how he took the medicine; and even now, that he has his health, he must maintain it by obeying the laws of health. Thus he continues saved by his works; or could, at least, very easily, in any unguarded moment, forfeit all the benefits that he ever received from his physician. In this way we must work out our soul's salvation.

If those who were healed by Jesus, ever became sick again, it was not because they were not soundly cured. If they abused the laws of nature sickness and premature death would be the inevitable consequence. Just so, after being born into the kingdom of God, we must necessarily continue servants therein, or get sickly and die. Yet, with all that Christians have to do, they are saved by grace through faith, and that not of themselves, it is the gift of God: saved by faith, not directly but indirectly. By

faith we receive the grace, namely the Spirit by which we were cleansed, and by which we are kept clean every hour.

Whatever our notion may be with regard to other things, in the matter of salvation there is but one way, and no other will save. Nor will ignorance save us, as some seem to think; if the blind lead the blind, they shall both fall. People are ignorant because they have been careless and indifferent.

If any make baptism the door, they should know that Jesus says, "I am the door." If they hold it is by works, they should know that Paul says, "Not by works of righteousness which we have done but by the renewing of the Holy Ghost." That is, man is not justified by works, or by the faith of Jesus. Again, "Received ye the Spirit by works or by faith?" Men say we must know by our works. John says, "Hereby we know that he abideth in us, by the Spirit which he has given us," 1 John 3 : 24. "This Spirit beareth witness with our spirit, not the satisfaction we feel when we do right, as many suppose. O No, this satisfaction is a species of self-righteousness, poisoning the soul. Do not indulge in that; cast it away the moment it presents itself; even the blessing of the Spirit we may consume upon our lusts. That is, cherish them with a sort of self-complacency or self-gratification, not giving God all the glory. Every blessing should be the means of deeply humbling us; thus we humble ourselves and exalt God. Every blessing of the Spirit will make us purer and holier. Let us be very careful that we do not become puffed up; there is danger, the blessings of God are not intended for our gratification; no, but for our good, to make us healthier and stronger in faith and love, more abundant in labors, in short, better soldiers for Christ. For this is the victory even our faith, 1 John 5 : 4. Thus God gets the glory, and we the benefit of every blessing we receive.

Again, some say it is by the ordinances that we are saved, but Paul says, How much more shall the blood of Christ, through the Spirit, purge your consciences from carnal ordinances and dead works, to serve the living God? I will put my laws into their hearts and in their minds. The just shall live by faith. That is, by faith he received it, by faith he continues to feed upon Him. This makes us new creatures in Christ Jesus. Now, is this not all a gift? yes, a precious gift; Praise the Lord.

As long as we have not experienced this, we are in darkness, however zealous we may be. It is a zeal without knowledge, is worse than worthless; it is deception and death. Some imagine that to have the Spirit, means to be in great earnest, zealous of good works; to be vigilant and doing. Not at all, to have the Spirit is to lie at the feet of Jesus,

continually drinking from that fountain, always ready for the Master's use. No mere excitement, it is a real satisfying portion. It is not hungering and thirsting, it is being filled. It is not weary and heavy laden, it is rest. It is not mourning, it is being comforted, it is the blessing of a pure heart, for they do see God in all things. Are not these blessed gifts? just such as Jesus promised to give?
JOHN O. SMITH.

For the Herald of Truth.

LET THE HEAT BE CONSTANT.

The fire that warms the soul of the Christian should be constant; not breaking forth at times in scorching flames, that illuminate the whole soul, firing every one with which it comes in contact, then dying away suddenly but to leave the souls that had been apparently set all aglow scared, and blackened, and hardened, fast growing luke-warm or cold. It should be kept up in such a manner and with such fuel as will cause the heat constantly to increase; like the firing of a kiln of ware. The potter begins with a small fire, tempering his vessels, and, as they will stand more heat, he adds more fuel. The ware, to be serviceable, must be heated to a certain degree; and this is most readily accomplished by continually increasing the heat. To let the fire die down occasionally, and then apply fuel more freely, would be a loss of time and fuel. To use such fuel as would instantly make a great heat, and as suddenly cease to burn, would injure the ware, both in the heating and the cooling.

The Christian should constantly grow warmer, never allowing the love of God to grow colder within himself by the neglect of duty and prayer. These are fuel that keep the fire burning. It is to be feared that there are too many instances where professors of religion become intensely interested and make great display of their love of the Savior, for a very short time, adding very little fuel to the fire, waiting for a special revival to rekindle the flames that are slowly dying out of their souls. There are too many instances that resemble the one reported by a colored southern minister. He said, in answering questions with respect to his congregation, "I preach on Colonel Gordon's plantation, and we have about one hundred and seventy-five colored people there. The number of Church members depends altogether on the time of the year. In the revival times they are all members. In the backsliding times there are none members except Uncle Billy and old Aunt Katy."
* * * C.

To say that "I cannot sin," is a deceit and a delusion. To say that "I need not sin," is to state a holy christian privilege.
—HERALD OF GOSPEL FREEDOM.

Miscellany.

PRESS ON.

Press on, be genuine!
Dare to be right, and boldly face the wrong,
Wave high the standard as you march along,
Scorn the deceit of men, their taunts and jeers,
Heed not their praise nor listen to their cheers;
Press on, be genuine!

GOD IN NATURE, AND GOD IN THE SOUL.

How sacred to the Christian traveler, as he journeys toward the "rising sun," are sweet recollections that he is soon to roam amid the scenes of Bible history; that in a few brief hours he will stand upon the banks of the Nile—that world-renowned stream, whose very name serves to awaken in the memory thoughts of so many strange and interesting events; that ere long his feet may press the shores of Galilee, where so often Jesus stood with his disciples, and where they "gladly left their nets and followed Him;" that in a few days, at most, he will walk in some of the same paths the Savior's feet have marked, climb the same mountain whereon Jesus sat when he delivered that beautiful and memorable sermon to his disciples, and gaze with solemn delight on the many scenes so dear to every Christian heart, so sacred in history; that he may behold, with the natural eye, the very birth-place of our blessed Lord, the "Calvary" where he died, the Gethsemane where he poured out his soul in agonizing prayer to God his Father, the place where for a few brief hours he lay entombed—where Death with his strong chain could no longer fetter him, and the mount from which he ascended the Throne he left when he came down to earth to redeem lost and fallen humanity.

As he nears this land of "ancient story," how bright must be his hopes! how beautiful and holy his visions! how unbroken by scenes less sacred in his reflections!

And yet with what a cold indifference are the magnificent works of the Creator, with which we come in contact in all the vicissitudes of life, passed by him sinful man! How unnoticed! How little he considers, that the same hand divine has touched even the most minute object on which the eye can rest; that wherever his feet may press the soil, he can and may behold the footprints of Almighty God; and that not a formation or body, whether animate or inanimate, inhabits this terrestrial ball, but that same God who was manifest in the flesh, has formed them by His all-powerful hand. Even among the lower order of beings, the worm and the insect, both of which are naturally despised by man,

should we watch with care their cunning, study their various exhibitions of character, we might readily discern the hand of an all-wise Creator in the bestowal of so wonderful an instinct to guide all their movements.

Still in the higher order, in their different classes, there are beings we greatly prize; yet we are inclined to admire them for what they in themselves are, instead of beholding and admiring in their formation, their strength, their movements, and character, the infinite wisdom of God, their Creator.

With what a degree of delight and admiration we gaze upon the little stream, born in some mysterious hiding-place in the mountain-side, it dashes along, cutting its way through rocky cliffs, rushes through deep caverns, until, reaching the valley, it widens into a mighty river, whose turbid waters now assume a crystal-like appearance, and ripples gently on toward the great blue sea.

Shall we admire this beautiful stream for the beauty of its waters, its pebbled bottom, and its moss-covered banks? Or may we not, as we behold its power, and also listen to its sweet murmurs, see the footprints of God, and hear his voice as he utters, "I, the Lord, have made it?"

Again, we may stand upon the sandy beach, and look far out upon the boisterous ocean, as its waves dash mountain high, throwing tremblingly toward heaven their silver spray; what words can describe the grandeur of the scene! But, hush! that mighty voice merely the deafening sound of "many waters," tossed to and fro at the will of the sweep-tossed? Ah, no; far above the ocean roar or the howling of the tempest, we can hear the voice which saith "thus far shalt thou go and no further, and here let thy proud waves be stayed;" and there we may behold the footprints of Him who "Plants his footsteps on the sea," and the hand-marks of Him who lays his hand upon the rolling waves and whispers, "Peace, be still."

Now we listen to the voice of the distant thunder, as, peal after peal, the tones are re-echoed through the vaulted skies with maddening roar. How terrible that voice! and yet how sublime when, above the muttering of the thunders, we can hear the voice of Him who commands the thunder and sends forth the forked lightning at His will.

We need not travel into foreign lands in order to tread on hallowed ground, since every object around us, in all the works of nature,—the green earth upon which we tread, the beautiful flowers which deck our pathway, the little birds caroling in the quiet bowers, the stary firmament; and, in short, whatever meet our wandering gaze—bears the impress of the Invisible One, the footprints of Nature's God. But not with the natural, depraved heart,

can we discern the God that exists in the works of nature.

It is only when the soul, regenerated by the influence and operation of the Holy Spirit, is swallowed up to the divine will, that man is thus brought into such communion with the God of the Universe.

The Spirit of God dwelling in the soul enlightens the understanding to the discernment of the Divine Hand in every object in the creation.

Thus when the soul is overflowing with the love which flows only from Him whose very name is Love, how sweet the communion with the God so visible in all natural law; and just as sacred to the soul in which God dwells, are the objects in which are seen so visibly the footprints of Jehovah, as those of the ancient world to him who resorts thither, in order to feast his mind on the sacred scenes through which the same God, in the personage of Jesus Christ, passed thousands of years ago.—*Sol. by J. Metzler.*

DARK CLOUDS.—A black cloud makes the traveler mend his pace and mind his home; whereas a fair day and pleasant way wastes his time, and that stealth away his affections in the prospect of the country. However others may think of it, I take it as a merey that now and then some clouds come between me and my Sun, and many times some troubles do conceal some of my comforts; for I perceive if I should find too much friendship in any inn in my pilgrimage, I should soon forget my Father's house and heritage.—*Dr. Lucas.*

THINK TWICE before you believe every evil story you hear, and think twenty times before you repeat it. Say to yourself, "This may not be true, or it may be exaggerated, unless you have proof of the veracity of your informant. Persons sometimes tell falsehoods; they often make mistakes, and they sometimes "hear wrong."—*Ex.*

If you sow a handful, you will reap a bushel; if you sow the wind, you shall reap the whirlwind. I tremble for those young men who laugh in a scoffing way and say, "I am sowing my wild oats." You have got to reap them.

MANY persons fancy themselves friendly, when they are only officious. They counsel not so much that we would become wise as that they should be recognized as teachers of wisdom.

THERE are two kinds of things at which a man should never get angry—what he cannot help and what he can. What is the use of patience if we cannot find it when we want it?

WITH WHAT almost absolute certainty could we foretell the future conduct, in a home of her own, of the little girl who can truthfully say, "My mother never scolds."

THE STORY OF PEACE.

The word for "Gospel" in the Irish language is a very lovely one. It signifies "the Story of Peace." Oh that men would listen to it, just as they do to a true story on any other subject! It is God's own special message to every guilty soul about peace through the death of Jesus—the best message that lips ever uttered, or ear ever heard. "How beautiful upon the mountains are the feet of them that bring good tidings of peace!"

Dear reader, are you in possession of a peace that will stand the shock of an entrance into eternity? God protests that it is not your destruction that He wants. It is your salvation, your peace, that He longs for. "Take His word for it—'Let him lay hold of my strength, that he may make peace with me, and he shall make peace.'" Isa. 27: 5. Such proposals of peace are no mere well sounding words. They rest on a sure foundation. They are as righteous as they are real. "Awake, O sword! smite the shepherd." "God spared not his own Son." What broken words are these? What do these mean? They assure us that if God is "satisfied" it is not by passing by sin with indifference, as if it were a trifle. No, but by laying it, condemning it, punishing it on Jesus. "Righteousness and peace have kissed each other" with a holy kiss on Calvary. The same love which has provided the Ransom has accepted its sweet incense, and our Father's hands are now free—holily and worthily free—to dispense eternal life to those who deserved all the nameless horrors of the "second death." Pointing to the accursed Tree on which the dying Savior hung, God says—See the definition of my Gospel, *Love in harmony with law*—the love of my heart with the government of my hand—whilst I proclaim, "Peace, peace," and press your return to me with every offer of friendship, and every feeling of tenderness! This is the God "with whom we have to do." This is His "Story of peace." It is Mercy meeting man as a sinner—providing and revealing the ground of forgiveness—presenting it to the apprehension, and urging it on the acceptance of faith. We have "joy and peace—all joy and peace in believing." Here is the primary basis—the first and fundamental element of "the peace of God."

By what more persuasive argument can we induce you to be at peace with Him, than the fact of His rejoicing readiness to be at peace with you! If God's present feelings towards you are not such as to give you peace, it must be quite out of the question for you to think of ever making them such, because "God changeth not." But the truth is, that He now presents Himself in Jesus "receiving sinners." Your sin has destroyed much, but it has not destroyed God's love to your

soul. He is loving you with the same love which led Him to give His Son to die. He who was righteously your enemy offers to become as righteously your friend, to

"Blot out your offenses quite,
Not bear one fault in mind."
"Acquaint thyself now with him and be at peace." Ah! if you really "knew him," you would see His heart overflowing with a love which condemned sin in the person of His Son, that He might at once "be just, and the justifier of him who believeth in Jesus."

Unless we can carry the proclamation of this love to the sinner's heart, and get it lodged there by the Spirit's power, nothing else can break it. It may be tortured, but broken never. Nothing can "heal" the soul's "hurt," its jealousy of God—nothing can "slay the enmity," and make us feel at home with Him, but the charm of His beloved love. Our cold and dark suspicions of God can be extracted by no process but the suction of His tender mercy. There is nothing which can touch the deep chords of our confidence in God, and make them vibrate, but the finger of His free forgiveness. So that if ever genuine peace has been found by any sinner in the world, it has been in one and the same way, and it ever will be so "while the world standeth." It is not by toiling but by believing that we "enter into peace." The Gospel brings us, not a work to do, but a word to believe, about a work done. Oh, the nearness, the freeness of the Fountain of our peace! It is not far away in the heavens above or the depth beneath. It is open at our very side, so that peace may be the present possession of every one who feels his want of it, and who is willing at once to inhale it fresh and direct from the Cross while gazing on its wonders.

What, then is the first thing to be done? To "believe in the Lord Jesus Christ." This is the thing to be done—To give God credit for His love, and so to love Him back again. This is the thing to be done—To strike an instant act of reconciliation with Him, not by working for the Atonement, but simply by receiving the Atonement. This is the thing to be done.

To do this, and to do it now, every sinner out of hell has the fullest warrant. At the door of your heart God knocks, and asks—Wilt thou part with all thy fancied merits, and take as a substitute the merits of my dear Son? Wilt thou consent to that blessed exchange, and meet me on that holy ground? Then will I deal with thee as I deal with Him. I will count thee righteous as He is righteous. I will love thee, listen to thee, delight over thee as such.

How could any sinner fail to have peace, if he gave God credit for truthfulness in telling us that tale of love? Do

you think this too simple an affair for landing you in the large and wealthy place of peace with God? Ah! the very brevity of the process is baffling to the sinner's pride. He wants to do something, and he does not like to be told to accept something. He wants to make some magnificent amendment in order to get into peace with God. This is man's way, but it is not God's. Man's religion ends with getting peace: God's religion begins with it.

Anxious soul, there is but a step between thee and peace! That step may be taken instantly. The delay of an instant is the sin of unbelief. Why speak of "waiting for Peace?" Peace has been all along waiting for you—waiting like an angel at your door to be taken in. Should you wait till a dying hour, and, *peradventure* find it then, you will find it then just where you may find it more readily now—in the simple "Story of peace" which we have been setting before you. Will you not treat it as entirely true, and trust and be forgiven? You are not to stay away from the Savior till you are better, but to come to Him that we may be made so. The worse you are, the more you need him. Oh, yield to him the willing heart, and his voice, which hushed the surges of the sea, will say to your conscience, "Peace, be still," and will make "a great calm." Though now, "tossed with tempests and not comforted," you will enter a haven where no storm can reach you, and where you may "delight yourself in the abundance of peace." At peace with God, you will be at peace with all His dispensations, for they will be all at peace with you. They will all wear a friendly aspect, and every dark cloud will "burst in blessings." Affliction will have no curse—death no sting, and eternity no terror.

Reader, is your heart breathing acquiescence in this glorious Gospel? If not, how sad the proof you give of the overwhelming extent of your cherished depravity, your wicked love for your own way! "Lord, give the Spirit and take the glory."

"Come from the four winds, O Breath—breathe upon the slain, and they shall live." Ezek. 37: 9.

Reader, may you be enabled to say believingly—

"Lo glad I come and thou blest lamb,
Wilt take me to thee as I am:
Nothing but sin I thee can give,
Nothing but love shall I receive."

And then you may cry, rejoicingly—

"My God is reconciled.
His pardoning voice I hear;
He owns me for His child,
I can no longer fear.
With confidence I now draw nigh,
And Father, 'Abba, Father,' cry."
—Dublin Tract.

"Be kind to others' faults; severe upon thine own."

KING ALCOHOL.

O, Alcohol, come answer me
The question I shall put to thee;
What is thy age? what is thy aim?
What is thy trade? what is thy name?

THE ANSWER:

My age is o'er a thousand years;
My aim, to fill the earth with tears;
My trade, to kill and make expense;
My name, it is Intemperance.

Long have I ruled upon the earth,
To many crimes I've given birth;
I'm father to all grief and woe,
And spread distress where'er I go.

My dwelling place is at the Bar,
My customers are near and far;
I fill their heads and drain their purse
And turn their blessings to a curse.

My face is covered with a mask,
My hiding-place is in a cask;
My business is to gender strife,
And put asunder man and wife.

I visit grog-shops all around;
Where Satan is, I'm always found;
I am his waiter day and night,
His service is my chief delight.

He is my captain and my guide,
I always stand close by his side;
Have killed more men [upon my word,]
Than famine, pestilence or the sword.

With my deceitful, flatt'ring tongue,
I draw to me both old and young;
And when I get them in my snare,
I hold them fast and keep them there.

STAND UP FOR JESUS.

Many pretend to be Christians, but they will not endure persecution. Instead of this they blame others of too much rashness, and not acting prudently enough to avoid the mockings and hatred of the world. Therefore they purpose to take wiser measures; and in order to do more good take greater care not to be despised and rejected; but under this pretense of wisdom and prudence very often lie concealed a dangerous love of the world and fear of man. Be thou nobler minded; live as a Christian indeed, and be not ashamed to bear the cross of Christ. "The disciple is not above his Master." His eternal love, wisdom and power endured the contradiction of sinners. Then thou shouldst be wiser than He, indeed, if thou couldst escape the reproach and hatred of the world.

—Set. by BARBARA KARR.

I AM a Christian, I cannot fight. I cannot fight if I die. I cannot fight for any earthly consideration. I am now a Christian.—Mazamilton.

Married.

March 25th, in Holmes Co., Ohio, at the residence of John Hershberger, by David Miller, of LaGrange Co., Ind., JOHN G. MILLER and SUSANNA FREY.

Died.

Correction.—In Bro. Keim's obituary in April, it should be Joel Guagey of Somerset Co., Pa. On page 98, in notice of March 31st, the name is HARVEY COLDEN.

Nov. 12th, 1879, near Bliss, Emmett Co., Mich., of diphtheria and croup, DAVID son of Jacob and Libbie GARBER, aged 2 years, 8 months and 10 days.

Nov. 9th, 1879, in Clay Co., Ind., of paralysis and dropsy of the heart, JAMES J. CHAMBERS, aged 69 years, 11 months and 29 days. Buried at Lancaster on the 10th, his 70th birthday. Text: Rev. 14: 12, 13.

Jan. 4th, 1880, near Shanesville, Tuscarawas Co., Ohio, MARTIN VAN BUREN, son of Bro. and Sister William and Malinda SHYER, aged 2 years, 8 months and 16 days. Services were held by Henry Kilmer.

Feb. 19th, near Horst's Mill, Lancaster Co., Pa., CHRISTIAN GOOD, aged 86 years, 3 months and 15 days. Funeral on the 23d. Text: Ps. 90: 12. Buried in Horst's family graveyard. Deceased left 8 children, 51 grand, and 24 great grand-children to mourn his death.

Feb. 20th, near Winesburg, Holmes Co., Ohio, of typhoid fever, John J. Kendle, aged 41 years, 7 months and 3 days. Buried on the 22nd at Culp's Meeting-house, where a large congregation assembled to pay the last tribute of respect. Appropriate remarks were made by Jacob and Henry Kilmer.

Feb. 26th, in Bon Homme Co., Dakota, HENRY SCHULTZ, in the 34th year of his age. He leaves a bereaved wife and five children.

March 16th, near Landisville, Lancaster Co., Pa., HARRY C., son of Bro. and Sister Jonas L. NISSLEY, aged 7 years, 7 months and 14 days. Funeral on the 18th. Text: Ps. 16: 6. Buried at Landisville Meeting-house.

March 14th, in East Donegal, Lancaster Co., Pa., WILLIAM H., son of George and Anna KIRK, aged 1 year, 9 months and 6 days. Buried at Mt. Joy cemetery. Text: Acts 17: 30, 31.

March 17th, in Allen Co., Ohio, of lung fever, Sister ELSA LEAMAN, aged 21 years, 9 months and 16 days. She was baptized a few days before her death. In her conversation she seemed to glory in the Lord. Buried the 19th, on which occasion remarks were made by C. B. Brenneeman, C. Culp and J. Sheak.

March 17th, in Holmes Co., Ohio, Pro. MOSES D. MILLER, aged 66 years, 8 months and 21 days.

March 26th, in Holmes Co., Ohio, Pro. CHRISTIAN D. YODER, aged 65 years, 8 months and 19 days.

March 20th, in Hatfield, Montgomery Co., Pa., of dropsy, ELISABETH, widow of Abraham HESTAND, aged 81 years, 8 months and 5 days. Buried at Line Lexington. Services by J. Reiner, J. Walter and John F. Funk.

March 24th, in East Donegal, Lancaster Co., Pa., of diphtheria, JACOB M., son of Bro. and Sister Jacob B. ERS, aged 6 years, 4 months and 22 days. Funeral on the 22nd. Text: John 16: 16.

March 21st, at the residence of his son, near Gettysburg, Pa., Bro. JOHN STOVER, aged 74 years and 27 days. He was a faithful brother many years. Funeral services by Bishop D. Shank.

March 22nd, in Elkhart Co., Ind., of diphtheria and croup, ELI, son of Tobias and Sarah MYERS, aged 2 years and 8 days. Buried at Yellow Creek on the 24th. Services by Ch. Christoph and J. A. Beutler. Text: Matt. 18: 3.

March 23rd, in Seward Co., Neb., MAGDALENA, daughter of Jacob and Philbina STAUFFER, aged 4 years, 10 months and 7 days. Services by Joseph Schlegel. Text: Hebrews 13: 5-17.

March 25th, in Columbiana Co., Ohio, of lung

fever, LEVI H. ESTERLY, aged 36 years, 7 months and 10 days. Services by Joseph Bixler in German and Rev. Maxwell in the English language.

March 24th, in Lancaster Co., Pa., CHRISTIAN E., son of Charles S. and Mary NISSLEY, aged 6 years, 6 months and 12 days.

March 25th, at Washington, Ont., of inflammation of the brain, JOHN, son of John and Judith BINGAMAN, aged 12 years, 9 months and 8 days. March 26th, in Lancaster Co., Pa., ELLEN, daughter of Amos and Elisabeth ESKROLS, aged 9 years, 1 month and 25 days.

I bear a voice you cannot hear,
That says I must not stay;
I see a hand you cannot see,
That beckons me away.

April 6th, in Brunerville, Lancaster Co., Pa., BARBARA, widow of Pre. John RISSER. Buried the 9th, in Landis Valley.

April 5th, Kishacoquillas Valley, Mifflin Co., Pa., of consumption, JOEL KAUFFMAN.

March 6th, in Gentry Co., Mo., infant son of Peter and Adel Eby, at the age of 6 months and 7 days. Services by John Umel from Psalm 90.

March 14th, near Dayton, Rockingham Co., Va., of consumption, BRO. WILLIAM FRENZ ESTER, aged 31 years and 12 days. He suffered very much during the last few years of his life, but was all the time zealous in trying to live true to his profession and admonishing others to take the narrow way. He suffered much but even his nearest friends never heard a murmur from him. He was anxious to go, but was willing to wait for the Lord's time. In his last moments, in extreme suffering, he called his brother to him and said, "I am going home to my rest."

March 18th, near Churchtown, Lancaster Co., Pa., Sister ANNA WEAVER, aged 21 years, 1 month and 8 days.

March 22nd, near Brownstown, Lancaster Co., Pa., Sister ANNIE, wife of Joseph Horst, aged 38 years, 1 month and 4 days.

March 24th, near Goodville, Lancaster Co., Pa., Sister SUSANNA, wife of Levi MARTIN, aged 41 years, 10 months and 15 days.

April 7th, in Lost Creek Valley, Juniata Co., Pa., of consumption, LIZZIE, wife of Joseph GAMAN, aged 34 years, 2 months and 21 days. Lizzie was a daughter of Pre. Jacob and Nancy Kurtz. Lizzie was a kind woman and beloved by all that knew her. She leaves a husband and 4 children to mourn her early departure. May their loss be her eternal gain. During her sickness she felt the need of a Savior. Three weeks previous to her death she was received into the church by baptism, and we hope she is now in the church triumphant. Buried the 10th at Lost Creek, where impressive remarks were made by Jacob and Wm. Graybill, Samuel Winey and Andy Bashor. Text: John 16: 33.

March 16th, in Johnstown, Juniata Co., Pa., of apoplexy, Bro. GIBSON HALDEMAN, aged 61 years, 1 month and 16 days. Interred the 18th, at Lost Creek. Funeral sermon by Jacob and William Graybill.

April 13th, in Rapho Twp., Lancaster Co., Pa., DANIEL B., son of Bro. and Sister George KRAEDY, aged 19 years, 11 months and 12 days. Buried on the 16th. Text: Matt. 24: 42. Funeral at Erisman's Meeting-house. A solemn call to the young people.

April 14th, at Ream's Station, Lancaster Co., Pa., of consumption, Sister FRANCES GROFF, aged 19 years, 1 month and 29 days. Funeral on the 17th. Text: Psalm 103: 15-18. Buried at Elizabethtown Cemetery.

April 7th, in Wayne Co., Ohio, Widow MARIA LEINMAN, aged 82 years and 8 days. Buried the 9th at Sonnenberg. Services by Jacob Nusbaum and G. Plank, from Heb. 4: 1, 11. She was a consistent sister in the church from her youth.

March 30th, near Mount Joy, Lancaster Co., Pa., of consumption, Sister FANNIE, wife of Bro.

Christian K. Hostetter, aged 47 years, 7 months and 30 days. Funeral on April 2d. Text: Isaiah 38: 1 Buried at Krabill's Meeting-house. A large number of friends and relatives met together upon the solemn occasion. Sister Hostetter was a consistent member of the Mennonite church.

March 31st, near Spring Garden, Lancaster Co., Pa. of diphtheria. HARVEY, aged 10 years, 1 month and 12 days. Funeral on April 2nd. Text: Matt. 23: 44. Buried at Spring Garden Cemetery.

April 9th, in Rapho Twp., Lancaster Co., Pa., Sister MAGALENA, wife of Bro. JOHN STRICKLER, aged 69 years and 12 days. Funeral on the 12th. Text: Luke 13: 23-24. Buried at Brisman's Meeting-house.

April 10th, near Mount Hope, Lancaster Co., Pa., Sister CATHARINE BRAUNSBURGER, aged 63 years, 6 months and 28 days. Funeral on the 15th. Text: Heb. 5: 9. Buried at Heryly's Meeting-house.

Letters Received.

WITHOUT MONEY.

John E Nissley, Peter A Blough, S L Roth, J K Zook, John O Smith, Elam Huber, Z F Akirs, W Theilenga, Barbara Karr, C B Brenneman, A Hurch, Stephen Wengerd, John Nickel, Henry Eymann, Hatten Turner, J S Good, J R Heatwole.

WITH MONEY.

A—Martha Appel, John K Almerfer, Jacob Abrecht. B—Alma Berman, Jacob Blosser, J E Bornreger, John Burkley, B Binkley, D C Brouneman, J J Bornreger, John Blosser, Jonas H Blosser, Annie Baer, Brauneman & Keil, Jacob B Boshart, Joseph Bornreger, Pre Abm Brubaker, Barbara K Bare, Saml Brough, Chr Berger, H Bentler, Abm Brubaker, Jacob N Brubaker, Joseph S Baer, John Brangman, U Binkley, D R Byer, Wimer J Barge, Chr Bamberger, A M Blosser, Benj Breckbill, John Bergoy, William Bean, Henry Brenneman, Justus Bare, A S Bowman, Geo Byler, Jacob Brenneman, Jacob N Brubacher, Benj Buchwalter, Nicholas Brechbichl. C—Jacob E Clemmence, Geo Clemmence, John Christamer, Geo Culp, Israel Culp, Sarah C Close, Andrew Crook, A C Crater, J L Caveny, John K Clemmer, John B Clymer, I O Crouthammol, William Clymer, J M Christophel, Sophia Chambers, Levi Cassel, H K Carroll, Lydia Cochrane, Isaac Culp, Henry Christophel, Fanny Cooper. D—Henry Dalke, John Doerken, Benj B Deullinger, Saml Detweiler, Abm Detweiler. E—C Erisman, Henry Eymann, Isaac Eby, Simon Eby, John W Eisenhaus. F—H Forney, Susanna Frick, Maria Fritz, Geo Fox, B S Fisher, John S Fisher, Jacob Frick, Chr S Frank, Peter S Frey, J W Frantz, Lizzie Fry, H Forney, Abm L Friesen. G—Jacob Goldschmidt, Joseph Gerber, Leah E Grob, Jonas Gsell, Joseph Gerber, Elias Groff, Jacob Gell, Leah Groff, J L Gaveny, John G Grody, Jacob B Gingrich, Christ Good, Abm Good, Franklin Grobb, David Goodball, John Garber, Jacob L Gingrich, Augustus C Genrich, Frederick Grove, Wm Gerber, Jos Gingrich. H—Phares H Hershey, Wm Hofstetter, C H Hochstetter, Jacob K Harms, Isaac Bees & Groff, John H Hess, Saml Hartman, Henry Hergen, Jacob L Hess, J A Hertz, Henry D Haller, Jas R Hershey, John B Harshis, Abm Hertz, Wm Haldeman, Jos Herr, Adam Herr, Abm Herr, Jacob F Harshis, John Herry, Henry D Heller, Jacob R Hershey, Abm Horst, Wm Haldeman, Joseph Herr, Adam Herr, Abm H Herr, Abner M Hershey, Jacob Hauter, Kate H Haver-

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Tit. 3: 5, 6. "The love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." Rom. 5: 5. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" 1 Cor. 6: 19. "Now he which establisheth us with you in Christ and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1: 21, 22. "Grieve not the Holy Spirit of God, whereby ye are sealed, unto the day of redemption." Eph. 4: 30. "After that ye believed, ye were sealed with the Holy Spirit of promise." 1: 13. "As many as are led by the Spirit of God they are the sons of God." Rom. 8: 14. "If ye be led by the Spirit ye are not under the law." Gal. 5: 18. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." chap. 4: 6. "Now we have received not the spirit of the world, but the spirit which is of God." 1 Cor. 2: 12. "God hath not given us the spirit of fear, but of power and of love." &c. 2 Tim. 1: 7. "Be filled with the Spirit." Eph. 5: 18. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16. "By one Spirit are we all baptized into one body." chap. 12: 13. "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3: 24. "Ye have an unction from the holy one." "God who hath also given us his Holy Spirit." 1 Thess. 4: 8. "The anointing which ye have of him abideth in you, . . . the same anointing teacheth you all things." 1 John 2: 27. "So is every one that is born of the Spirit" John 3: 8. Surely they who are thus anointed with the Holy Spirit must be "sanctified."

Should any one not yet be fully satisfied from the foregoing quotations, which are but a part of the many of the same kind that might be given, then let him read the following: "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. 15: 16. Paul writes "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1: 2. Christians are frequently called saints, also meaning, holy ones. "Precious in the sight of the Lord, is the death of his saints." Psa. 116: 15. Paul wrote, "to the saints in Christ Jesus, which are at Philippi." "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thess. 2: 13. "For this is the will of God, even your sanctification." 1 Thess. 4: 3. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." 1 Pet. 1: 2.

Jude addresses his epistle "to them that are sanctified by God the Father and preserved in Jesus Christ and called."

ver. 1. Jesus prayed to his heavenly Father for his disciples, saying, "Sanctify them in thy truth, thy word is truth." John 17: 17. Christ "Is made for us, . . . sanctification and redemption." 1 Cor. 1: 30. "And inheritance among them that are sanctified by faith that is in me." Acts 26: 18. To become sanctified requires faith in Christ. "If a man purge himself of these, he shall be a vessel unto honor, sanctified, and meet for the master's use." 2 Tim. 2: 12. "For both he that sanctifieth, and they who are sanctified, are all of one." Heb. 2: 11. "Wherefore Jesus also that he might sanctify the people, with his own blood, suffered without the gate." Heb. 13: 12. "He loved us, and washed us from our sins, in his own blood." Rev. 1: 5. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word." Eph. 5: 25, 26. The word of God is of a cleansing and purifying virtue to the souls of those who receive it in true faith. "Now ye are clean through the word which I have spoken unto you." John 15: 3.

Sanctification means the same as holiness, "without which no man shall see the Lord." The Spirit of God by which we are sanctified, is a "Spirit of holiness." Rom. 1: 4. We must "worship the Lord in the beauty of holiness." Psa. 29: 2. Zacharias says in his prophecy, "That we might serve him without fear, in holiness and righteousness." Luke 1: 75. "God hath called us unto holiness." 1 Thess. 4: 7. "To the end he may establish your hearts, unblamable in holiness." chap. 3: 13. "That they be in behavior as becometh holiness." Tit. 2: 3. "Shall be saved . . . if they continue in faith, charity and holiness." 1 Tim. 2: 15.

God chastened us "that we might be partakers of his holiness." Heb. 12: 10. "Wherefore holy brethren, partakers of the heavenly calling." chap. 3: 1. "That this epistle be read unto all the holy brethren" 1 Thess. 5: 27. "Be ye holy in all manner of conversation, because it is written, be ye holy for I am holy." 1 Pet. 1: 15, 16. "The temple of God is holy, which temple ye are." 1 Cor. 3: 17. Christians are also called, "a holy priesthood." "A holy nation." 1 Pet. 2: 5, 9. And therefore, doubtless, "are sanctified." It is true, we cannot sanctify, or make ourselves holy, but we can seek and follow after holiness, and we can pray for a clean heart, and that God would grant us still a greater portion of his quickening and sanctifying Spirit. "For if ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit, by which we are sanctified, to them that ask him." "Ask and ye shall receive." O, blessed promise. We can also pray with the poet:

"Make us humble, make us holy,
Cleanse us all from every sin."

Sanctification is progressive, or a blessing of growth. It would seem unreasonable, and inconsistent to suppose that a new beginner in Christianity, or a newborn babe in Christ should, at once, be as far advanced in holiness, and piety, as one who has led a pious life for many years.

Peter exhorts believers that they should, "as new-born babes, desire the sincere milk of the word, that they might grow thereby." He certainly has reference to the growth of the inner man, so that by the reception of the word, they might daily grow stronger, and become more and more fruitful, in bringing forth fruits of piety and holiness.

I cannot see how Christians can "grow in grace and knowledge," faith and love, without progressing also in holiness. In the 1st epistle to the Thessalonians, chap. 5: 23, Paul prays for them. "The very God of peace sanctify you wholly." &c. Why say wholly, if the work had already been done, in the highest degree possible. "That the Thessalonians had been sanctified previous to this prayer, I think is fully evident. In chapter 1, verse 1, he calls them, "The church which is in God the Father, and in the Lord Jesus Christ." How could the un sanctified be said, to be in God the Father, and in the Lord Jesus Christ? And in verse 6 he says, that "They had received the word in much affliction, with joy in the Holy Ghost," which the unholy could not have done.

In chap. 2: 14, he says, "For ye brethren became followers of the churches of God, which in Judea are in Christ Jesus." In the second epistle 2: 13, he tells them, that "God had from the beginning chosen them to salvation, through sanctification of the Spirit."

It seems the apostle looked forth to the coming of the Lord to judgment, and prayed that the Thessalonians might then be found wholly, or eminently sanctified, and blameless. Holiness is obtained through the indwelling of the Holy Spirit in our hearts, which also by its quickening power, and holy influence, makes us grow and become strong and fruitful in the inner man.

Paul prayed for the Egyptians, that "God would grant them, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man." 3: 16. He did not pray here for their conversion, for in chapter 1, verse 1, he calls them saints; and in verse 13, he tells them that, "after they believed, they were sealed with the Holy Spirit of promise." And in 2: 10, he says that they were God's workmanship, "created in Christ Jesus unto good works." And in verse 19, "That they were no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." So that it is plain by Paul's

prayer for them, that it is still needful after persons are regenerated and sanctified, to be revived and renewed by the Holy Spirit in order to progress in strength and holiness. In 2 Cor. 4: 16. Paul says, "Though our outward man perish (wasteth away, German), yet the inner man is renewed day by day." "They that wait upon the Lord shall renew their strength." "Be renewed in the spirit of your mind." This renewal is affected by the Spirit of holiness, it is continued day by day, and is therefore progressive. In chap. 1: 21, 22, the apostle says, that God had anointed and sealed them, and had given them the earnest of the Spirit in their hearts. In his first epistle, 1: 2, he even calls them "sanctified in Christ Jesus." We might ask, what more could we then need to bring us to heaven, than to be anointed, sealed, and sanctified, and to have the earnest of the Spirit, in our hearts?

But what says the apostle to these Corinthians, in chap. 7: 1? "Dearly beloved let us (including himself), cleanse ourselves from all filthiness of the flesh and spirit (soul), perfecting holiness in the fear of God." (continue in the hallowing, German). But why speak of perfecting holiness if that had already been finished to its highest limits? When we speak of perfecting a thing we thereby plainly declare that we consider it still imperfect. But should any one ask, How long a time we will need in perfecting holiness? I would answer: just as long as it will take to *cleanse ourselves from all filthiness of the flesh and spirit*, which I suppose will be until we cease to be troubled with the easily besetting sin. All the means we have to cleanse ourselves from all remaining filthiness, is by daily confessing to God our shortcomings, and in sincerity asking his pardon, and by cleaving unto him in sincere and persevering prayer, for a still greater portion of the Spirit of holiness.

Paul exhorts the Hebrews, to follow holiness, 12: 14, although in 3: 1, he calls them "Holy brethren," and says, they were "partakers of the heavenly calling," nevertheless, they should still follow holiness,—still seek to progress, and pray God to bless them more richly with that great blessing. A man seldom gets so holy this side of death that he might not get a little holier still. In 1 Cor. 7: 34, the apostle says, "The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit (soul), but she that is married careth for the things of the world how she may please her husband." By this he does not mean, by any means, that married people cannot live a holy life, "for without holiness," he also says, "no man shall see the Lord." Even some of the apostles themselves were married. 1 Cor. 9: 5. But he simply means to teach that the unmarried, if

they make such a life their choice, have an opportunity to live holier and more closely devoted to God, than the married.

There are degrees in holiness. In the Jewish temple were two departments; the one was called, "The holy place," the other, "The most holy." Ex. 26: 33, or, "Holiest of all." Heb. 9: 3. One person may excel another in holiness. And a person may also grow, or progress in holiness, so as to become holier still. Hence, the admonition, "follow holiness." In 2 Kings 2: 9, we find that Elisha prayed Elijah that a double portion of his spirit might be upon him. It is also evident that he obtained his portion.

Now if a man can have a double portion, or twice as much of the good Spirit as another, may he not also have a third or a fourth portion? Thus there may be degrees in holiness, according to the portion of the Spirit of holiness, which we possess. After Christ rose from the dead, he appeared unto his disciples and spake peace unto them; at the same time, "he breathed on them and said, Receive ye the Holy Ghost." John 20: 22; and there is no doubt that they did receive the Holy Ghost at that very time. But, doubtless, they received it in a much greater measure, on the day of pentecost. From the foregoing, we may fairly conclude that the sanctification of the Spirit is progressive. "The path of the just (his holy walk), is as the shining light, that shineth more and more, unto the perfect day." Prov. 4: 18. As before remarked, sanctification is a spiritual work on the inner man, yet it will doubtless have a good influence on the outward man also, for if the inside of the cup and platter be made clean, the outside will become clean also.

A sanctified person will "let his light so shine before men that they may see his good works," his works of benevolence, love and mercy. No one bearing the unfruitful works of darkness and leading a vicious and unholy life, can be sanctified. The tree may always be known by its fruits. The fruit of the Spirit is still the same as it ever was, which "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, Gal. 5: 22, 23. They with whom such fruit is not found cannot have the Spirit, and they that have not the Spirit cannot be sanctified, and therefore, must be unholy and unprepared to die. To such I would say, "Repent and be converted, and your sins may be blotted out." Pray that for a clean heart, that it may become a fit indwelling for the Holy Spirit, by which you may be sanctified.

In conclusion I would say, Sanctification is a most glorious blessing, and a very encouraging doctrine, to all truly penitent sinners. Even the most notorious and profligate may become sanctified, if they sincerely repent, and may become the fit

subjects for heaven, and for the everlasting "inheritance of the saints in light." Hear Paul to the Corinthians. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (if they continue such). And he says, "Such were some of you, but ye are washed, but ye are sanctified . . . in the name of the Lord Jesus, and by the Spirit of our God.

J. M. BRENNEMAN.

For the Herald of Truth.

THE SUNDAY SCHOOL.

Whatever else may be claimed for the teachings of the apostles, we believe it to be our duty to comply with the injunction, "Prove all things, hold fast that which is good." 1 Thess. 5: 21. (That which will not bear the test of a scriptural examination, let the "Sword of the Spirit" break into a thousand peices to disappear for ever. But that which will stand in the light of the gospel for the benefit of man, and the glory of God, we should, by the grace of God, support and defend.

The object of the Sunday School should be, and is, to teach the word of God to the rising generations, and "train up the children in the way they should go." With this object in view, we believe the Sunday School will stand the test, and has the direct sanction and approval of the Bible.

Paul wrote to the Ephesians "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6: 4. The Israelites were commanded to keep the words of the Lord in their hearts, and to teach them diligently to their children. Deut. 6: 7. The Lord said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18: 19. The Psalmist says in an exhortation to learn the words of the Lord. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

* * * * * That they might set their hope in God, and not forget the works of God,

but keep his commandments." Ps. 78:4, 7.

Samuel and Josiah are illustrious examples of youthful piety. Timothy knew the holy Scriptures from a child. Our Lord, when he was twelve years old, was found in the temple sitting among the doctors and lawyers, hearing them and asking them questions. These Scriptures show us how pointedly all pious parents are commanded to teach their children the word of God. What can be more delightful to a soul that loves Jesus than to teach the little child to walk in the way of righteousness! How soul-cheering the thought, that when these earthly tabernacles shall have been dissolved, and we, through the merits of Jesus, shall have entered into that house not made with hands, that our children have been taught the law of the Lord, and are walking in his ways, filled with the assurance that they shall also be permitted to enter those heavenly mansions!

It is an established fact, founded on the teachings of the Bible, of which all Christian people are convinced, that the children should be taught the word of God; but the question arises, Is the Sunday School the proper institution for this purpose? We believe it is, and we will proceed to show some of its benefits, and advantages over private teaching.

1. IT HAS THE ADVANTAGE OF CO-WORKERS AND ABLE INSTRUCTORS. In whatever duty we engage, the assistance of sympathizing friends is a great help to us. Thus it is in a well conducted Sunday School, where all labor together in love; the beautiful scripture lessons are brought before the minds of the young learners in a way that they are vividly impressed and are likely to be remembered.

2. IT PROMOTES BIBLE STUDY IN THE FAMILY.

How pleasant it is to be in families where the Scriptures are read, where fervent prayers ascend, and where the praises of God are sung. But what families are more engaged in these good works than those which take an active part in the Sunday Schools.

3. IT AFFORDS OPPORTUNITY TO CHILDREN OF UNCONVERTED PARENTS TO OBTAIN A KNOWLEDGE OF THE BIBLE. At the present time, the country is full of children and young

people that receive no encouragement to study the sacred Scriptures at home. What a blessing when they can have the advantage of a Sunday School in which to learn the Savior's love, and how to become the children of light. It would be sad indeed that these should be neglected.

4. IT HAS BEEN THE MEANS OF CONVERTING WICKED PARENTS THROUGH THE INFLUENCE OF THEIR CHILDREN. Through the child is found one of the most effectual avenues to the heart of the parent. Not infrequently has the Sunday School been the means of sowing in the parent's heart the seeds of righteousness, by the hand of a little child, bringing forth fruit to eternal life.

5. IT PREVENTS SABBATH BREAKING. Many children are saved by the Sunday School from participating in foolish games and idle sports and from mingling with evil associates on the Lord's day.

6. IT IS A BENEFIT TO ALL AGES IN STUDYING THE SCRIPTURES. How few of us, old or young, know the Scriptures as we should. We should be growing daily in grace and in the knowledge of the word of the Lord. We believe with a certain writer that, "If we are not desirous to know more of God, it is a lamentable fact that we do not know him." Often, while in the Sunday School, have we seen the hoary headed rejoice to see the children taught the words of life.

The principal objection that we have yet heard raised against the Schools is, that it is a nursery of pride; that children taught in it become self-righteous. We should labor earnestly to suppress pride, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." Mal. 4:1. We cannot believe that the Sunday School is a nursery of pride; but we are fully persuaded by reason and experience that it is a strong barrier against pride and infidelity. If teaching children the holy Scriptures causes them to become self-righteous, why not hide the Bible from them, and keep them from our churches? Dear friends, the idea seems absurd. Will a child believe the reverse of what it is taught? Will those who are taught that their righteousness is as a filthy garment, and alone through the righteousness of Christ can they obtain

eternal life, become haughtier than those whose minds are seldom called to the fact that they have nothing good in themselves to be proud of? We do not say that evil cannot exist, and cannot be cultivated in the Sunday School, for we are sometimes pained to see evidences of evil in the schools of churches where we might expect better things. But this is a fault in conducting it, rather than of the school itself. Those who attempt to conduct the Sunday School should be sincere followers of Christ, for no one is a proper instrument to bear the news of salvation to others, unless his own soul has been washed and saved by the blood of Jesus.

The Sunday School costs us labor and money; but if we are fully cognizant of its importance, and are faithful laborers in the Lord's cause, our gifts will be lending to the Lord, and our labor will be a labor of love.

Dear brethren and sisters, my plea is for the little ones; in each there is an immortal soul that will never cease to exist, either "where their worm dieth not and the fire is not quenched, or in everlasting joy, which eye hath not seen, nor ear heard." The Bible is but little used at present in the public schools, sceptics and scoffers abound, and there are those who dishonor the doctrines of Christ by endeavoring to substitute their doctrines and ceremonies for the atoning blood of Jesus. Then why not make an effort to save the dear children from the doctrines of error with which our country is flooded, by opening wide the doors of the Sunday Schools and riveting all who come in, and become acquainted with that long, kind letter in which are so many glorious promises to those who obey it? Believe me, dear reader, as one who for many years has been a Sunday School scholar, and has learned many beautiful lessons, it is a place I love. I conclude with the poet.

"The Sunday School, the Sunday School,
Oh, 'tis the place I love;
For there I learn the golden rule,
Which leads to joy above."

A BROTHER.

If CHRISTIANS must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and elm, which shall make the most noise in the wind.—*Jeremy Taylor.*

For the Herald of Truth.
ARE WE COVETOUS?

This is a question of weighty importance, since covetousness is one of the leading forms in which selfishness is demonstrated, and through which many other great evils are originated. It is, as one has said, A prolific source of frauds, lawsuits, oppression, and injustice. However little or much any one has, it requires careful examination and vigilant watching to be entirely free from this—one of the leading sins of this country. "The reader will doubtless agree with me that many are guilty of covetousness who never succeed in acquiring wealth. There are many more whom riches have made covetous, than covetousness made rich." To covet any thing is to desire it unlawfully or very earnestly. In all ages of the world man has been covetous; in the garden of Eden mother Eve earnestly and unlawfully desired the fruit of the tree in the midst of the garden. Gen. 3:6. The tree was pleasant to the eyes; and not being contented with what was allowed her, by coveting the forbidden fruit her sorrow was greatly multiplied. How frequently persons, by being covetous, bring upon themselves trouble and sorrow.

Achan said, "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold fifty shekels weight, then I coveted them, and took them." Josh. 7:21. A sad fate followed—verses 24, 25.—he and his sons and daughters, and his oxen, and asses and sheep were stoned with stones, and they, with all that he had, were burned with fire. Not only did Achan suffer for this sin, but the congregation was chastised. On account of the "cursed thing" occasioned by covetousness, Israel was driven before their enemies in battle, and thirty-six men lost their lives—all this, it would seem, for taking the garment and a little gold and silver, and that when it had been hid away where it could be no offense to the people, they not having any knowledge of it. But the matter was not hid from God; He regarded it as a great sin, and punished accordingly. May it not be possible that such seemingly small things are now bringing persons under condemnation for covetousness? May not some have a Babylonish garment, concealing it from their brethren in order not to offend, and to escape reproof, using it to gratify their covetous desires when they move in the society of those who walk not after the Spirit, but after the flesh, or believe not to the saving of the soul, but draw back to perdition? If so, will not God be offended with such covetousness, and such dissembling as he was with Achan, since he is no respecter of persons?

We read in Jeremiah 6:12, 13, 15,

"Their houses shall be turned unto others with their fields and wives together. * * * For from the least of them even unto the greatest of them every one is given to covetousness. * * * Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush." Paul says, The things that were written aforetime, were written for our learning. Let us then learn a lesson from the fate of the covetous in olden times.

Covetousness always has been and still is an abomination in the eyes of the Lord. Though these people of whom we read in Jeremiah, were guilty, yet they were not at all ashamed, neither could they blush. Likely if they had been asked why their houses and fields had been turned over to others, they would have given other apparently plausible reasons, and by no means admitted that it was covetousness on their part. If we thoughtfully consider the doings of Christian professors of the present time with regard to their dealings in worldly possessions, their covetousness, or earnest desire to possess houses, lands, and other things, even beyond their immediate means or present need, giving mortgage after mortgage, interest upon interest, until the property is turned over unto others, are we not forcibly reminded of what the wise man says, Eccl. 3:5. "That which hath been is now?" In appropriating houses and lands, and dollars and cents there seems to be great danger of allowing covetousness to act a part in our business transactions.

The temptation is to be too close and penurious, and yet feel that we are only saving and economical. In our zeal to accumulate property, our earnest desires or covetousness may influence our minds so much as to cause us to neglect love to our neighbor. I can look back over my past life and see that I have in various ways manifested a spirit of covetousness without knowing it at the time. This makes me feel like persistently urging the question, "Are we covetous?" If we find that we are, or have been, let us not be ashamed to confess our faults one to another; and try by the grace of God to bring forth "fruits meet for repentance." "He that covereth his sins shall not prosper; but whose confeseth and forsaketh them shall have mercy." Prov. 28:13. I believe if we fulfill the "Royal Law," "Love thy neighbor as thyself," it will, under all circumstances, prove a perfect cure and preventative for covetousness, which is a sin so great that it is called *idolatry*. Col. 3:5; and idolaters shall not inherit the kingdom of God. Gal. 5:20, 21.

In Luke 12:13, there is a dividing of an inheritance spoken of, and the Savior said unto them, "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he

possesseth." We should also beware—be cautious—not only in the dividing line of inheritance, but in many small matters between brethren, and between neighbors, since it is such an easy thing to desire the largest share or the better part, without noticing that it is covetousness that prompts us.

Paul speaks of one thing that we may covet. 1 Cor. 12:31. "But covet earnestly the best gifts." In chapter 14:1, he says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy"—exhort according to verse 3. He further says, verse 12, "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." Wherefore, brethren covet to prophesy," verse 39. If we are not earnestly coveting spiritual gifts, may it not be justly said of us as of the Hebrew brethren? Heb. 5:12, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat?"

"If you cannot be the watchman,
Standing high in Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all, [ties,
With your prayers and with your boun-
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands.
If among the olden people,
You may not be apt to teach, [herd,
"Feed my lambs," said Christ, our Shep-
Place the food within their reach;
But it may be that the children,
You have led with trembling hand,
Will be found among the jewels,
When you reach the better land."

R. J. HEATWOLE.

For the Herald of Truth.

THE PAPER—TO THE READER.

DEAR BROTHER FUNK: Your paper is a welcome visitor in our family. I only regret that it does not come oftener. It always contains substantial food to strengthen the weary pilgrim on his way to Zion; and has many warnings for those who are yet in darkness, to leave their sinful wanderings, and come to the true light, and live in the sunshine of the gospel of Jesus. It speaks cheering words to those who have become awakened to a sense of their sinfulness, and the necessity of striving to enter in at the strait gate—cheering words because they tell of the Savior, who is able and willing to save them from their sins, and ease their guilty con-

sciences, cleansing their sin-stained souls.

Dear readers of the *Herald*, when we consider the uncertainty of life, and the vastness of eternity, is it not of the utmost importance to us all that we look to our future welfare? We should so live that when the messenger of death calls us away from this life, we may be found worthy to enjoy the fullness of God's blessings.

Let us for a moment consider what poor, weak creatures we are in our own strength! We are dependent upon God for every breath we draw, for every step we take, and it is only through the long forbearing mercy of God that our lives are spared day by day. It is through the mercy of God that the sinner is allowed to go on in his wickedness, putting off, when convicted, his coming to Christ, like Felix, for a more convenient season, which may never come. The instructions of the Holy Spirit are, "To-day if ye will hear his voice, harden not your hearts." The sun which you see setting to-day may never rise upon your sight. The Spirit that is striving in you to-day, knocking at the door of your heart, may be making His last appeal. You may now be receiving the last offer of the "Pearl of great price." Forgiveness of sins may never be offered to you again. Sometime will be the last time for you. Some day will be your last. While you are making calculations for your life, probably to extend your possessions, to pull down and build greater, may it not be said to you, "Thou fool, this night thy soul shall be required of thee?" Many are trying to stand on a foundation of man's own building. They should remember the words of the apostle Peter, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." At the name of Jesus every knee shall bow, and every tongue confess that he is Christ.

Let us all build upon that Spiritual Rock, Christ, which has firmly stood through all the storms of persecution, creeds, and schisms of the dark ages, and is still, to-day, the Rock of ages. Let us who profess to be the disciples of Jesus, with all the grace that is given us, follow in His footsteps. If we know not how to walk and lack wisdom, let us

ask of God, "who giveth liberally, and upbraideth not." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Come, now, to the fountain of life, and take freely of its waters; without money and without price it is offered to you. Do not say you are too young. Hear the promise, "They that seek me early shall find me." Say not that you are too wicked. "While the lamp holds out to burn, the vilest sinner may return." Wander no farther from your Father's house. The farther you go away, the longer will be the way back. Love not any longer the world, for it passeth away: but the word of God abideth forever.

A BROTHER.

For the Herald of Truth.

STRIVE.

"Strive to enter in at the strait gate." Luke 13:24.

The Lord Jesus taught his disciples, in various ways, the difficulty of entering into the way of life. When he was asked whether there are few that be saved, he said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." These words apply to us, coming as a message from God, warning us, if we wish to enter into life, to put forth a great effort without excuse or delay. It is to be feared that there are many who trifle away their time here, too negligent to strive, and, like the foolish virgins, put off their striving and preparation till the door is shut. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are."

Christ also says, "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13-14. These words of the Savior plainly show that there are only two ways, spiritually, upon which we can travel—the broad road that

leads down to death, and the narrow way that leads to life. God has declared that there are but two places where our pilgrimage can end, and but two on which we can travel; then how important it is that we look about us to see if the road we are traveling in is a wide one, or whether it is narrow. It is not a matter of great difficulty to know which road we are on; we need only compare our surroundings with the teachings of the Savior.

There are great numbers who are just now ready to enter upon one or the other of the ways upon which all travel; and every traveler upon the narrow way should be zealously engaged in persuading the starting pilgrims to enter upon the way that will afford them the most real pleasure, and lead them to a place of eternal happiness, instead of eternal misery. It is impossible to travel upon both ways; we are either serving God or the adversary of souls. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. It is impossible to love the world, with the things that the world admires, and still love God. In order to travel on the narrow way, a person must hate the pleasures of the world, and the workings of the carnal mind. There must be a thorough conversion of the carnal mind. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." It is for man to choose whom he will serve, and in which way he will walk. How strange that any should choose to serve Satan and walk in the broad way.

If you, dear reader, are walking on the broad way, think of the dreadful end of your pilgrimage, and call upon Jesus to cast out the evil desires that lead your soul to destruction, that you may be filled with the true spirit, and serve the master that will reward you with eternal life. O, fear lest your end be that dreadful place where "there shall be weeping and gnashing of teeth." Fear, lest in the end you shall see Abraham, Isaac and Jacob in the kingdom of God, and ye yourselves

thrust out. How awful to think that some shall be permitted to see others in glory, and they be compelled to depart from the presence of God to suffer in torment. Think too, of the glorious meeting of the loved ones who have parted here with sad hearts and bitter tears, yet with a hope of a happy meeting; think of the joy of that meeting, never to part again. O, is it not worth while to strive to enter in at the strait gate? JACOB LONG.

For the Herald of Truth.

EVILS OF FORMALITY.

By formality we mean, having a form of godliness without the power, *i. e.* having the form, while the heart is void of the life that comes from God, the individual tenaciously clings to outward forms—going to church, fasting and praying, observing church ordinances, dressing plainly, walking apparently unblamable before the world; in short, living *like* a Christian without the Spirit. Paul says, to have faith to remove mountains, to speak as an angel, to give all that he has to the poor, to suffer his body to be burned, without love, will profit nothing. Thus we see that not every martyr is saved; how much less shall they be saved who possess no Christian characteristics? As Paul saw this so clearly, it is no wonder that one of his first questions was, "Have ye received the Holy Ghost?" Acts 19:2. That is love, and nothing but love; and where this pure love is, there are all the other fruits of the Spirit.

We wish to notice the evil that formality does the formalist. It is to him as the bundle of straw was to the man who had it in a dungeon, and was so much attached to it that he refused to part with it even when the king invited him to come and feast with him. Or he is deceived by it as the man was who thought he was raising a fine crop of watermelons, and found he had nothing but citrons; or as the man who gathered nuts without kernels in them. Formality is a deception, and a waste of time and labor. It is the same disadvantage to its possessor as a false title is to the owner of property. A false title is worse than none at all, for without one the property owner would procure a valid title, and waste no time and labor trusting in a false one. Thus the formalist dreams of bliss to awake in torment. Where there is not the Spirit, there can be no fruits of the Spirit, notwithstanding all the appearances; and where there are no fruits of the Spirit the works of the flesh will be manifested. The world sees this, and knows that by some it is called religion. The formalist is dishonoring God; through

him a work is attributed to God which he never performed; for he passes for one that is created of God in righteousness and in true holiness. He professes to be the world to have been created anew in Christ Jesus, to have the fruits unto holiness, that he is led by the Spirit, that he is a new creature through the operation of the Spirit. All this he professes if he claims to be a Christian. This will cause the world to say, If this is a specimen of Christianity, I can be a Christian without making a profession. So they could. Satan can show forth as pure a life as a professor, if he has nothing more than a profession. God is jealous of his honor, and to palm off a work upon him which he never did, must be highly displeasing to him.

To say that we are born of God, when it is untrue, is falsehood. Probably God is not so angry with the moralist as with such an one for he stands upon his own virtue, and lays no claims upon God; he claims to be alone responsible for the good or evil which he does. They who claim to be led by the Spirit, that they believe with a living faith, that the blood of Jesus has cleansed them, and will cleanse them from all sin, when they themselves and many others know that their lives do not correspond with their profession, they are pursuing a course that must produce incalculable evil. If we profess Christ and faith in the gospel, we profess the whole gospel unless we specify just how much of it we believe, and mean to practice. If we do not believe it all, we should let it be known. If we do not claim to be born again, not to have received the Holy Ghost we ought not to profess it. Perhaps some one says, I do not profess it, but he does if he professes to be a Christian, and that is done simply by being a church member. Be not deceived, God is not mocked.

It is not a small matter to belong to a church, it is not a small matter to dress plainly, when we thereby profess to be truly humble. How is it with us? Is any one deceived in us if he believes us to be truly humble? If so, what shall we do? I would not say, Dress proud, and though that would take off the mask and reveal the actual character, and avoid deception; but it would not make us better. I would say, get a full measure of the Holy Spirit into your heart. He will cure you, not of pride alone but of every other besetment. O, how complete the gospel is! what a complete Savior we have! "Ye are complete in him."

JOHN O. SMITH.

God loves to give and He loves to have His people give. He does not like to have them covetous; He does not like to see them hoard; so, when we learn to give we become like Him.

THE DOCTRINE OF PERFECTION.

Perfection, as believed in by the Early Friends, consists in living free from sin. It is the life entirely yielded to God in obedience to His will and law.

There is a modern teaching on this subject which describes it as a state in which *complete sanctification* has been effected by the instantaneous extermination of all that nature from which sin can spring.

The one implies the surrender of that whole heart to the possession of the Spirit of Christ, and the bending of the whole nature to His control.

The other implies such a *change of being* that every tendency to sin arising from unbalanced hereditary proclivities is utterly extinguished; so that nothing remains needing subjugation or restraint. The difference between these views is wide and radical, as are the types of "holiness" which they produce.

The former attributes the possibility of living without transgressing the law of God "wholly to man, as he is born again, renewed in his mind, raised by Christ, knowing Christ alive, reigning and ruling in him, and guiding and leading him by His Spirit, and revealing in him the Spirit of life, which not only manifests and reproves sin, but also gives power to come out of it." (See Barclay's Apology, Prop. 8.)

The latter makes it the *gift* of the Holy Ghost, received by faith alone, not conditioned in any sense upon the life of the individual.

The former admits of daily growth, such as includes an ever-increasing reduction of self, and is "only a perfection proportionable and answerable to man's measure, whereby we are kept from transgressing the law of God, and enabled to answer what He requires of us." (Barclay, as above.)

The latter is a condition *in* which there may be growth, as *corn* grows, but which in no other sense admits of degrees of comparison; *i. e.*, admits of no increase of sanctification, since the blade is as perfect as the ear. This comparison may illustrate the growth of the pure life, but not the entire life of the Christian.

The former gives room for the continued subduing and refining of the Great Refiner, and the progressive moulding of life and character unto the perfect likeness of the One Father.

The latter leaves no object to be gained by the crosses and trials and discipline of life, which can accrue to the further purification and elevation of Christian character.

The former, therefore, sets a high value upon experience, and humbly seek wisdom from the lessons the Lord has taught the Church in all the past.

While the latter lays claim to grace and knowledge, at one step obtained,

which few in all ages past have ever known, and therefore assumes a position above the need or reach of ordinary Christian warning or counsel.

The former trains to watchfulness, and conscientiousness, and inward waiting upon the leading and teaching of the Holy Spirit, in a frame of reverent dependence.

The latter boldly claims the Holy Ghost as a possession, and as the origin of every word and act.

The former sets its mark upon the little things as well as the great of daily life, upon demeanor, example, speech, dress, and the whole walk and work and spirit of the Christian.

The latter requires no change from ordinary moral conduct; no daily cross, since there is believed to be no nature remaining needing any cross.

These differences and contrasts might be much further traced, but this may be sufficient to satisfy the sincere inquirer, and to impeach either the *intelligence* or the *honesty* of any who would call the latter theory the doctrine of the Early Friends.

I cannot doubt the sound, Scriptural doctrine of Perfection held by the Early Friends, is believed by Friends generally now, as I do most assuredly believe it myself.

I cannot believe that the recent form in which perfection and Entire Sanctification are taught, will be found, when subjugated to all the tests which time will bring, of such solid foundation as to withstand the winds, or of such imperishable material as to abide the fire.

It should be added that the "Perfection" of the Early Friends here described, pertains to the Christian *race and warfare*, and that they furthermore believed it possible *even in this life* to reach that perfect goal in which temptation can have no more power; and "to do righteousness may be so natural to the regenerate soul, that in the stability of that condition he cannot sin."

This is the establishment in the house of the Lord as a pillar to go no more out—a maturity of stature in "Christ, the second Adam, who never fell."

Robert Barclay, who admitted the possibility of this attainment, confessed he had not reached it himself; and I think it will be found that the most perfect saints in every age are least disposed to talk about, much less to boast of, their own sanctification.

JOHN BEAN, in *Friend's Review*.

THE UPRIGHT shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

For the Herald of Truth.

ARE WE SERVANTS OF MEN?

"Be ye not the servants of men." 1 Cor. 7:23.

Paul speaks of this in connection with marriage. He says, He that is married careth for the things that are of the world, how he may please his wife; and the woman, how she may please her husband.

When Moses went up into Mount Sinai (Ex. 24.) to receive of God the law on the tables of stone, the people became dissatisfied on account of his long absence, and complained to Aaron. In order to *please the people*, Aaron made a golden calf, and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." For this wickedness they were severely punished.

Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me, and all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men." When Moses asked Aaron concerning this sin, he said, "Let not the anger of my Lord wax hot: thou knowest the people, that they are set on mischief." The people had to bear the punishment of the sin rather than their leaders.

This example of men serving and its dreadful consequences, should be a lesson to us, when there are differences and contentions between the ministers who are at present the leaders of the people. Where contentions exist between the ministers they are not blamable, but the members have a great influence with them, either for good or evil. Sometimes when members speak to ministers on one side of a contention, they side with them; and when they speak to those who are on the other side of the controversy, they favor them. We should be careful to avoid this, for in so doing we help both sides along in strife, while we should be laboring to promote peace. We know, or should know at least, that it takes more than one to quar-

rel; and we should be very careful that we do nothing on either side of a controversy to help it along. If we have a truly charitable spirit, we will be very guarded in our words and actions in connection with differences and divisions. If we were as zealous in serving God as Daniel was when king Darius sent out the decree that whoever would ask any petition of any one except himself for the space of thirty days, should be cast into the den of lions, we would not be so much inclined to be the servants of men as some at present are. I think if Daniel had been a man pleaser, instead of a zealous worshiper of God, he would have ceased praying for that length of time. Let us see well to it that we exercise a living faith, and "be not the servants of men." That we may be more in unity with one another, is my prayer.

A YOUNG BROTHER.

PEACE WITH GOD.

"Being justified by faith, we have peace with God, through our Lord Jesus Christ."—Rom. 5:1.

Every true believer is privileged and entitled to use these words in reference to himself. If he does not, and cannot say so, God can and does say it of him; but his peace of soul depends on *his* being able to say it, as knowing the blessedness of it in his heart. If any man who believes in Jesus cannot use these words, he furnishes a sad proof of the working of that evil heart of unbelief which still remains in us. These are nothing more than the words of faith, as opposed to unbelief;—they are the expression of what faith finds in Christ.

Concerning faith, I would say,—*Faith*, that is, justifying faith, *always looks to an object external to ourselves*. This will serve as one sure test of what is faith, and what is not. Faith does not look within for the ground of peace with God. *Faith's eye always rests on the person and work of the Lord Jesus Christ as the ground of peace*. Hence faith never looks *inward at self*, to find reasons for peace with God, but *outward at Jesus*. But unbelief is always looking just the other way for peace,—never at Jesus, but always at self! Unbelief can never say, "I have no confidence in the flesh," for it has confi-

dence in nothing else; but faith always says so, and also adds, "I rejoice in Christ Jesus." Faith is, therefore, always humble and always holy.

And how unspeakable is the value of being privileged to fix my soul by faith upon the contemplation of Jesus, and to know that he is mine, and that *everything I can possibly want to commend me to God is provided for me in him!* Do I want forgiveness of sins? His blood cleanseth from all sin. (1 John 1:7.) Do I want life? "In him was life. (John 1:4.) "God hath given to us *eternal* life, and this life is in his Son." (John 5:11.) Do I want righteousness? God hath made him righteous upon us. (1 Cor. 1:30.) And so with every excellence; every thing that is excellent and precious with God, all is in *him*; the believer is "accepted in the Beloved." Thus it is that faith finds peace, and "joy unspeakable and full of glory;" for faith discerns the infinite value of the *blood of Jesus*, and the infinite excellency of Jesus himself, and *appropriates all to itself*.

Observe, faith does not look on Jesus, or on his blood, as that with which it has nothing to do. Faith does not look at him, as a man looks at the riches of *another*. No; *faith* looks at all the riches and excellency of Christ as *its own*; and thus it is that we have peace and joy through faith. It would never give me peace to look at Christ and his riches in glory, were I not able to say, "All is mine;" nay, it would be torment; but faith *appropriates* Christ to itself. It is thus that a believer looks at Christ. And do you ask, How can he do this? What right has he to do this? I answer, he has God's *authority* for this; for God never sets Christ before a soul for any other purpose but that he may by faith appropriate *him* to himself. This is God's very object in the preaching of Jesus: not to torment souls by showing them good which they *cannot have*, but to declare to them the "good tidings," that Christ and all his perfectness and surpassing glory shall belong to every soul that believeth on him. Let us be very watchful, therefore, against the heart of unbelief which Satan would lead to say, "I do believe in Christ as preached by God in the Gospel: but is he *mine*?" This is

sad unbelief, and should be treated accordingly. It is the lie of Satan, and must be so, for this reason: because God says, "By him all that believe are justified from all things." Here God identifies faith in Jesus with justification from all things; and what God has joined together let no man put asunder.

Let me add, though faith is occupied with Christ, faith does not stop even there. Faith knows Christ to be "the way" to God. "We have peace with God, through our Lord Jesus Christ." Never forget that God's great object in giving Christ was that we might be brought unto himself. Christ died "the just for the unjust," that he might bring us to God. And the discovery of this, and the enjoyment of what springs from it, is faith's great joy. There is a way of using Christ quite opposed to this,—we mean using Christ rather as an end than as the appointed means of bringing us to God. Those who do this can really know very little even of Christ himself. For the presence of God, known by faith, is really the place to learn and enjoy the blessedness of Christ. But God Himself—as God—is the great resting-place of faith. Here the soul rests, for here it has reached the very strength of all blessedness. Here Christ himself rests—rests in God, in company with all who, through him, are brought unto God. What a home is this! What a heaven! How holy a rest too! What but grace could lift us, sinners, to such a place! What but the excellency of Christ, made ours by God, could fit us to be in God's presence! But we have peace even there—"*peace with God*." For faith's portion is Christ's excellency; and thus every believer has Christ's own fitness for the presence and bosom of God. "Ye are Christ's and Christ is God's."

Remember, therefore, that he who believes in Christ, as preached in the Gospel, has all the value of Him on whom he has believed, as his own. What his faith has laid hold of is *all his own*—for *ever* his own; and he never, in his sense, gets more than he got the first moment he believed. He may, and will, *learn more of what he is in Christ*; but to learn the value of a gift, and to receive a gift are, very different things. When a soul believes in Jesus, *Jesus is his*. God has given him to

Christ, and Christ to him; and yet he will forever and ever be learning the value, the unspeakable value of that wondrous gift.

But how different to increase in the knowledge of Jesus as *mine*, and to be uncertain whether he be mine at all! How miserable this last state! How blessed the former! How wretched for a starving man to be looking through a grating at a feast of which he cannot partake! How miserable for a naked man to see abundance of clothing not for him and not his! But how blessed to be seated at God's table wondering at his abundance! How blessed to be looking at the beautiful texture and enduring substance of that robe in which love has already clothed me! This is the peaceful joy of faith! This it is which puts thanksgiving into the heart, and draws the sacrifice of praise from the lips. None can bless God, but those who know that God has *blessed and enriched them*. (read 1 Peter 1:3-9.) Now Satan well knows this; and he longs to keep believers in doubt, because he thus robs *them* of peace, God of praise, and Jesus of honor. But while Satan thus seeks to keep the soul of the believer in doubt, there is another and a greater than he, who ever seeks to lead that soul into perfect peace.

The blessed Spirit of God "takes of the things of Christ and reveals them unto us." He thus ever leads to Christ and then unfolds his fullness. Thus, and thus alone, does the Holy Spirit lead into joy. He is given to the believer for this very end; it is His blessed work to testify to the believer what Christ is, and what Christ is *unto him*. (John 16.) Thus the believer has nothing less than God the Holy Ghost, ever ready to guide his faith to the fountain and reservoir of all his blessings. And when doing this, the blessed Spirit not only shows the soul what is *there*, but He is the witness to those who by faith see it, that *all—all is theirs*. Rom. 8:16.

Now unbelief turns its head and its eyes within, and says, "Let me look within!" And thus it looks away from all the exceeding blessedness of Christ, to which the Spirit would lead, to look at its own poor wretched self! They cannot have peace; for God says, *peace* comes by *faith* in Jesus—*Dublin Tract*.

HERALD OF TRUTH.

June, 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

BISHOP JOHN SHAMM and Pre Peter Troxel, of Wayne Co., Ohio, are at present on a visit to Elkhart Co., Indiana. The latter intends also to visit Canada on his way home, and attend the Annual Conference there.

WE ARE GLAD to learn that Brother Gabriel Bear, of Mount Joy, Lancaster Co., Pa., who during the last winter has been afflicted with a severe and protracted illness, is improving, and good hopes of his recovery are entertained.

MINISTER ORDAINED.—In Blosser's District, in Elkhart County, Ind., a minister was chosen by lot and ordained on Saturday, May 15th. The lot fell on Bro. David Burkholder. May the Lord bless him in his important duties. Three candidates have also been chosen in Shaun's church and the lot will be cast in several weeks.

E. L. ROSENBERGER, of Harleysville, Montgomery Co., Pa., with whom we have had business relations ever since we have been in the publishing business, has moved away to another part of the county. We feel under many obligations to him for the patronage we have had through him, and hope he may be blessed and prospered in his new home.

CONFERENCE IN OHIO.—As before announced, the Conference in Ohio was held on the 20th and 21st of May, in Allen County. The brethren, J. M. Christophel, J. A. Bentler, Henry Shaun, Henry Christophel, and David Kreider, all from Elkhart County, were present. J. M. Christophel and Henry Christophel were accompanied by their wives, and in-

tended to spend several weeks in visiting among their friends in Columbiana and Mahoning counties.

COMMUNION SERVICES were held at Line Lexington Meeting house (Bucks Co., Pa.), on the 25th of April, where a large number of brethren and sisters participated, and the house was filled with hearers. Afterwards eighteen old and feeble persons, in the neighborhood, who were not able to attend the public services, were served at their homes with the bread and wine; among them was a sister 92 years of age. May the Lord bless and prosper the church at that place, and also elsewhere, to the salvation of many souls.

FOR MISSIONARY PURPOSES.—A Brother from Virginia sends us three dollars and says, "Send the HERALD out to the places where our paper is not known. I believe in missionary work in some way, and think this would be one way to reach many persons, and get them to read good papers instead of bad ones." We commend the example of the brother to the consideration of our readers. How much good might be done in many places if our people would exercise a little more of a missionary spirit.

THE KANSAS CONFERENCE was held April 23rd and 24th. It is thought to have been the most interesting and profitable Conference yet held in that state. The brethren, Bishop Kauffman, Deacons Weaver and Wenger from Missouri were at the Conference. The communion was observed, and some interesting meetings were held besides. We sincerely hope God will bless the church in Kansas, that the brethren and sisters may hold fast their peace and continue to prosper.

BRO. J. KRECHBEUM, of Kill Creek, Osborne Co., Kansas, writes to us, desiring us to express publicly the thanks of the church there for the kind contributions which they have already received towards the building of their new meeting-house, mentioning especially the brethren in Columbiana and Mahoning counties, Ohio. They have now most of the lumber on the ground, and the stone work is done. Others who wish to give something to assist the brethren in completing their house, still have an opportunity to do so. The wheat crop in that part of the country is said to be almost a

total failure, on account of the long continued drought, very little rain having fallen since last October.

FROM McPHERSON COUNTY, KANSAS.—Recently we have received information from the Church in McPherson County, Kansas, which is encouraging. The difficulties, which for some time existed there among some of the members, have been removed. Through a good deal of effort, in visiting and laboring for that purpose a full reconciliation has been brought about, and the ministers who for some time have been under censure, have been restored, though the Church is still without a Bishop. All the parties seem well satisfied, and the church seems in a prosperous condition. Besides the restoration of the members who had not been in fellowship for some time, there were six received by letter of recommendation, and others will be received soon; one also was received by baptism.

THE AMISH MENNONITE Church of Long Green Valley, in Baltimore County, Maryland, recently enjoyed the privilege of a visit by David Zook, of Millin Co., Pa., and Joseph Detweiler, of Knox Co., Tennessee. They preached three times during their stay, and their services were highly appreciated. They spoke on Sunday forenoon and evening of the 2nd of March and on the following Tuesday evening. Twelve persons made application to be received into the church, being willing to forsake the world and consecrate themselves to the service of the Lord.

The church consists of twenty-two members, but are without a minister. They would be very glad to have a minister move into their neighborhood and preach the word to them. They generally meet every three weeks to worship, but when ministers come they make such appointments as are suitable.

OUR SUNDAY SCHOOL QUESTION BOOK.—As announced in our last number, we have now completed our Sunday School Question Books. Each book contains sixty-one lessons, and the Intermediate Book has 97 pages, is neatly bound in stiff covers, and costs 15 cents per single copy or \$1.50 per dozen. The Primary or small book costs 10 cents per single copy or \$1.00 per dozen. The lessons in both books are taken from the same por-

tion of Scripture, and contain both the questions and answers; but the Primary is much more simple and adapted to the understanding of small scholars, while the Intermediate is adapted for the more advanced classes. Superintendents and teachers will find these books a very great help in conducting the schools, and we trust that our schools generally will adopt them. They were prepared and published by the sanction and under the instruction of the bishops of the Lancaster County Conference.

A SAD DEATH.—During the terrible fire which occurred in Milton, Northumberland County, Pa., on the 14th of May, destroying a large portion of the town, as may be seen by an account given in another part of this paper, there was a sad affliction visited on the family of ABRAHAM ANGENY, an uncle of ours, formerly from Bucks county. On account of his age and feeble health, he was probably not able to get out of the way and perished in the flames. For the benefit of his many friends, who are readers of our paper, we will add an extract from a private letter to us, from William Shields a son-in-law and his wife Kate.

"The fire began just at noon, and in less than three hours, the whole of the business portion of the town was in ashes. It began in the Car Shops, and a strong wind from the north swept the fire along with wonderful rapidity. It seemed sometimes to leap over a whole block. Not a single store was left in the town. All the churches except two small ones were burned. The burnt district comprises about 120 acres. But the saddest part of all, to us at least, was that father lost his life in the flames. He was so terribly burned as to be almost past recognition. Had it not been for his crippled hand, and a single wristband of his shirt, we could not have identified him.

Mother and Nerva (the youngest daughter), narrowly escaped without harm, by fleeing across the river. They saved nothing but Nerva's trunk and what clothing Bro. Hill could carry. Everything was a total loss. Bro. Hatfield's were burned out, but saved most of their goods.

We think father must have been bewildered, or choked with smoke and heat. We found him only a little distance from his home. We buried him the next day.

His age was 77 years, 6 months and 18 days."

How strangely and sadly the changes of life and death sometimes come over us. This aged couple had lived together in wedded life 52 years, and as cousin Kate further writes "his age and feebleness made us feel for several years past that he could not be with us long any more, but we little thought that his death would come to us in so sad a way. There is a verse of a hymn that often comes to my mind; it is this:

"We know not what's before us,
What trials are to come;
But each day passing o'er us
Brings us still nearer home."

This is true, and that same kind Father, who has led us so kindly all through life's changing scenes, has promised to be to his children a very present help in time of need, and not to cast away those who put their trust in him; and he will also sustain these dear friends, in this sad hour of their affliction.

A VISIT.

I left my home at Atlantic, Iowa, on the seventeenth of April to visit in Page Co., Iowa. I arrived at Bro. Andrew Good's at 10 P.M. where I was kindly taken in—a stranger, but not strange in Christ. The next day Bishop John S. Good, at that place, met with his congregation at a school-house, where the sacrament of communion was observed by nine members. Besides Bro. Andrew Good, I visited, while there, his sister, Annie Horning, a widow, her son Samuel Horning, and Bro. Henry Hoffman. I also visited my cousin John R. Ebersole, at Red Oak.

May God bless the brethren and sisters of Page Co. They are few in numbers, but I felt that the Lord was with them. Visiting brethren, please do not forget them. They desire very much that ministers should stop and hold meetings with them. B. M. KURT.

For the Herald of Truth.

VISITING THE CHURCHES.

On the third of April, Brother John S. Coffman of Elkhart, Ind., stopped with us to visit the church in Kent Co., Mich. On the third, fourth, and the evening of the fifth we had very interesting meetings in Caledonia township, near Hammond. On Sunday evening, the fourth, he went to Bowne township, about fourteen miles, where they

held two meetings which were well attended, and a deep interest was manifested by the hearers. The meetings in Caledonia, on account of the storm, the heavy thunder showers, and the muddy roads, were not so well attended as they would have been if the weather had been more favorable.

I have often thought how backward we are of the weather when it comes to going to meeting; if we have some worldly affair to attend to it is not neglected. If on a certain day, we were to get an amount of money, be it ever so small, would we not go through storm and rain rather than miss the opportunity? Could we not fix ourselves so we would not get wet? The Scriptures teach us to "seek first the Kingdom of God and his righteousness; and all these things shall be added." Do we not often act the very reverse of this Scripture, seeking first the things of this life, as though the kingdom of God was of secondary importance? Our Savior did not seek treasures upon earth, and he taught his followers to "lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." For earnestness, let us take an example from the world, when there is anything going on, an election for instance, nearly every one will turn out, regardless of the rain, or storm, or condition of the roads. Let us not be weary in well doing, nor slack in our duty of assembling ourselves together.

It is very encouraging to have ministers come among us and hold meetings with us. A great deal of good could be done if more of this kind of work was done, especially in the small churches. There are many souls in this vicinity who are hungering and thirsting for the bread and water of life. Many might be gathered into the fold, if we were all more earnest in our labors. It is true, there is much preaching done all over the country, and some good sermons as far as they go; but there is a cross to bear, and of this we hear but little. Jesus says, "If we love anything more than him, we are not worthy of Him. We must forsake all for Christ. Unless we take upon ourselves the cross and follow him daily, we cannot be his disciples. We are not called upon now, as

were our forefathers, to give up our lives for Christ, and it is to be feared there is too little of actual cross-bearing among professed Christians, and too little preaching of the cross by ministers. Let us use our efforts to have more of the preaching of the cross, which is "foolishness to them that perish." I must repeat, if we were visited more by traveling ministers it would be a great benefit to the church. And if only one soul would be brought to Christ it would cause joy in heaven.

Dear readers of the *Herald*, I did not write this as a fault-finder, but out of love, and wish to meet on the other shore all who are willing to bear the cross for the sake of Jesus. The time will soon come, if we should live to old age, that we can say with the Psalmist, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years yet is their strength labor and sorrow; for it is soon cut off, and we fly away." What we do for the Lord, let us do quickly. Work while it is called to-day, for the night cometh when no man can work. HENRY EYMAN.

Hammond, Mich.

For the Herald of Truth.

WATCH AND PRAY.

Dear parents, watch over yourselves, and watch over your children. When we carefully watch over ourselves we can watch better over our children. If we wish to be saved from the trials and temptations of life, and at last be saved in heaven we must "watch and pray." We are in great danger for ourselves if we do not train our children to the word of God. We should teach our children to walk in the narrow way. If we wish to be received into the kingdom of heaven we should do all in our power to please God and do his will. Let us not be deceitful ourselves, nor speak unnecessary words. Let every one teach his children by example to be honest and true, not to use profane words, nor lie, nor scold, nor even get angry. Let us be careful to be true in every word and act. Christian parents, watch and pray.

"Provoke not your children to wrath,
But teach them humility's way;
O, teach them to walk in the path
That leads them to watch and to pray."
JOSEPH S. BAER.

"Scornful men bring a city into a snare;
but wise men turn away wrath."

For the Herald of Truth.

WHAT DO WE SEEK?

BY SIMON P. YODER.

"Seek ye first the kingdom of God and his righteousness." Matt. 6: 33.

Go ask the busy, bustling crowd
That throngs our streets from morn till night,

What seek ye mostly for to-day?
And if they answer thee aright
They'll say, "The riches of this world
We reckon as our chiefest aim,—
Our time is fully occupied
In seeking wealth, and power, and fame."

How sad—inmortal souls are bent
On gaining that which proves a loss;
See how they toil both night and day
For treasures that are naught but dross.
The fleeting vanities of life
Are sought with eager, burning haste,
Whilst heaven-born gifts and faculties
Through sad neglect are run to waste.

What do we seek? Whom do we serve?
What treasure do we strive to win?
What is our aim in life to-day?
What purpose rules the life within?
Oh, let us make our calling sure,
Life's golden moments quickly fly,
And none can be prepared to live
Until they are prepared to die.

Friend, hast thou gained thy heart's desire?
Hast been successful in the race
For riches, or perhaps the world
Hast granted thee a lofty place;
And by the world admired and praised
Thou heededst not the gospel call?
One thing thou lackest yet, my friend,
And lacking this thou lackest all!

All, all is lacking when the soil
From earthly scenes must take its flight,
Still steeped in sin, and unprepared
To meet a God of truth and right.
All good is gained, all foes are slain,
All tribulation overcome,
When, saved from sin, at peace with God,
The soul departs for heaven's pure home.
Visalia, Ind.

THE LOST SUNDAY-SCHOOL TICKET.

I was a careless pleasure-seeker. No Sunday-school days to remember, nor lessons learned there, to hinder me in the fancied enjoyment of the things this world offers. God was never brought into my life, my companions were infidels. Such was my course when sorrow first came to my door. There was no warning. Like a hurricane it came, bewildering, making the future hopeless, and the present next to unbearable. My bosom friend, at the time, was a man of deep knowledge of the world; but to him the director of all things was Fate. He treated all acknowledgment of God as worse than fables.

I was alone, hopelessly tossed about, my wife ill away from me, my future all dark, yet no thought about my soul before God. But real friends are found when our need has come, and mine was

coming. Ah, yes! need is sure to make a revolution in the circle of our friends, and God himself is the first one to seek for admission into this new circle.

One Sunday afternoon, my friend and I were walking, talking over my matters. Passing by a church door, my eye fell on a little blue card at my feet. I picked it up. It was a Sunday-school ticket, on which the following text was printed: "The Lord knoweth them that are his." I read it aloud, and my friend suddenly turned to me and said, "This may be ominous" (we had been making plans which, if carried out, would have been my ruin). He kept the ticket, but the text worked on me. For the first time I was brought face to face with the fact that the Lord knows our hearts and our ways, indifferent though we may be. His eye is unfailling, his knowledge is infinite. No thought can be concealed from him, any more than our ways. Still I went on, though less thoughtlessly.

Months went on. My wife had recovered and returned to me. She had gone through what I was going through, and she could speak of what I could not yet. She spoke openly of Jesus and salvation through him, but it bewildered me. I could not understand this strange comfort in One unseen and, to me, unknown; but I became very thoughtful.

The presence of God assured a solemn reality. I saw wretchedness and sins as never before. I saw man helpless, ruined, and desperate, as only God can manifest him. But the darkest spot exposed by God's light was my own heart. I saw ruin, wickedness, and misery there as nowhere else in the darkness about me. Oh, the wretchedness of those days! I none can have a thought of it but those God takes through it; his own hand keeping the soul, and, like the refiner with his silver, knowing when to remove it from the melting heat.

But God does not willingly afflict the sons of men. If he plows the ground, it is to produce a crop; if he wounds, it is but to heal, and so relief came.

He had been showing me myself; now he showed me himself, and what upon the cross he had done for poor sinners like me. Here my groans of agony were turned into songs of deliverance; and as in the distress, so in the relief, they only know it whom God himself has brought to find it.

But, surely, if there is cause for distress of soul at the sight of one's sins, and under the sense of guilt and shame before a holy God, is there not still more cause for rest and peace, is there not absolute relief at the sight of the Eternal Word, the Creator of all, becoming flesh, dwelling among us, and, in due time, "bearing our sins in his own body on the tree?"

If this is not cause for rejoicing, where is there cause? Suddenly we find that, since our sins were visited with judgment

on Jesus at the cross, we are free—forever free, this truly is to be "free indeed." Dear reader, may you know this freedom! —*Mess. of Peace.*

THE ONE PATTERN.

What a glorious fact it is that there is one life that can be held up before the eyes of humanity as a pattern! There were lips that never spake unkindness, that never uttered an untruth; there were eyes that never looked aught but love and purity and bliss; there were arms that never closed against wretchedness or penitence; there was a bosom that never throbbled with sin, nor ever was excited by an unholy impulse; there was a man free from all undue selfishness, and whose life was spent in going about and doing good. There was One who loved all mankind and loved them more than himself, and gave himself to die that they might live; there was One who went into the gates of death, that the gates might never hold us in; there was one who lay in the grave to take its damp, its coldness, its chill and its horror, and taught humanity how it might ascend above the grave; there was One who, though he walked on earth, had his conversation in heaven, and took away the curtain that hid immortality from view, and presented us the Father—God in all his love. Such an one is the standard held up in the Church of Christ; it is a Church that rallies around the cross and that gathers around Jesus; and it is because he is attractive and lovely and glorious that they are coming from the ends of the earth to see the salvation of God. —*Sel.*

THE BIBLE.

A glory gilds the sacred page,
Majestic like the Sun,
It gives a light to every age,
It gives, but borrows none.—*Watts.*

Most wondrous book! bright candle of the Lord!

Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss securely.—*Pollock.*

Whence, but from heaven, could men unskilled in arts—

In different ages born, in different parts—
Weave such agreeing truths? or how, or why,
Should all conspire to cheer us with a lie?
Their pains unmasked! ungrateful their advice!

Starving their gain, and martyrdom their price.—*Dryden.*

For the Herald of Truth.

"CLOUDS BEFORE THE BREEZES FLYING."

Clouds before the breezes flying,
Prophesy the coming showers;
Thirsty earth, the joy describing,
Throbs with life in all her bowers.

The parched meadow smiles delighted—
Prairie, landscape, garden, plain,
Wood, grove, summit, vale; excited,
Hail the coming of the rain!

Thus, O Zion, praise, hosanna,
Hallelujah grateful love,
Thou' ascend for daily manna,
That Heaven showers down from above.

More power of divine salvation
Wouldst thou see from heaven revealed?
God's all glorious visitation
Fruitful makes the barren field!

As the rain from heaven distilleth,
Giving fruits and harvest birth,
So God by his spirit, willet
Bloom, and health, and joy on earth.

Hast thou every rapturous token?
Seed time, harvest shall be thine?
To man's race, remain unbroken
Covenant and pledge divine!

Christians, heirs of God's salvation!
Promised has the Gospel's page,
Every heathen land and nation
Shall become Christ's heritage.

All your hearts to God unbosom,
Who revival grace bestows;
Soon Earth's wilds and wastes shall blossom:
Blossom with "Sharon's lovely Rose!"
Steddahl, Iowa. JAMES HOMER KENNEDY.

For the Herald of Truth.

REMEMBER THE SCATTERED ONES.

I notice in the March No. of the *Herald of Truth* an article headed "Special Labor Required," which I fully endorse and the writer's ideas will be appreciated, and feel like saying something in regard to them. The writer says he is glad that some are thoughtfully and fairly looking into the matter. I am very anxious to see a move made in that direction, and hope, by the grace of God, it will prove effectual. I am well satisfied that there are means sufficient in the hands of the members of the church in different places, who would be willing to contribute for the sake of these weak churches and scattered brethren and sisters, that they might be favored with an occasional visit. I can speak from experience in regard to living away from the church and being deprived of all her privileges, and how very agreeable and encouraging such visits would be. There

are no members of our church here except myself and wife, and we have not had the privilege of hearing a sermon preached by any of our preachers for more than nine years, which seems a very long time to be deprived of all the church privileges. We have plenty of preaching within a few miles by different denominations. We go whenever convenient and hear some very interesting sermons preached. We have often been invited by the several denominations to join in with them and make a home with them. I thought sometimes it might perhaps be better than to stand alone as we are; but when I look at their Church regulations, and how the churches are governed, and see that they do not observe all the commandments as we understand the gospel to teach us—we think we are better outside. Besides that, there are some of our faith who united with other denominations and are now, perhaps, more dissatisfied than before.

We are getting old, and our days on earth will soon be spent, and the time will soon come when we can bid adieu to the trials and temptations of this world of shifting scenes, and we hope by the grace of God and our Saviour Jesus Christ to be in full connection with the church triumphant beyond this vale of tears. There is one consolation above all others, promised in the Bible to His children, that is where our Savior says, Where two or three are gathered together in my name, I will be in their midst. He has truly verified that promise to us in our family, as well as other worship, and we hope by watching and praying, and the prayers of the church and the mercies of God to outride the storm and finally anchor in the harbor of deliverance, where we hope to meet many who are near and dear to us. It is very gratifying to read the letters in the *Herald* written by traveling ministers to hear how the different churches in different places are prospering; but it would be much more satisfactory to us if some of them would make their way through here occasionally. It would not be much out of the way for those traveling from the east through St. Louis, to come this way and stop with us. Such visits might do much good. I feel satisfied that there are some here, now belonging to other de-

nominations, who would rather be in the Mennonite church if we had the privilege of going to our meetings, or even only had the promise of occasional visits.

In conclusion I would advise all who intend to move away from where they have the church privileges to see whether they will have the same privileges again. If you will not have it, you will most assuredly regret it. It is a matter worthy of serious consideration to move away from the church to some secluded place where there are none of our faith; and more in particular if one happens to get to where religion and the vain and idle things of the world are covered with the same cloak.

ADAM WINGER.

Hardenville, Crawford Co., Ill.

For the Herald of Truth.

RELIGIOUS THOUGHTS.

Dear readers of the *Herald*, by the help and grace of God I will write a few lines on the subject of religion, since I feel deeply interested in the salvation of souls. There is nothing that gives me more joy than to hear that sinners are turning to the Lord. O dear reader! have you an interest in the blood of Christ? have you a hope of eternal life? have you opened the door of your heart when Christ was knocking for entrance, and let him in? If not, I entreat you in the name of Jesus to open your heart and let the dear Savior come in, that he may sup with you and you with him. Do not wait for a more convenient time, for fear that time will never come, then you will perhaps be too late, and oh what a loss to think that one soul will be forever lost.

Do, just for one moment, stop and think what the Savior has done for you; think what he bore in the garden of Gethsemane, and how he suffered when he was nailed to the cross, when the nails were driven through his hands and feet. Yes; all this he endured for you and me, that we might have eternal life.

How he must have loved us that he gave his life as a ransom for our sins! Is this, then, not enough to constrain us to love him and become willing to go to him upon our knees, and acknowledge our sins

and plead for forgiveness for them? He is ever ready and willing to forgive if we call upon him in truth and spirit. He wants us to feel our need of him and to be sincere and honest, and come in faith believing that he is a rewarder of those who diligently seek him.

I can speak from experience. It is now four years since I became willing to yield to the Spirit of God. I feel to praise God that he spared my life till I became willing to obey his commands. It has often grieved my heart that I so long grieved the Spirit of God. Often had he knocked at the door of my heart ere I was willing to yield. Oh, blessed be the name of the Lord that he did not cut me off in my sins! I promised then I would love and serve him until death, and this is my desire now to do the will of my heavenly Father, and work out my salvation with fear and trembling.

Come, dear readers of the *Herald*, let us live for the Lord; let us not grow faint or weary on the way, but let us be encouraged to fight manfully for the blood-stained banner of king Emmanuel. Let each one of us fight the Christian warfare, that we may be counted among the pilgrims to the promised land, and let us not forget to pray.

A. HURSH.

For the Herald of Truth.

HAVE YOU RECEIVED THE HOLY GHOST?

In the words of Paul we would ask you, Have you received the Holy Ghost since you believed? or Are you saved by the washing of regeneration and the renewing of the Holy Ghost? We leave the answer between you and God. Some are opposed to putting such test questions for fear of offending. This is not as it should be; we should be clear and definite. Like Paul, let us not be ashamed nor afraid of Bible expressions. If we are, we will lose Bible purity and Bible power. If we are straight with the Bible, we have nothing to fear; but as we begin to modify the Bible mode of expressing the truth we get out of order. The meaning of the word *religion*, as generally understood, is so vague and indefinite that it expresses really nothing. Let us get on Bible terms, and the Bible founda-

tion, build upon the rock, and live by the Holy Ghost; and an abundant entrance shall be given to us through Jesus Christ, our Lord.

JOHN O. SMATH.

HEAVEN.

Heaven is where God dwells.—Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and bear thou in heaven thy dwelling-place. 1 Kings, 8 : 30.

It is a holy and a happy place.—Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. Psa. 20 : 6.

It is the place where the Savior reigns.—Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec. Heb. 6 : 20.

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being subject unto Him. 1 Peter, 3 : 22.

Angels dwell there.—And he (Jesus) saith unto him, (Nathanael) "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. John 1 : 51.

The names of the saints are written there.—Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. Luke, 10 : 20.

It will be the final dwelling-place of the saints.—In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. Luke, 14 : 2, 3.

The wicked will be excluded from heaven.—Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Gal. 5 : 19-21,

Miscellany.

COME LABOR ON.

Come, labor on!
Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And to each servant does the Master say,
"Go work to-day?"

NAPOLEON'S TESTIMONY TO JESUS.

I know men, and I know Jesus is not a man! The religion of Christ is a mystery which subsists by its own force and proceeds from a mind which is not a human mind. We find in it a marked individuality which originated a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself the perfect example of his precepts. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit. Alexander, Caesar, Charlemagne and myself founded empires, but upon what did we rest the creation of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for him. It was not a day or a battle that achieved the triumph of the Christian religion in the world. No, it was a long war, a contest of three centuries, began by the apostles, and then continued by the flood of Christian generations. In this war all the kings and potentates of the earth were on one side; on the other I see no army, but a mysterious force; some men scattered out here and there in the world, and who have no other rallying point than a common faith in the mysteries of the Cross.

A STAR IN THE CROWN.

A young woman was preparing for a dance hall, and standing before a large mirror, placed a light crown, ornamented with silver stars, upon her head. While thus standing, a little fair-haired sister

climbed into a chair and put up her tiny little fingers to examine this beautiful head-dress, and accosted her thus:

"I was looking at that, and thinking of something else."

"Pray, tell me what you are thinking about—you a little child."

"I was remembering that my Sabbath school teacher said, that if we save sinners by our influence we should win stars to our crown in heaven; and when I saw those stars in your crown, I wished that I could save some soul."

The elder sister went to the dance, but in solemn meditation; the words of the innocent child found a lodgment in her heart, and she could not enjoy the associations of her friends. At a seasonable hour she left the hall and returned to her home, and going to her chamber, where her dear little sister was sleeping, imprinted a kiss upon her soft cheek, and said, "Precious sister, you have one star for your crown," and kneeling at the bedside offered a fervent prayer to God for mercy.—*Sel.*

ON DANCING.

The following remarks on dancing, by Dr. Adam Clarke, I should like to see printed in "The Friend." Dr. C. was a Methodist, and the author of *Clarke's Commentaries*. R. Haddonfield, 3d mo. 10th, 1880.

Dancing was to me a perverting influence, an unmixed moral evil; for, although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle,—drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Everything was absorbed by it. I have it justly in abhorrence for the injury it did me; and I can testify (as far as my observations have extended) I consider it, therefore, as a branch of that worldly education, which leads from things spiritual to things sensual, and from God to Satan; let them plead for it who will, I know it to be an evil and that only. They who bring up their children in this way, or send them to schools where dancing is taught, are consecrating them to the service of Moloch, to bring forth the seeds of a fallen nature, with an additional rankness,

deep-rooted inveteracy, and inexhaustible fertility. "*Nemo sobrius saltat.*" No man in his senses will dance, says Cicero, a heathen. Shame on those Christians who advocate a cause by which many sons have become profligates and many daughters have become ruined.

—*The Friend.*

GOLGOTHA.

"And they took Jesus and led him away. And he, bearing his cross, went forth into a place called The place of a skull, which is called in the Hebrew, Golgotha, where they crucified him."

This was the crowning act of man's awful wickedness and shame—the last sad chapter of his trial under law. It tells the whole story of man's boasted righteousness.

Fifteen hundred years before this, they had said, "*All that the Lord hath said we will do.*" How was that promise fulfilled? The "golden calf" is the answer. The nation failed; the priesthood failed; the kingdom failed; the prophets were beaten and killed and stoned; and last of all, the Son and Heir was cast out of the vineyard and slain. They crucified the Son of God, and that, too, under the plea of righteousness. They said, "We have a law, and by our law he ought to die, because he made himself the Son of God." Thus it was that the character of man's righteousness as under the law was exhibited.

And then the next day, the Sabbath, was "a high day." What a scene for God to look down upon! His murdered Son in a sepulchre, under a guard of Roman soldiers, and his murderers keeping "high day"! Pretending to keep the Sabbath when guilty of the blood of Him who was the Lord of the Sabbath. Such was the righteousness God saw in those to whom he had given his holy law.

But there is another thing.—They crucified Him in Golgotha, the place of a skull. Does this convey no meaning to our souls? Surely it does. Does not a skull speak to us of man's pride and greatness and glory brought to nothing? A skull—an empty skull, that is what man comes to, whose lofty pride defies both God and man. What a story it tells of man's utter impotency. They crucified the Lord of glory in the place of a skull. How unspcakably solemn! Sinner, let this speak to your conscience. Stand face to face with the terrible fact of the death of the Son of God in the place that speaks of all man's pride and glory brought low. Look at it, and let it speak to you. Your sins brought Him there. To meet your need He condescended to die there. "When we were

yet *without strength*, in due time Christ died for the *ungodly*." Could anything better show that man is without strength than a bleached, empty skull? Could anything better prove his ungodliness than his crucifixion of God's Son? These two things meet together at Golgotha. At Golgotha we see at once man's utter inability to keep the law, and his awful hatred of the One whose law it was, his utter impotence equalled only by the enormity of his sin and shame. It is the complete laying bare of the whole condition of man as a sinner.

And now, is there any remedy—any door of escape? Thank God, there is. The door of escape is by the very cross that proclaims its need. If Golgotha manifests the sinner as "without strength" and "ungodly," it also reveals a Savior for all such—a Savior whose blood answered to the sin that thrust the spear into his side. "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water"—expiation and cleansing for all who believe. This is God's remedy—a remedy which was open for the murderers of Christ even, did they believe on His name. Sinner, this is the remedy—the only remedy—for you. That Savior lifted up on Golgotha is God's remedy for those who are "without strength" and "ungodly." Is that your condition? Then here is the divine remedy. That precious blood which flowed from His side "cleanseth from all sin." GOD HAS SAID IT. *Believe and live.—Mess. of Peace.*

"IT IS FINISHED."

"It is not faith, doings, prayers, tears, sacrament, it is not feelings or emotions; it is not fasting, mourning, or doing penances; it is not *waiting* for God making a wonderful change in the heart, upon which we poor sinners must, or indeed can, rest. No, none of these. It is the blood of Jesus, which he shed on the cross; the work of Jesus, which he wrought and, blessed be God, which he finished on the cross. There and *only* there, then and *only* then, was the work done and finished, upon which we must rest now, in time and for eternity. On such a rock we may tremble, but, blessed be God, it does not tremble under us, and will never fail us to all eternity. Jesus said, 'It is finished.'" *Mess. of Peace.*

THE ENTIRE COST of the Annual Meeting of the German Baptists (Dunkers), held last June, in Rockingham County, Virginia, was \$3, 129.95. The total amount of receipts was \$3,065.51, leaving a debt of \$64.44.

AMERICAN BIBLE SOCIETY.

THE STATED meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, May 6th, at half-past three o'clock. P. M., Frederick S. Winston, Esq., Vice President, in the chair.

Rev. Albert S. Hunt, D.D., read the ninetyeth Psalm and offered prayer.

The death of Mancius S. Hutton, D.D., was announced, and a minute concerning him was adopted by the Board and ordered to be published.

As a mark of appreciation of services rendered to the Society by George H. Prince, Esq., of St. Petersburg, who for many years has kindly superintended its work in Russia, the Board of Managers constituted him a Director for Life of the American Bible Society.

Upon the recommendation of the Committee on Distribution, appropriations of funds amounting to \$48,250 were made to the Society's agencies in Brazil, Persia, Turkey, Russia, China, and Japan, and to the Bible Society of Russia, for various expenditures during the current year in publishing and circulating the Scriptures. Numerous grants of Scriptures were also made for general distribution to auxiliaries, churches, and individuals; the aggregate value of the books being about \$13,500.

The receipts for April were \$26,540.34. Copies of Scriptures issued, 115,478.

THE BEST OF LESSONS.—What shall I teach my child? Teach him that it is better to die than to lie; that it is better to starve than to steal; that it is better to be a scavenger or wood chopper than to be an idler or a dead-beat; that it is just as criminal, and reprehensible, to waste Monday as to desecrate Sunday; that labor is the price of all honest possessions; that "an honest man is the noblest work of God," that knowledge is power; that labor is worship and idleness sin; that it is better to eat the crust of independent poverty than to luxuriate amid the richest viands as a dependent. Teach him these facts till they are woven into his being and regulate his life, and we will insure his success, though the heavens fall.

ACCORDING to a census of the Society of Friends, its members number about 88,000, distributed as follows: In the United States and Canada, 66,850; England, 14,725; Ireland, 3,950; other countries and missions, 3,500.

THE VOLCANO of Colima, near the city of Mexico, is in active eruption. The inhabitants of towns and villages in the vicinity of the mountain are in a state of panic and terror. They are, indeed, in danger in case of a flow of lava.

AN ATTEMPT was made the 12th of May to kill the Spanish Consul-General in New York. An infernal machine was sent to him, mailed at Philadelphia. When he opened it an explosion took place, without doing him any serious injury.

THE FAMINE in Persia is increasing. The crop prospects are bad. There have been 600 deaths from starvation since January in the district of Urumi Yan. Wheat costs £60 per ton (\$7.80 per bushel) in the famine stricken districts.

FOUR HUNDRED buildings in the town of Milton, Northumberland Co., Pa., were burned May 14th, and several persons perished in the flames. The loss is estimated at \$1,500,000. Fifteen hundred people are homeless.

FIREST fires were raging in New Jersey the middle of May, destroying immense tracts of timber, and burning up millions of feet of cord-wood, and acres of cranberry bogs. The drought is the severest ever known there.

WILLIAM E. DAFO of Trenton, Ont., died not long ago from eating cabbage on which Paris-green had been sprinkled. Four other members of the family were ill from the same cause, but have recovered.

THE FIRST barrel of Georgia flour of this season was shipped from Macon. The wheat was cut in Lee county on the 10th of April, four and a half months after it was sown.

ON THE 18th of May, at Pittsburg, an extensive box factory, planing mill and lumber yard, along the Allegheny, with 4,000,000 feet of lumber were burned. They occupied four acres of ground.

THERE ARRIVED at the port of New York during April, 1880, 46,821 immigrants. The arrivals during the twelve months ending April, 1880, were 198,876 immigrants.

ON THE 18th of May, Coudersport, the county seat of Potter Co., Pa., containing about fifteen hundred inhabitants, was nearly all destroyed by fire.

THE 11th of May, Bens Creek, Cambria Co., Pa., a small mining and lumber village, was destroyed by fire.

NEAR ANNAPOLIS, Md., one thousand acres of woodland have been destroyed by fire.

OBITUARY.

On the 14th of May, in Wayne Co., O., Bishop ULRICH SOMMER, at the advanced age of 89 years, 11 months and 27 days. The subject of this sketch was born in Switzerland in the year 1790. He emigrated to the United States in 1824, and settled in Wayne Co., O., where, previous to this, some Swiss Mennonites had already settled. On the 8th of July, 1827, he was ordained a minister, and was the first one chosen in the Sonnenberg congregation. On the same day Peter Schneck was also chosen to the ministry; and in the spring of 1829 these two were

in the lot for bishop, and the lot fell on Peter Schneck, who died on the 16th of April, 1861. On the 23rd of August, 1834, he united in marriage with Christina Welty. He was ordained to the office of bishop on the 16th of May, 1842. He was a faithful servant of the Lord, and preached many years, exhorting the people, directing them in the way of peace and everlasting happiness. He leaves a bereaved wife, two children and many friends to mourn the loss of a husband, father and friend. His remains were buried at the Sonnenberg church on the 16th inst., in the presence of a large concourse of people, on which occasion words of comfort were spoken by Chr. Schneck at the house, and by C. B. Steiner at the meeting-house, from Rev. 11: 13, "Blessed are the dead which die in the Lord." D. A. SCHNECK.

DEATH OF AN AGED BROTHER.

On Monday, May 3d, CHRISTIAN BRUNK, living near Broadway, Rockingham Co., Va., after an illness of about two weeks, ended his earthly pilgrimage of 85 years, 3 months and 24 days. He was buried at Trissel's church, after appropriate remarks, by preachers Daniel Rhodes of Washington Co., Md., and Samuel Coffman of Va., from the words, "Set thy house in order; for thou shalt die, and not live." Isa. 38: 1. Bro. Brunk was an earnest, devoted member of the Mennonite church. He manifested his faith by rigidly adhering to precept, and showing forth a bright, Christian example. He was the last surviving member of his father's family; was married to Barbara Funk at the age of twenty-two, with whom he lived forty-two years. She died in 1858 in the 61st year of her age. Both lived to see their family of eleven children full grown, ten of whom are still living. Seven are living in the state of Virginia, and three in the West. His descendants number one hundred and fifty-six, one hundred and twenty five living; forty-six grand-children, and sixty-nine great-grand-children. From C. Brunk's father, who removed from Maryland to Virginia in 1796, sprang all the Brunks in the United States of which we have any knowledge. Whether said Brunk, or some one before him of that name, immigrated to the United States is not known to the writer. Christian Brunk has been a resident of Rockingham county ever since his arrival in the state, which was about one year after his birth.

Married.

March 16th, at the residence of the bride's parents, by David Pitsch, EMANUEL D. OSWALD and LYDIA HELMUTH, all of Holmes Co., Ohio.

Died.

In sending notices for this column always give date of death, and age.

April 3rd, in Stephenson Co., Ill., of dropsy, HELEN S. FLETCHER, aged 59 years, 5 months and 3 days. He leaves a wife to mourn the loss of a kind husband.

March 10th, in Livingston Co., Ill., of scarlet fever, son of Joseph and Elizabeth King, aged 1 year, 10 months and 7 days. Funeral services by J. P. Schmitt and Daniel Steinman.

March 21st, in Livingston Co., Ill., of scarlet

fever, MARIA E., daughter of Christian and Salome YORBY, aged 2 years, 2 months and 14 days. A few weeks before her death, when little Ella was yet in good health, she said she was going home. And then so soon was called to her heavenly home. Services by J. P. Schmitt and D. Steinman.

April 7th, in Livingston Co., Ill., of scarlet fever, DANIEL, the only remaining child of Chr. and Salome YORBY. Services were held by D. Steinman and J. P. Schmitt.

Auch die Kinder sammelst du, Treuer Herr, zur ewiger Ruh; Von dem Jammer dieser Welt, Der sie schon so frueh befaellit.

April 11th, in St. Joseph Co., Ind., ELISABETH, wife of Lewis SEESE, aged 26 years and 1 month. Services were held on the funeral occasion by John Metzler and J. M. Culbertson, from Matt. 25: 10.

April 17th, in Woodford Co., Ill., of nearly a year's sickness, Bro. HENRY BRUBAKER, at the ripe age of 84 years, 7 months and 1 day. He was born in Lancaster Co., Pa., Sept. 16, 1795. Moved to Richland Co., Ohio, in 1824. In 1825 he married Nancy Harnly. In 1851 he moved, with a family of 9 children, to Woodford Co., Ill. He leaves 5 children and 21 grand-children living. Bro. Brubaker has been a faithful member about forty years. Buried the 19th, on which occasion services were held by Jacob Kindig and Emmanuel Hartman, from 1 Peter 1: 24.

April 8th, in Wayne Co., Ohio, of the infirmities of age, MARIA LEHMAN, at the advanced age of 82 years and 8 days. Buried the 9th in the Sonnenberg burying-ground, on which occasion appropriate remarks were made by Jacob Nusbaum and Christian Schneck, from Iieb. 4: 1—11.

April 18th, in Wayne Co., Ohio, ANNA MOSER, aged 34 years, 2 months and 9 days. She leaves a bereaved husband and 8 children to mourn their loss. Services by Chr. Sommer, and by Michael Kohrer of Stark Co., Ohio, from 1 Cor. 15: 55—58.

April 18th, in LaGrange Co., Ind., of lung fever and measles, SALLY RIEGELMEIER, aged 16 years, 4 months and 25 days. Services were conducted by C. Plank and E. S. Miller. Text: 1 Peter 1: 22—25.

April 20th, in Marion Co., Kansas, CYNTHIA A., daughter of Em. and Anna SHUEP, aged 2 years and 11 days. Funeral services by Daniel Wismer, Jacob Holdeman, and by Bro. D. Kaufmann of Missouri.

April 10th, in Elkhart, Ind., of measles, GEORGIANA, daughter of Frank and Hannah BRANDEN, aged 2 years, 7 months and 22 days. Buried on the 12th. Funeral services by J. F. Funk.

May 3rd, in Hickory Co., Mo., MARGARENA, wife of J. B. NAFZIGER, aged 44 years and 10 months. She leaves a bereaved husband and 9 children, also aged parents in Fulton Co., Ohio, to mourn their loss. Remarks appropriate to the occasion were spoken by C. Kuntze and Peter Lehman.

April 30th, near New Election, Rockingham Co., Va., of brain fever, IBA BARBARA, daughter of Jacob and Barbara SUTER, aged 3 years, 1 month and 24 days. Buried at Weaver's burying-ground. Appropriate remarks were made on the occasion by Jos. N. Driver and Samuel Coffman from Eph. 1: 3.

April 22d, near Hartford, Lyon Co., Kansas, Sister FANNY, wife of Brother Daniel RICU, aged 44 years, 5 months and 25 days. She leaves a husband and 10 children to mourn their loss. She was a faithful member of the Amish Mennonite church, and the loss to our little flock is great. Buried the 23rd, followed by a large concourse of people to her last resting-place. There being no preacher here M. Bender was requested to read a portion of Scripture, and he

read 1 Cor. 15 and 1 Thess. 4: 13—18. Sister Rich was an exemplary and amiable wife, a very kind and affectionate mother, and a true Christian, embracing all the Christian virtues to such an extent that we fear few of us will excel as she did. She was very kind to the poor. As we have no preaching, our only service is the Sunday school, which she attended as regularly as she could, and gave the closest attention when the Scriptures were read or explained. We will sadly miss her pleasant voice in the songs which we used to hear her sing in praise to her Redeemer. Although our flock has sustained a heavy loss, we are not as those that have no hope.

The oldest daughter was taken severely sick from grief and could not attend the funeral, but at last accounts she was a little better.

In Kishacoquillas Valley, Mifflin Co., Pa., on May 2nd, JOSEPH HOCHSTETLER, aged about 85 years.

April 30th, Joseph KING, a member of the old Amish church, in Mifflin Co., Pa., died very suddenly. He had been grafting for a neighbor, and when returning home, while walking up the "Greenwood Hill," he fell over and was dead. He was never married; he was a son of the late, by deceased preacher, Samuel B. King. His age was about 52 years.

At Matrawana, Mifflin Co., Pa., on the 17th of April, ELISABETH MAST, wife of Christian Mast, aged 64 years, 2 months, 6 days.

In Elkhart Co., Ind., on the 36th of April, of consumption, ENNABANTHA, wife of WILLIAM MISHLER, aged 23 years, 7 months and 21 days. She was buried on the following Sunday, followed by a large concourse of friends and relatives. Services were conducted by John Metzler and John F. Funk, from Jas. 1: 14. She leaves a deeply afflicted husband and one child to mourn their loss. Some days before her death, she expressed her willingness to take up the cross and be baptized, but on account of her great bodily weakness this was deferred until she should become stronger. She, however, left the residue of a firm trust in Jesus, and we hope she has gone to that rest which remaineth for the people of God.

May 1st, in Motville, Mich., WM. M. KINKADE. The deceased, while in youth, had the white swelling, which had been healed, but finally turned into other diseases. He was a very delicate youth, aged 21 years, 3 months and 21 days. Funeral services by Rev. Stultz. Text: Psalm 46: 1. He leaves father, mother, brothers, sisters and many friends to mourn his loss.

March the 25th, in Snyder Co., Pa., EMEREA, daughter of Abram and Margaret MOYER, aged 1 year, 1 month and 12 days. Buried the 27th at Arbogast Church. Services by Thos. Graybill. Text: John 16: 22.

April the 9th, in Juniata Co., Pa., MARGARET, daughter of Abel and Catherine SHARK, aged 7 months and 6 days. Buried the 11th at Shelly's meeting-house. Services by Thomas Graybill. Text: Psalm 16: 6.

April 16th, in Snyder Co., Pa., of diphtheria, ANNA M., daughter of John and Elizabeth BAAS, aged 4 years, 8 months and 10 days. Buried the 17th in Fremont. Services by Thos. Graybill and W. Donet. Text: Luke 2: 49.

April the 27th, in Snyder Co., Pa., of diphtheria, DAVID, son of John and Salome STRIVER, aged 7 years, 10 months and 29 days. Buried the 29th in Fremont. Services by Thos. Graybill and W. Donet. Text: Rev. 14: 13.

May the 2nd, in Snyder Co., Pa., ADAM, aged 7 years. Buried the 4th in Fremont.

May the 7th, ALBERT, aged 9 years, 8 months and 6 days. Buried the 9th in Fremont. Both of these boys died of diphtheria, and were sons of Daniel and Catharine MITTERLING. Services

by Thomas Graybill and W. Donot. Text: Psa. 16: G, and John 14: 4.

May 6th, in Snyder Co., Pa., of palsy, MARY STRIVER, aged 78 years, 8 months and 28 days. Buried the 10th in Fremont. Services by Thos. Graybill and Henry Zimmerman. Text: John 6: 24.

May 1st, near Peru, Mima Co., Ind., of scarlet fever, SAMUEL C., son of Christian and Martha Ricker, aged 1 year, 1 month and 8 days. Funeral services by John Wolf from John 14: 42. "I'm going to live with the angels so fair; I'll look for you, parents, and wait for you there; Where tears do not flow, and where death cannot come. Together we'll dwell in that beautiful home."

May 10th, near Middlebury, Elkhart Co., Ind., Sister MAGDALENA, wife of Pre. David D. MILKES, aged 70 years, 3 months and 1 day. She leaves a bereaved husband and six children to mourn their loss. She was a faithful and beloved sister of the old Amish church, and her seat was seldom vacant when able to attend. During three or four months her health was gradually failing. She had peace with God, and frequently desired to depart, and be with him. She was buried the 15th in the presence of many. She was desired the 15th in the presence of many. She was desired the 15th in the presence of many. She was desired the 15th in the presence of many.

April the 1st, in Franklin Co., Pa., Sister MARTHA LUTZ, aged 59 years, 3 months and 7 days. Sister Lutz was a faithful member of the Mennonite Church. Funeral text, 2 Cor. 5: 1.

April the 24th, in Franklin Co., Pa., Sister FANNIE MARTIN, wife of Brother Jacob Martin, aged 29 years, 3 months and 25 days. A deeply bereaved husband and six children, one an infant one week old, are left to feel the loss of a beloved wife and mother.

On the 22nd of April, in Franconia township, Montgomery Co., Pa., of typhoid fever, ELISABETH CONRAT, aged 39 years. Her maiden name was Moyer. She was buried at Gehman's on the 26th, where many friends were present. She leaves a sorrowing husband and four children to mourn her early departure. Services by Abel Horning, Josiah Clemmer, and Abr. Moyer, from 2 Cor. 5: 1.

On the 27th of April, in Souderton, Montgomery Co., Pa., of consumption, ELISABETH BENNER, aged 29 years. Her maiden name was Friedrich. She was buried at Franconia on the 29th. Services by Henry Niece and Josiah Clemmer, from Isaiah 57: 2.

Letters Received.

WITHOUT MONEY.

C H Stoltzfus, Klass Peters, Peter Fast, B M Rutt, Henry Hygena, Martha Long, D A Schenk, B Lagron, B Mast.

WITH MONEY.

A—Mary Acker, Joseph B Allobach, Nerva Augeny.

B—Frederic N Byers, Joseph Byers, John Birky, David S Beachy, N O Blosser, Josiah Brower, J J Borntrager, Manasseh Borntrager, per J J, D J Borntrager, Jacob B Boshart, Tobias Bowman, C Brank, E Binkley, Tobias Brusaker, John Duckwaller, T G Duckwaller, Jos S Bars, Peter Breneman, Elisabeth Barr, D Bender, Mary Butz, Henry Bayr, J Borntrager, F F Buchenstaen, G Bergmann, F N Byers, John Bean, J H De Dahr, Anna Beachy, Jacob Binden.

C—F Claassen, Henry Cassel.

D—Sarah Druck, Joel Detweiler, Herman Dyck, John Detweiler, Jacob Duerr, J H Diener.

E—Catharine Ebersole, Jacob Ebersole, William Eisenhaus, Henry Erb, per D J B, John E. Erb, Henry W Eby, Jacob Eberhard, J W Eisenhaus, David B Esleman, David Esleman, Samuel Eherly, Jacob Eby.

F—A J Fretz, Simon S Folk, Elizabeth Fretz, Allen Freed, Christian Filler, Isaac Van Fasser, Laura V Fossen, Klaus Friesen, Simon S Folk, G—Ida Graybill, Samuel Grove, Sophia Groves, Georgrich, Peter Goerz, Christian Gool, Samuel Gochannauer, Henry Gable, Noah Grabill, Lena Gotwals, Peter Good, Joseph H Good, Daniel J Good, Samuel Geil, H W. Gross, Joseph Gerber.

H—Rudolph Herr, John Hartaler, sr. Pre J M Hostetler, E Hersberger, J B Heatwole, Pre Daniel Heatwole, Jacob Hersberger, Peter Hatter, Christian H Harnish, Henry Huber, J W Harsbarger, John Herr, Henry Hartman, J M Hershey, Easos C Hackman, Abm F Heistand, F S Hershey, J D Hooley, J K Hartzler, Daniel Hoover, J M Herr, C B Hooper, C B Hoover, C Hooscheiter, J H Heistand, David Huber, Elias Hartman, Christian Hoffman, Joseph Hertzler, Isaac Hertzler, John J Heatwole, Elisabeth S Heatwole, Samuel Hartman, Charles H Heimbach, Anna D Horst, C J Hostetler.

I and J—Peter Isaacs. K—Abm H Kauffman, Joseph Klopfenstein, Peter Kuhn, John Korhaas, Wm A Kreider, Elisabeth Kaufman, William Krupp, John Korhaas, Joseph Klopfenstein, D D Kauffman, Fred Kroner, Lawrence C Kriebel, J F Kikut.

L—Barnhard Loewen, Rev Daniel Lehman, J W Lamb, Lizzie B Lehman, May Landis, David S Lund, P P Lehman, John Lehman, John Linderman, Fannie Linderman, Catharine Lapp, John M Landis. M—Simon C McEllinger, M K Mylin L J Miller, Jos P Mayer, Daniel S Miller, J B McCormick, M H Moore, Michael B Miller, P D Mishler, Wm J Miller, John J Miller, Catharine Moyer, Lydia S Miller, C May, Joel Miller, Elisabeth Miller, J M T Miller, Joseph Moser M B Miller.

N—Mrs M Nusbaum, Reif & Nagel, Jacob F. Naffziger, A C Neff, Naffziger & Mosser, Catharine Nissley, Jacob F Naffziger, Amos Naffziger, Elias Nice.

O—Samuel Oberholser, Daniel D Otto.

P—John O Plank, Friedrich Parnier.

Q—Elna Quicker, John B Querry.

R—Geo Rupp, Jos Roth, John Ramer, Fannie Rieth, John Rudy, J A Kessler, J Reber, John Roth, Barbara Rich, John Rich, Peter Rokey, Moses E Reist, F D Roth.

S—Geo Shenk, Benedict Schlatter, John C Schrock, Henry Stemen, D Sander, H Shults, Rev Frederic Stauffer, Lydia Strickler, Abraham Shupp, John Snyder, Lizzie Shaub, Mary Sumer, Jacob Shauk, Geo Speraw Jacob Speraw, Henry L Shelly, Jacob Schindler, Joseph Suckey, J Souder, John D Showalter, J F Schwartzentruber, Emma Spera, F Schwartzentruber, Thos Shelly, Susan Schultz, Strickler Abraham, Abraham Shank, John Schott, Conrad Schlotter, Thos Schwartzentruber, Jacob Swartzentruber, William Seralan, Christian Sobelag, Jacob Stoltzfus, J G Stritz, Joseph Shank, Benj Shank.

T—J J Troyer, per J J B, David Troyer, Peter Teweas.

W—Gideon Weaver, Christian Winkler, Christian Witmer, John S Wiseman, John A Weiser, Wm Weaver, Abm Witmer, John Warye, Henry Wismer, Per Henry Weber, Banks Winey, David Witmer, John A Weiser, Elisabeth Walsch, Aug Weitbusch & Son, Abm Wely, Jacob Wely, Susanna Weaver, John Witmer, Peter Wienns, Anna Wenger.

Y—Jonas Yoder, Joseph J Yoder, James C Yoder, J S Yoder, per J J B, C M Yoder.

Z—J Zook, Andrew Zehr.

MISSIONARY CAUSE.

J D Showalter, Mt Clinton, Va.

ENGLISH BOOKS, TRACTS, &C.

Send Money by Draft, Post Office Money Order, or Registered Letter.

Table listing various books and tracts with prices. Includes titles like 'Anxious Inquiry after Salvation', 'The Bible, pocket edition', 'The Holy Land', 'The Bible, pocket edition', 'The Bible, pocket edition', etc.

Table listing various books and tracts with prices. Includes titles like 'How to make a Will', 'Helping Hand', 'The Bible, pocket edition', 'The Bible, pocket edition', etc.

Table listing various books and tracts with prices. Includes titles like 'Precept upon Precept', 'Peace Envelopes per 25', 'Pride and Humility', 'Plain Teachings of Simple Illustrations', etc.

Table listing various books and tracts with prices. Includes titles like 'Precept upon Precept', 'Peace Envelopes per 25', 'Pride and Humility', 'Plain Teachings of Simple Illustrations', etc.

when he cometh in the glory of his Father with the holy angels." Do not fear to be looked upon with derision by the world, for these are only temptations, such as are common to the truly faithful Christian man and woman. So it was the apostles, and the brethren to whom Paul wrote words of comfort. Think it not strange concerning the fiery trials and temptations which are to try you; look not back again into the beggarly elements of this world, for the Judge of all the earth has said (Luke 9:62), "No man, having put his hand to the plow (Gospel plow), and looking back, is fit for the kingdom of God." Let us then hold fast the profession of our faith without wavering, for he is faithful that promised. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Read 1 Peter 1, latter part; it tells us so plainly how to do that we may never fall back again into our former sinful ways, from which we have been purged. I often think of those who once believed to the saving of the soul, but went back to perdition. First they became lukewarm, but afterward began sowing to the flesh, to reap of the flesh corruption. The apostle says, "If ye give all diligence and add to your faith virtue; and to your virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity, and continue therein, ye shall never fall." Therefore, if any fall it is because they do not give diligence daily to add to their faith these Christian graces; and as they lack these things they become blind and cannot see afar off, and forget that they were purged from their old sins.

"How shall the young secure their hearts.

And guard their lives from sin?

Thy word the choicest rules imparts

To keep the conscience clean."

"Search the Scriptures," were the instructions of our Lord. The Prophet Isaiah said, "Seek out of the Book of the Lord, and read." Timothy was taught to "Give attendance to reading." And of the Jews at Berea, inspiration has it that they were more noble than those at Thessalonica, in that they received the word in all obedience of mind, and searched the Scriptures daily. We may pray the Lord for a better knowledge of the truth and a growth of grace, but if we do not readily receive and humbly read the word of God, our prayers will avail us but little in getting a greater knowledge of the truth that makes us free. In conclusion I will say, let us take heed to the apostle's admonition which is for your edification as well as for mine. Ye, therefore, beloved, seeing ye know these things before, beware lest

ye also being led away with the error of the wicked, fall from your own steadfastness. Grow in grace and in the knowledge of our Lord and Savior Jesus Christ, to whom be glory, both now and forever.

REUBEN J. HEATWOLE.

THE GROUND OF SALVATION AND FAITH.

The *British Friend* of 3d month publishes a prayer which is preserved in manuscript in Peel Meeting-house, London, and written by George Keeth in 1664, while he was yet in unity with Friends. It is addressed—"To all the Simple Hearted, who seek no occasion of stumbling, but desire to learn the Truth as it is in Jesus, and to be informed of our Principles and Practices (who are called Quakers), and why we deny the National Church and Ministry."

From it the following instructive passages are taken:

"Whereas we have been erroneously accused that we deny Jesus Christ, and the work and use of his death and sufferings: Be it known that we own, confess, and believe in the same Jesus Christ, and not another, as our Savior, who was crucified, and suffered at Jerusalem, and offered up himself a sacrifice to God, for the whole world, to make way for their reconciliation with him. But we maintain that a mere historical knowledge of Christ after the flesh is not sufficient for salvation; but that all that would be saved, must come to know the same Jesus Christ revealed in their hearts and souls, else they can have no true hope; for Christ WITHIN is the only hope of glory, as the apostle says (Col. 1:27). And the same apostle (2 Cor. 13:5) calls them reprobrates who know not Christ within them. And the same apostle witnessed him revealed in himself, and said that Christ lived in him (Gal. 2:20). And this Jesus Christ promised to all his disciples and followers, that though he went from them as to his bodily appearance, he would come again in Spirit, and be with them in his spiritual appearance for ever; and if any would keep his commandments he would come with his father and dwell with them (John 14:23); which, after Christ was risen and ascended to the father, the disciples witnessed it fulfilled, for he appeared in spirit unto them, and poured forth upon them a measure of the spirit of life which was in himself (Acts 2:1-4).

"And this is the anointing (1 John 2:27), and the name of Jesus, which is as ointment poured forth. And there is no other name given under heaven whereby one can be saved, but this (Acts 4:12); which is not the outward name or sound of Jesus, as it may be pronounced, or written, but the power, the light, the spirit

of Jesus, which is eternal, and was in the beginning, and which Abel, Enoch, Noah, Abraham, and all saints knew, and *lived in*. And in this Name they met together and spake the mysteries of the wisdom of God; and they worshiped in this Name, and prayed and praised God in it, and wrought miracles therein. And on-ly the children of God know truly and destinely this Name of Jesus; it is a mystery to all others.

"Concerning our *faith*: IT IS IN THIS NAME, VIZ: IN THE POWER OF GOD. Herein it stands even in the name of Jesus Christ, who is the wisdom and power of God, and was with the Father before the world began. And the only true belief and faith of a Christian is that which is the gift of God, and is received by immediate inspiration and revelation of God; and no truth can be sufficiently believed, but as it is revealed immediately by Jesus Christ in man and woman's heart.

"And there is no true knowledge of God but by the Son, which is his own testimony—"No man knows the Father save the Son, and he to whom the Son reveals him." Matt. 9:27. So that all knowledge of God and Christ, and faith and belief in Him, is not the true knowledge of faith, (if we) have not come to know, feel, and possess Christ within us, and witness Him the Fountain of living waters in our hearts and souls, feeding us with his flesh and blood, which is the heavenly virtue and power, whereby men are regenerated and made partakers of the Divine nature, wherein they live, move, and have their being, and are God's offspring, and grow as branches out of Him who is their Root; and they are members of his body, and his Life and Spirit possesses and dwells in them, is their life, strength, and salvation, their corn, wine, and oil, the manna from heaven, which came down to give life unto the world. For when mankind by transgression fell from God, God sent his Son unto them, who might bring back lost men to God again, and put him into the enjoyment of God his Maker, and till man came to the enjoyment of God again, and live and dwell in his Maker and Creator, death reigns over him; he is blind, deaf, and without feeling of God, notwithstanding all his acquired literal, traditional knowledge of Christ.

"And the things of God's kingdom are a mystery to him, for they can only be learned in the Light of Christ, which shineth in man's heart in the darkness—which the darkness cannot comprehend. But there is that in man which is capable of being quickened and enlightened by the Light of Christ;—the immortal part in every one, which, through sin, is holden in spiritual death, bondage, and captivity, till it be raised up and quickened by the virtue and power of Jesus Christ

and the effectual sound of his voice which quickens the dead. And by the hearing of his voice and Word alone comes the true faith. And when men departed from this, the apostasy came in, and thick darkness covered the earth, and men lost the true knowledge of God by his Spirit; and grew strong in the literal knowledge; and whenever anything of the teaching of God's Spirit appeared in any all along the dark night of apostasy (as the Lord had ever witnesses for his Truth, more or less), they persecuted and derided such as held the testimony of Jesus, which is the spirit of prophecy. All immediate revelation and inspiration of God were cried down, and the inventions got up and the form retained without life and power. This was the beginning of Babylon's kingdom, and the rise of apostasy.

"Our main principle is: that Jesus Christ has enlightened every man that comes into the world, with such a measure of Light, which, if believed in, should save and redeem all. And this grace is as abundant as sin.

"For as by one man's offense judgment came on all to condemnation, so by the righteousness of One, the Free Gift came upon all to the justification of life. Rom. 5:18. And that which every man in some season (called in Scripture the day of visitation) experiences in himself to reprove him when he thinks, speaks, or does evil, and strives with him, and draws him to that which is good, even to soberness, righteousness, and godliness, is the very Light of Christ, which is the condemnation of all that believe not in it, and shall make all without excuse before God; for it is the talent given freely of God to every man to profit withal, and to the careless and slothful servant becomes judgment, but to all that believe in it becomes salvation.

"And though at first it be, as to its manifestation, but as a LITTLE SEED, yet as it is diligently waited upon, and dealt tenderly with, and not choked or smothered with, it grows up into a tree, and is the Tree of Life, and many are brought to sit under the shadow of this tree and eat thereof with great delight. And it is pleasant to our taste, being full of God's heavenly virtue and power, whereby our souls live, and shall live forever, as we keep faithful to the end.

"And so we hold forth this to others (and our doctrine is according to Scripture), that a door is set open to all in a day (or season), which whose slights is rejected, and none else, and salvation in a day is possible to all. And the only way thereto is by believing in Christ the Light, and obedience thereto."

"And whereas we are charged with making our own works and righteousness the ground and cause of our justification. This is another mistake. For we are saved by grace and that not of ourselves; and we look for the remission of our sins

freely for Christ's sake. And our own righteousness after the law, we see to be but dross and loss, and renounce it, that we may be found in Christ, clothed with his righteousness, knowing him to be the fountain and principle of all our actions and works being wrought in God. And only such works God accepts, and such only are justifiable in his sight, because they are wrought in him, where impurity and imperfection can have no place.

"And we deny that sin is any further pardoned than its filthiness is cleansed away. And a person is no more *justified* than he is *sanctified*. And though sanctification may be distinguished, yet it is not divided from justification, for they are always together, and of an equal extent and latitude: and though we may be said to be justified by works wrought in God, proceeding from a living faith, as James speaks (James 2:17-26.), yet the prime justification is by the Worker, Jesus Christ himself: and such can say, He is near that justifieth, who can condemn?"—*The Friend*.

MENNO SIMON AND HIS GREAT WORK.

Menno Simon, born A. D. 1495, was contemporary with Luther, and was the only one of the great reformers of his age who determined to aim at superseding the greatest cause of corruption in the church—a hireling priesthood—by reinstating the humble, unpaid, evangelical ministry of Christ. In fact, although he had been a Catholic priest, he devoted himself entirely to the *whole* work of a reformer, and through prayer and fasting sought to be led by the word and the Spirit into all truth, even if it should bring him to imprisonment and death; so that as much as in him lay he was instrumental in bringing back Christianity from the utterly apostate condition in her ministry to that of simplicity and purity; from the corrupt and corruptible stipendiary or salary system to that of teachers incorruptible by money in their calling, because they dare not accept any emolument for their ministerial services. For this great step of progressive reform, Menno had the indisputable authority of the command of his divine Master: "Freely ye have received, freely give." Need any fear to go upon the ground of that command? No; nor will they when they bear in mind the corruptibility of man's fallen nature through "the root of all evil." They will recognize in that command the divine forethought of our blessed Lord in providing a pure ministry for his true church.

"Another matter with regard to the ministry, in which Menno took a wide step from the popish practice was in the installation of preachers. Instead of ed-

ucated, titled graduates, made to order by colleges, and consecrated (?) by assuming prelates, they were chosen from among the members of the congregation needing a preacher. This was done according to apostolic precedent, by first nominating a number of the lay brethren, and after fasting and prayer, casting lots who among the number was to be the minister. It is now over three hundred years since this system was adopted by Menno Simon among the anabaptists of Germany and Holland, and is still adhered to by all divisions of true Mennonites.

"There seems to be one advantage in choosing the ministry by lot over electing them. As it precludes the idea of "calling," there is less danger of degenerating into the college graduate, and consequently into the paid system. Many of the Protestant sects that originated at an early date in the Reformation, and adopted the election system, have gravitated backward toward popery by re-establishing a college-bred, hireling, caste clergy. The danger seems to consist in the easiness with which "calls" may be substituted for elections. Establish a law in a denomination that none but graduates from some theological seminary may be ordained to the ministry, and elections from the laity of that sect will cease. This danger of retrograde progress toward Rome seems to be very imminent in the Brotherhood. The colleges already exist among us which will, most likely, eventually assume a theological character. This is foreshadowed by unmistakable signs. The history of other Protestant sects in this matter is being very rapidly prepared for repetition in our fraternity.

"Not only did Menno Simon re-establish an apostolic, gratuitous ministry in the organization he founded, but he brought back that organization to the non-resistant, anti-war principles taught by his divine Master. Non-swearing is a principle taught by all Mennonites.

"J. M. Cramp writes as follows in his 'Baptist History,' page 199. 'The records of this period (1550 to 1563) are truly heart-sickening. It is wonderful that any Baptists survived. And yet is a fact that we are becoming stronger and stronger. Menno Simon, whose public labors commenced in 1537, preached, baptized, formed churches, published books, and traveled extensively, often exposed to great peril, as will be hereafter related; nevertheless, though a price was set on his head, the designs of the enemy were defeated, and Menno died in peace.'

—*The Vindicator*.

THE EXPORTS of breadstuffs from this country, for ten months ending May 1st, reached the value of \$207,000,000, being an increase of \$57,000,000 over the same time of last year.

For the Herald of Truth.

THE MARRIAGE FEAST.

Matthew 22: 1-14.

Jesus speaks of the kingdom of heaven as being like a certain king who made a marriage for his son, and prepared a supper for all, and invited every person to the prepared table, so that every one might eat of those things which he had prepared for that purpose. So the kingdom of heaven is prepared for all mankind, and no one is shut out, but the one who shuts himself out.

At my Father's table there is bread enough and to spare, but the heavenly table will benefit those only who are faithful until the end. Now this rich man told his servants to go out and call all persons to this feast; so the preachers are the Lord's servants and call the people to the heavenly feast. Let us all be obedient to their call and come to Jesus and have that wedding garment on so that when we come to die we may gladly hear that welcome voice. Come into thy Father's house prepared for thy from the foundation of the world, and not hear that unwelcome voice. Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

This illustrates those who profess religion, and in the heart are ravenous wolves; or like Judas was, before Christ a Christian, behind him an enemy. O I pray God that we may not only be called to the heavenly supper, but chosen. But the word tells us that many may be called and few chosen; and we see that frequently to be the case that many start out on the Christian path, but few hold out to the end of their lives, so they may see that blessed feast.

It also seems that this king got very angry and sent out his armies and destroyed those murderers and burned up their city and said to his servants, but they which were bidden were not worthy, so he told them to go again and call all the worthy ones, those who need it will come willingly and strive to the end—ill death. Thus it is in our natural life or business; when a man needs a thing very much and gets it from another person he will appreciate it more than the one who does not need it at all.

I pray the Lord that we may appreciate the feast of Grace every day more and more, so that when we come to that heavenly feast at home with our heavenly Father, we shall be worthy of it.

BENJ. M. RUTT.

TAKE YOUR COMFORT.

Solomon says there is nothing better for a man, as it regards the things of the world, than to eat and drink and enjoy the good of his labor. Unfortunately many persons instead of doing this, spend their lives in trying to do as others do, and lavish their toil and waste their money in endeavoring to please the eyes of those who, if they care enough for them to look on them at all, will quite likely look upon them with pity, envy, or contempt.

Some persons will pinch themselves for months that they may shine and glitter a few hours before a thoughtless crowd. Some mothers will feed their own children on poor and ill-dressed food, and then load their tables with luxuries to feed strangers, keeping the good things "for company," and giving the poor things to those for whom it is their special duty to care.

Is this wise? Is this right? Is not many a young life embittered, and many a child made discontented and disgusted with home and its surroundings, by such ill-judged parsimony and prodigality?

Good woman, you may not be able to afford luxuries for your family; then do not afford them for any pudding and milk, or a roast potato just out of the ashes. Do not worry yourself to cook and fuss to make a great show because two or three tattling neighbors propose to inflict a visitation upon you. Have good food always; that is, do not spoil good provisions by the abominations of wasteful and unskillful cookery; but have everything neat and plain, wholesome and abundant; and then if company come, feed them the same wholesome food you give to your own children, and treat them so kindly that they would be glad to come again if they had to bring their own dinners. The life is more than the meat, and intelligence, grace, kindness and good sense go farther towards making sensible guests happy and con-

tented, than any quantity of indigestible cookery, saleratus biscuit, or indescribable mince pies.

The same principle holds good of all the furnishings and belongings of your dwelling. If you are a reasonable being, please yourself and you will please all who deserve to be pleased. A writer sensibly says:

"Few people out of your family know or care how you live. You will, probably, neither surprise nor please them by opening fine parlors kept only for occasions and the reception of strangers. Let your home, large or small, be kept for the benefit of those who live in it. Warmth and light are better than fine furniture, and good beds better than fine bedsteads. If there is plenty of money, one may have all these good and comfortable things with all possible beautiful surroundings. If not, with taste, industry and ingenuity, and heart in the matter, you can make almost any place cheery."

Make yourself and your family happy and you will make others happy; but if you spend your strength in trying to please strangers, you will displease yourself, and then will be able to please no one else.—*The Common People.*

For the Herald of Truth.

GRACE AND WORKS.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which is shed on us abundantly, through Jesus Christ our Savior. * * * That they which have believed in God might be careful to maintain good works." Titus 3: 5, 6, 8.

Here we have the whole plan of salvation, simple as it may appear; yet how few comprehend its fullness. "Not by works." Paul knew, by sad experience, the result of trying to obtain righteousness by the law. Instead of being led to holiness by the law, he was led to madness in persecuting the innocent followers of Christ. He was led, and conscientiously, too, to commit deeds at which a heathen might shudder; and he said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." What mistaken conceptions he must have had of the love of God, when he could take pleasure in imprisoning harmless women and children! This spirit, though modified, is not dead yet. There is danger in a faith that is not founded on love. Chris-

A SOLEMN CHARGE.

tianity is love, peace, and harmony; yet how common it is to see the very reverse manifested by those who claim to be its adherents. Some of the would-be reformers have died with sword in hand, fighting with carnal weapons, and doing violence in direct opposition to the teachings of Christ; and the result was continued contentions. It seems Paul foresaw this, and adds an admonition to meet it in Titus 3: 9, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law." The man who has been redeemed according to the text, has no desire to strive in this way, knowing that there is no salvation in it, and that it usually ends in bitterness.

"According to his mercy he saves us." Paul's conversion cost him three days' blindness, with fasting and prayer. No doubt he often looked back upon that experience as the best schooling he ever had. It killed Saul (self) completely; and this is just what it costs now—death to self and a resurrection to a new life in Christ Jesus.

But can it be considered any real cost to give our filthy rags for the garment of righteousness; our body of sin filled with hatred and malice for one filled with love, and peace, and joy in the Holy Ghost? With this great contrast before us, we are yet very loth to make the exchange. Not that we have anything good to give up, but we love darkness rather than light; here comes the struggle, our affections must be changed. We talk of counting the cost; poor worms, what have we to give? Nothing but a corrupt, polluted body to be cleansed by the "washing of regeneration," and received again pure and clean. This is the effect of grace—wondrous grace.

"Let us also learn to maintain good works for necessary uses, that they be not unfruitful," verse 14. It is not enough for Christians to be pure and holy; they should seek opportunities to do good; not to make their salvation more complete. Let no one try to mix his works with the grace of God. One will not answer for the other; but as you have received him so walk, for the Spirit cannot abide in a heart that is not willing to be led by him continually. "Maintain good works." This is something more than merely ceasing to do evil. There are thousands of souls to be redeemed, and we are to be instruments in accomplishing the work. Each one has his own sphere in which to work. There are many who are poor and needy, many sick and afflicted, and many distressed for their souls. There is plenty to do; let us all work.

"Let us, then, be up and doing, With a heart for any fate; Still achieving, still pursuing— Learn to labor and to wait."

JOHN O. SMITH.

Paul said to Timothy, "Preach the word." This graphic injunction embraces the whole duty of the gospel ministry. No one that has been conversant with the current pulpit literature of the last half century, has failed to observe, with honorable exceptions, here and there, the gradual drift of the ministry into the carnal and the secular. The last half decade furnishes quite a striking exception, which every lover of the word is glad to note. It is true that God may have had to bring about this revival of the word through a very humble instrumentality; and entirely outside of clerical ranks; but no difference, the revival has come, and its rising sun is hailed by gladdened millions.

It may be God's purpose to rebuke the departure of the clergy from the word by pushing into unprecedented prominence and success an uneducated layman, thus bringing into striking contrast the feebleness of scholastic culture without the word of power, and the all sufficient might of human ignorance with this word. God is jealous of his word, and when he says "Preach the word," he means not to honor any and every kind of preaching, irrespective of its relation to the word; but has meant that his honor shall go with that message that he himself has ordained as the word of his salvation.

As all science is a unit, so we must apprehend the message as bringing all God's thoughts into authoritative relations to the message, whether they be in the written or unwritten volume—the inspired or uninspired revelation.

With God, it is not the messenger but the message that does the work. Not that the messenger may have no moral adaptation to the message; for he that bears the vessel of the Lord must be clean; but the efficacy, the power to save is in the message. There is enough importance that attaches to the messenger to warrant the counsel, "Take heed unto thyself," as well as "unto the doctrine." No minister can morally divorce himself from the purity of the gospel and succeed; and yet such is the transcendency of the word above him that utters it, that he drops to the plane of a mere "earthen vessel." The gospel is the "treasure," not the vessel that bears it. And yet how many care more for the *kind* of vessel in which this treasure is brought to them, than they do for the treasure itself.

With some, age, with its heavy crown and wrinkled brow, is a bar to acceptance and support. With others, a want of gainly, comely, and symmetrical form is a sufficient occasion for adverse criticism. And still others, find the lack of classic and literary polish a plea of want of adaptation to certain sections of extremely refined church life. The ungodly masses

cry for the sensational, and the churches are under the delusion of thinking that the certainty of their relation depends on heeding this cry. Ministers, to please the church and meet this demand of the ungodly, turn sensational.

Is not the word sufficient? Is it not the Scriptures that are able to make us "wise unto salvation," and that "is profitable for doctrine, for reproof, for correction, for instruction in righteousness?" To what end is the Scriptures made thus profitable? "That the man of God may be perfect, thoroughly furnished unto all good works." This work not only perfects the man himself, but it fully furnishes him unto his work. How important then that he "seek out of the book of the Lord, and read;" that he "search the Scriptures," and that he "speak according to this word."

It is called "the word of this salvation;" "a more sure word of prophecy," and, as embracing the gospel, "the power of God unto salvation." How important that this word be preached. He that turns from it, does so at the peril of not only his own soul, but also those of his hearers.—*Sel.*

Men who are inclined to speak without due thought should never have false pride of opinion. They should be always ready to acknowledge the errors which calm reflection shows them they have committed. To persevere in an error is worse than the first commission of it. Fools may be unwilling to take back their words, but wise men will always take a pleasure in correcting their faults and in apologizing for any injury to others which their words have caused.

All men are liable to err, but few have humility enough to acknowledge it.

For the Herald of Truth.

BE NOT CARNAL.

We must have a prayerful heart that the Holy Spirit can dwell there. He will lead us into all truth if we faithfully follow his directions. Then we can grow in grace unto a perfect man in Christ Jesus, who is the living way. The Spirit will keep us separate from the world, and not allow us to take part in worldly amusements and other carnal things, which the natural man so much loves. Paul says "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." The natural or carnal man is dead and asleep in sin, for Paul says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Jesus said,

John 5:25, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." A change of heart is necessary; sinners must have their desires and intentions changed, and like the miserable prodigal be willing to turn back and seek favor with a much wronged, yet loving Father. They must be willing to say, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

Christ opened the way to heaven, and all are invited to come; but some, like Felix, wish for a more convenient season; but that may never come. It is still as it was in the days of Noah. He warned the people to turn from their evil ways, he preached to them one hundred and twenty years, yet they did not repent. Noah and his wife and his three sons and their wives believed God and went into the ark, the flood came, and all outside the ark were drowned. It was too late to cry for mercy when the door was closed. "As it was in the days of Noah, so shall it be also in the days of the Son of man." The day will also come "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." They shall be lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof; from such turn away. BENJAMIN LEGRON.

UNSEEN POWERS.

We can measure the vast, the illimitable forces that have their play in the world around us. Not with the roar of artillery, the waving of banners or the sounding of drums do the mightiest forces reveal themselves upon the earth; but as the gentle influences of spring spread themselves over the land, and as the soft breezes blow across the fields, buds swell, leaves put forth, grasses spring up, millions of tons of moisture are lifted from the earth, bearing life and strength through trees and leaves and flowers, and passing upward to fill the air with vapor, health and beauty. Mighty processes of vegetation are silently going on; air currents are sweeping with unmeasured force across vast continents; rivers are gliding toward the sea: tides are ebbing and flowing; suns and stars and planets

are wheeling in their mighty courses; and in everything there is seen design, contrivance, skill, wisdom, and power unmeasured and immeasurable. The surging of a single tide exhibits more power than the whole human race could exercise. The rush and roar of a single waterfall has in it more power than a nation could put forth. Man stands amazed amid the affluence of divine activity; and while the scoffer in his blindness may forget and disregard it all, he who looks with anointed eyes sees the power of God surging through all creation, beating in every pulse, glowing in every star, shining in every sun, rolling in every tide, thundering in every tempest, breathing in every zephyr, blooming in every flower, waving in every branch, turning the seasons in their steady roll, bringing summer and winter, seed time and harvest, moving this whole universe according to God's predetermined plan, marking in it the revelation of his power, his goodness and his grace.

"The heavens declare the glory of God, and the firmament showeth his handiwork;" but in every flower that blooms; in every blade that springs from the green earth; in every forest tree that crowns the mountain's brow; in every living thing that creeps or soars, that walks or swims, is seen the working of the hand of Almighty God, the omnipresent energy of Him who made the worlds. "The invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and God-head." Rom. 1:20. All things obey their Maker's high commands. The suns and stars wheel in obedience to his mandate; the stormy wind fulfills his word; the seas clasp their hands before the Lord as he cometh to judge the earth; the flowers pour forth the incense of their praise upon the morning breeze; the birds lift up their songs to him who feeds the ravens and watches the sparrow's fall;—only man rebels against his power, forgets his goodness, and fails to speak his praise. Only man rebels against his Maker and fails to answer the end for which he was ordained.

Oh, that He who breathed of old upon the face of the water and said, "Let there be light," might breathe again upon the darkness of disordered and fallen humanity, and cause "the light of the knowledge of the glory of God in the face of Jesus Christ" to shine in our hearts, that we might be "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," and so "prove what is that good and acceptable and perfect will of God."—*The Armory.*

PRAYER IS NOT OVERCOMING God's reluctance; it is laying hold of his willingness.

WITNESSING FOR CHRIST.

"And ye shall be witnesses unto me." Acts 1:8.

In order to understand your duty as a witness for Christ, look at his example. He is always witnessing; by the well of Samaria, or in the temple at Jerusalem; by the lake of Gennesaret, or at the mountain's brow, he is witnessing night and day. His mighty prayers are as vocal to God as his services. He witnesses under all circumstances. Scribes and Pharisees can not shut his mouth. Even before Pilate he witnesses a good confession. He witnesses so distinctly and so clearly that there is no mistake in him.

Christian, make your life a clear testimony; be you as the brook wherein you may see every pebble at the bottom—not as the muddy creek, of which you only see the surface—but clear and transparent, so that your heart's love to God and man may be visible to all. You need not say, "I am true;" be true. Boast not of integrity; be upright. So shall your testimony be such that men cannot help seeing it. Never, for fear of man, restrain your witness.

Your lips have been warmed with a coal from off the altar; let them speak as only heaven-touched lips should do. "In the morning sow thy seed, and in the evening withhold not thy hand." Watch not the clouds, consult not the wind; in season and out of season witness for Jesus, and if it shall come to pass that for Christ's sake and the gospel's you shall endure suffering in any shape, shrink not, but rejoice in the honor conferred upon you, that you are counted worthy to suffer with your Lord. And joy also in this, that your sufferings, your losses, and persecutions shall make you a platform, from which the more vigorously and with greater power you shall witness for Christ Jesus. Study your great Exemplar, and be filled with his Spirit. Remember that you need much teaching, much grace, and much humility, if your witnessing is to be your Master's glory. "Ye are my witnesses."—*Spurgeon.*

WHILE his mother lives a man has one friend on earth who will not desert him when he is needy. Her affection flows from a pure fountain and ceases only at the ocean of eternity.

CHRIST A PRESENT HELP.

When gathering clouds around I view,
And days are dark and friends are few,
On Him I lean, who not in vain,
Experienced every human pain.
He sees my grief, allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the thing I would not do;
Still he, who felt temptation's power,
Will guard me in that dangerous hour.

If wounded love my bosom swell,
Despised by those I prized too well,
He will his pitying aid bestow,
Who felt on earth severer woe;
At once betrayed, denied, or freed
By those who shared his daily bread.

When vexing thoughts within me rise,
And, sore dismayed, my spirit dies,
Yet he who once vouchsafed to bear
The sick'ning anguish of despair,
Will sweetly soothe, will gently dry
The throbbing heart, the streaming eye.

When mourning, o'er some stone I bend
Which covers all that was a friend;
And from that voice, that hand, and smile,
Divides me for a little while,
Thou Savior, mark't as the tears I shed,
For thou didst weep o'er Lazarus dead.

And Oh, when I have safely past
Through every conflict but the last,
Still, still unchanging, watch beside
My painful bed—for thou hast died;
Lead me to realms of cloudless day,
And wipe my latest tear away.

—Selected by A. H.

GOD GAVE HIS SON.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

God giving his Son not only proves what his heart of love is, it also constitutes the satisfaction which justice demanded. He sent his Son to atone for guilt as well as to express love. God's justice and God's holiness alike forbade his receiving us without the removal of our sin, and his expression of his hatred thereof. Had God left sin unjudged, where were his justice? Had God received sinners into his bosom with their sins upon them, where were his holiness? His love, his justice, his holiness, all perfect, are manifested and upheld in the cross. Learn there of God. He points your eyes to his dead Son. What Holiness required, Love gave that you might be saved. God's love—oh! let us remember his love! is it not the more rich and wonderful linked with unswerving jus-

tice, changeless holiness? God's love impelled him to save sinners, notwithstanding sin; then sin must be put away. Therefore Christ was "made sin" (2 Cor. 5:21), and "He put away sin by the sacrifice of himself." Heb. 9:26. The love of God must outflow, yet he will be just and holy even in the act of pardon. And so God gave his Son "that he might be just and the justifier of him which believeth in Jesus."

Now, reader, behold the love of God! Behold every barrier between your soul and yourself cut away. He himself has done it; therefore it is rightly done. For where is Jesus now? At the right hand of God. Christ has risen. He rose out of death, by having to sin all that sin could claim. Death came by sin, but Christ is risen, having abolished death, because he "put away sin by the sacrifice of himself." Sin can never stand in the way of your salvation now. Why? Because Christ is risen. The Savior of man is now at the right hand of God. God raised him from the dead in token of his having met the last claim of a broken law, holy, just, and good. Sin itself is condemned. Rom. 8:3. It was condemned on him at the cross, that it might be condemned in us at the throne. "He hath made him sin for us, who knew no sin."—*Glasgow Tract.*

For the Herald of Truth.

LEANNESS OF SOUL.

The article in the May No. of the Herald of Truth under this heading has given me some serious thoughts. I never realized the force of this text as I have since reading that article. We thank the writer for it, and give God the glory. Have we not all experienced something of this kind? The Psalmist could also speak by experience. God sometimes granted his request. It brought him down into the clay in every case. Before sin cometh lust, from Adam and Eve down to this day. Balaam was tempted by the bribe of Amelek to curse God's people; it brought leanness and death to his soul. O, how many souls are lost through the deceitfulness of riches, and yet we keep lingering after these things, which, if

granted unto us, would in all probability sink our souls into perdition. I shudder as I think of where I might have been had not God in mercy prevented me. Jabez prayed to the Lord to enlarge his coast, 1 Chron. 4:10. What this was we do not know. He was sincere at that time but it is the last we hear of him. I am afraid that was his ruin. God blessed Solomon, but his prosperity proved a snare to him.

How careful we ought to be in our desires, and in our prayer to God. How beautiful the example of Christ "Nevertheless not mine but thy will be done." I mean we should be careful of our desires concerning temporal blessings. We need not fear to press our suit for spiritual blessings, at least so far as he has promised them.

There is a false modesty that sometimes restricts people. To be satisfied with leanness of soul is not good. For sin, and sin only, has brought this on, and will surely end in death. How many of us are lean in the soul! O brethren, there is a land of corn and wine before us: let us go up and possess the land. We may not murmur of the manna in the wilderness, but we know it does not fully satisfy, it does not last long; why not go up and possess the promised land—the highway of holiness—and walk with the Lord continually as one of old? There is more danger in this wilderness, than over here in Canaan. The wilderness life at best is up and down, victories and defeats; but over here it is victory all the time. Blessed be God who causeth us all to triumph through Jesus Christ our Lord, 2 Cor. 2:14. He has spoiled principalities and powers triumphing over them. Col. 2:15.

O, why longer battle in this wilderness, when a land is promised us that flows with milk and honey, and that in this life? Some think Canaan represents heaven, that cannot be; there are no enemies to be subdued in heaven, no war nor conquest. The heavenly Canaan represents the rest that remaineth for the people of God, who believe to the saving of the soul—a full salvation all the time. We need not cry: O my leanness, my leanness! No; O my riches in the faith that overcomes all our enemies, and gives us the victory. Glory to God.

JOHN O. SMITH.

For the Herald of Truth

THE PENITENT SINNER.

A sinner redeemed is a miracle of grace—that grace of which Paul speaks when he says, "The grace of God that bringeth salvation hath appeared to all men, (that bringeth salvation to all men hath appeared), teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." The penitent sinner is an interesting object, just coming into a state in which he is a proper subject for this wondrous grace. The sinner must become penitent, feel that he is lost, and know that he has need of grace before he can be an object of grace. Everyone can become an object of grace if he will, for the grace of God is offered to the whole world,—none are excluded; God is no respecter of persons. Yet this freely and universally offered grace will not avail unless it is accepted as a free gift. When the sinner becomes penitent he is in the way that leads him to accept that grace through which he is raised to a new life in Christ Jesus. The apostle Paul says, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." So interesting is the condition of the penitent seeking the new life, that the angels in heaven and the church on earth rejoice over them as they come, with their burden of sin, to the feet of Jesus, pleading for mercy, for peace, for pardon. According to the Scriptures not one sinner that comes to Jesus in this way will be rejected or cast off, but will be freely accepted, no matter how great his sins are. Dear penitent, remember that Jesus kindly invites you, and will affectionately receive you though your souls are heavy laden with sin. Remember the words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." A glorious change will thus take place—a change from a condemned state, a guilty conscience, a servant of sin and Satan, to a clear conscience, peace of soul, a child of God, an heir of heaven. What a glorious transformation! Come sinner, come penitent, the grace of God will save you.

J. D. HERSHEY.

CONVERSION OF A LAWYER.

A man told the story of his conversion. Religion to him was an idle tale; professors were not sincere; men out of the church were as good as men in it.

Traveling in the West on horse-

back, in a dark and stormy time, night overtook him. He was up to his saddle-girths in mud. He came to a place where two roads met; either was bad enough. The only person he met, in answer to the question which was the best road, said, "Neither. If you take one, you will wish you had taken the other."

He reined up in front of a miserable looking hut, and sought shelter from the drenching rain.

He entered the scantily furnished room, which served for kitchen, bedroom, and parlor. Permission to remain was reluctantly given. The horse was tied in the shed; and he seated himself by the fire. It was a rude shelter: the room was coarse and dark; the floor was made of rough boards, a small loft served as a chamber, and the rude walls of the hut were hung with pistols, bowie knives, and shot guns. He felt sure that he was in a bandit's den. He wished he had braved the elements. The old man a complete specimen of prairie ruffian, came in armed to the teeth. His words were few and welcome scant. Soon, the son came in looking more like a bandit than his father. A long low earnest conversation was carried on between the members of the family. The young man knew that the conversation related to himself. Nothing less than robbery was expected; perhaps. Pale with terror, he resolved to flee, and trust the darkness of the night. The old man approached, and said:

"Stranger we are a rough, poor people, and live by hunting. We start early in the morning. Before we go to bed we read in the Bible, and have a word of prayer. Have you any objections?"

"Oh no, do pray, do pray," said the young man, tears coming into his eyes, for he knew that those who pray before they went to bed did not cut people's throats. As he lay on a rough couch he said, "How is this? this seemed like a bandit's den, and the old man and his son like robbers. Yet when he said, Let us pray, I felt as safe as if I was pressed to the bosom of my mother. There must be something in religion after all. I will seek my mother's Savior, and trust in my mother's God.—*Sci.*

PONDER the path of thy feet, and let all thy ways be established.

POOR PREACHING.

When a sermon is full of the self-importance of the preacher it is poor preaching. When it is made up of scolding, or ridicule of some one, it is poor preaching. When it is a display of learning, and only worldly wisdom, it is poor preaching. When it has no spirit nor life, and is but following a form and preaching only formality, it is poor preaching. When it is preaching to please the itching ear, and to suit the popular feeling, it is poor preaching.

But when then the spirit and love of Jesus is in the sermon, it is not poor preaching; it may be broken, unlearned and homely, but if Christ and his Spirit is in it, the preaching is not poor. The richest repast may be served in a wooden bowl, and none of the richness lost to the hungry. The golden platter may add to its appearance, but not to its richness. Then if you have a little learning, fill it with the riches of His grace, and love and spirit; and it will not be poor preaching; but to thousands it will be better, and do more good, than if given in eloquence or style. In the present age many have fixed a kind of standard for perfect preaching in its formality; but the true standard of preaching is inside of it and not its outer form; when it comes in spirit and in life, it may care little for forms or style, still it is not poor preaching.

When the true spirit of the Gospel is in your conversation, that is not poor preaching. When your business with the world is full of christian love and truth, and good will to all, that is not poor preaching. When you visit and help the poor and the afflicted, that is not poor preaching. When you talk kind to all, when you show love to all, even to enemies, that is not poor preaching. But you bite and devour, talk against your brethren, that is poor preaching. When you try to run a sharp bargain, and get the advantage in trade, that is poor preaching. When you neglect the poor, the afflicted, when you neglect your religious duties for the sake of the world, when you neglect the church, its meetings, when you neglect to do your part in helping on the cause of Christ, it is poor preaching. Good preaching is not in great eloquence, but is the great spirit getting into every little thing, to make good preaching out of it.

—*Prim. Christian.*

THERE is no little thing that more completely n Friends the Friend in appearance than the mustache; and hardly any little thing which more certainly marks the presence of vanity within, and in most cases it is a standing insult to both father and mother.—*The Friend.*

REFLECTIONS.

It is good when we lay on the pillow our head, And the silence of night all around us is spread, To reflect on the deeds we have done though the day, Nor allow it to pass without profit away.

A day, what a trifles! and yet the amount Of the days we have passed form an awful account; And the time may arrive when the world we would give, Were it ours, might we have but another to live.

In whose service have we through the day been employed, And what are the pleasures we mostly enjoyed? Our desires and our wishes, to what did they tend— To the world we are in, or the world without end?

Hath the sense of His presence encompassed us 'round, Without whom not a sparrow can fall to the ground? Have our hearts turned to Him with devotion most true, Or been occupied only with things that we view?

Have we often reflected how soon we must go To the mansions of bliss, or the regions of woe? Have we felt unto God a repentance sincere, And in faith to the Savior of sinners drawn near?

Let us then with ourselves solemn conference hold, Ere sleep's silken fetters our senses unfold; And forgiveness implore for the sins of the day, Nor allow them to pass unrepented away.

—*Selected by H. ALBERT.*

Lazette, Kansas.

WHY IS IT that persons are so slow to recognize the truth of the proposition that alcohol in the human system, even in moderate quantities, is a poison, and that the only safe course to pursue, is to abstain from it altogether! Even though they may always succeed in controlling their appetites—continue to drink moderately themselves, which is seldom the case, they seem entirely oblivious to the fact of a fearful liability of transmitting to their offspring diseased and uncontrollable appetites. There is no question but that inebriety, both in the use of intoxicating drinks and tobacco, is frequently hereditary. Let all reflect upon their responsibility touching this matter.

A CHILD may play with fire, and that over a magazine of powder, but it is because he is a child. A man may play with temptations, do what he likes, rush with his powder-like nature, into the flame, but it is because he is a childish man. —*Buddington.*

A LETTER FROM A FATHER TO HIS SON.

As you value your own soul do not be excusing your acknowledged worldliness, by urging this or the other reason, such as your situation, your temptation, your connections. Cut all reasoning short by these inquiries:

What does the Bible say? What has God determined? By what rule will the Judge of all proceed when He sitteth on the throne of His glory? Put these questions fairly and honestly, and you will be convinced that conformity to the world is but another name for ruin. Yield to conviction and ask grace from the Lord that you may be one of this separated people. A Christian should be satisfied with nothing that will not satisfy God. You will say that worldly pleasures are both innocent and necessary. Try their innocence while I am asking you the following questions:

Have you any authority for expecting that the peace and blessing of God will sanctify them to your soul? Do you actually find the cheering presence of the Lord with you while you are partaking of them? Can you in the society with which you then mingle speak of the glorious gospel, of a Savior's love, of the costly price of redemption, of a Christian's joys and sorrows, of a believers inheritance? Can you, and do you retire from these amusements with a spiritual mind suited to prayer and praise, disposed to hold fellowship with the Father, and with His Son Jesus Christ? Do they prepare your soul by cherishing holy and heavenly affections, for the joys of the spirits of the just made perfect? If they do not, oh! how worthless you feel while joining in worldly pleasures. Now, my dear son, answer these questions solemnly as in the sight of God, and then they will be answered honestly, and then say whether the pleasures and amusements of the world are innocent or not. In proportion as the heart is filled with them there is no sorrow for God.—*Friends' Review.*

THERE are many calls for preaching in the far West where perhaps only a few of our brethren are located. These calls should receive more attention. Missionary work

put forth now will bring returns, such as can be gained in few localities elsewhere. In the broad lands of the West, population is pouring in with great rapidity, and we, as a people, should not spare any effort or let any opportunity pass to impart the bread of Life to these people. Among them are our brethren and our brethren's children. Will we be indifferent? Will we make no effort to establish churches in the far West? Every brother and sister who has the good cause at heart must feel that there is a work to do, and that there is no time to lose. We ought to have our missionaries at work, and every brother and sister should feel that he or she is responsible for that work. Our ministers need money to meet their expenses and support their families while in the field. Then, too, there are churches needed. In the far West where there are only a few brethren, and their means limited, the cause might be promoted by aiding them in building houses for worship. There is plenty to do. He that is indifferent, and looks only at home, or to his own pecuniary interests, lacks interest in the great work of saving souls. Brethren and sisters, let us be up and doing. Let us encourage our missionaries by showing them a disposition to stand by them—aiding them by our means and principles.

—*Brethren at Work.*

MANY refined and respectable people like to shut their eyes to ugly facts, and their ears to heart-rending cries that disturb their attempts to lull their consciences to sleep. "Am I my brother's keeper?" "Can I not drink wine or beer, or spirits at home?" No, not now, and live up to the full duty of a Christian who is to deny self for the good of others. As long as there is fuel in the heart for a temptation, we cannot be secure. He that has gunpowder about him has need to keep far enough off from sparks.—*Brooks.*

THE SABBATH places a wall between the angry man and the object of his anger; between the revengeful man and the object of his fury; between the covetous man and the object of his desire; between the ambitious man and the office at which he aims. It brings them all to a stand. It bids them pause and reflect. It changes the tempest into a healthful breeze—the raging tide into a murmuring ripple.

HERALD OF TRUTH.

July, 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

DEACON SAMUEL LANDES, of Boyers-town, Berks County, died in the early part of June.

JACOB HOSTETTLER, a preacher in the Old Amish Church, in Mifflin Co., Pa., died June 13th, aged about 60 years.

CORRECTION.—We regret that in the article of Bro. J. M. Brenneman, on "Sanctification," in the June number, about the middle of the second column, the expression occurs, "By the blood of God." It should read, "By the word of God."

BISHOP JOHN P. MAST, of the Conestoga Amish Church, in Lancaster Co., Pa., visited the churches in Mifflin County, during the early part of last month. He was at one meeting in the "Valley Church," and also preached once in the River Church.

FROM BRANCH CO., MICH.—We learn that Bro. George Benneman, of Allen Co., Ohio, was with the Church in that county on the 12th and 13th of June. The meetings are reported to have been very interesting. On Sunday the communion was observed.

ACCIDENT.—On Monday, June 21st as Bro. G. Z. Boller, of Haw Patch, was going to Ligonier, his team ran away, throwing him out of the buggy, by which one leg was broken, one ankle put out of joint, and his head badly cut. On the same day, as his sister-in-law, wife of John S. Yoder, widow Zook, Mrs. David Kurtz, and Mrs. Joseph Zook were going to Boller's, the carriage was overturned, Mrs. Yoder was badly hurt, and the others slightly injured.

ON SATURDAY, the 5th of June, the lot was cast for a minister at Shaum's Church in Elkhart County, Ind. Three candidates were presented, and the lot fell on Brother Noah Metzler. May the Lord strengthen him for the important work and solemn duties now devolving upon him.

THE FUNERAL of the wife of Abraham Nissley, of Springville, Mount Joy Township, Lancaster Co., Pa., took place on Sunday, June 6th, and was one of the largest held in that section of the county for many years. She was buried in the Mennonite burying-ground in East Donegal Township.

PRE. JACOB BUZZARD, of Yellow Creek Church, Elkhart County, Ind., died of consumption on the 11th of June, and was buried on Sunday, the 13th, followed by an immense concourse of people to his last resting place. He was an active and zealous laborer in the Lord's vineyard, and his loss is deeply felt by all.

THE BROTHERS (Dunkers) are considering the propriety of having a Brethren's clothing house, where those who desire plain clothes can get them ready made. They are, however, not of the same mind on the subject. Would not this put an end to the excuses often made that it costs more to get clothes made than to buy them ready made?

ALLGEMEINE LIEDERSAMMLUNG.—The third edition of this excellent hymn book is printed, and in about two weeks we will have a number bound, and will then be ready to fill all orders for the same. The book contains 350 German hymns, with an appendix in English hymns. Price per single copy 60 cents. Sent free to any address.

BRO. JESSE GOOD, of Ottville, O., writes us that in the church where he resides communion services were held on the 16th, by Bishop Joseph Bixler, of Columbiana County, and Michael Rohrer, of Canton. A large audience was present, and on the day previous eight persons were received into the church, five by baptism and three from other churches; one was formerly a member of the Baptist Church.

TWELVE persons have been received into the Brethren (Dunker) Church in Denmark since Easter. This is the result

of the labors of Hope, their faithful missionary. A few years ago they had no members there; now they have quite a number. A few dollars of men's abundance, a willing servant, and the grace of God are doing the work. What might we do by evangelization even here in the United States if we were to make the proper effort? We dare say, much.

BRO. JOHN SCHRAAG, of the Russian Mennonite Church of Turner County, Dakota, is at present on a visit to the churches scattered abroad. He visited various churches in Illinois, in McLean and Woodford counties, and in Elkhart Co., Ind., and proposes also to visit the churches in Wayne and other counties, in Ohio. He is deeply interested in the work of uniting upon the plain teachings of the Gospel the different branches of the Mennonite Church. He manifests an earnest zeal in the Master's work, and we trust the brethren will everywhere receive him as a faithful laborer in the vineyard of the Lord.

FROM VIRGINIA.—About the first of June there were nine brethren and sisters from Pennsylvania visiting in Virginia, three of whom were ministers, namely, Samuel Godshalk, Henry Godshalk, and Jacob Mensch. They held a number of meetings. They also stopped in Maryland, and held some meetings with the Church in Washington County. The Virginia Conference was held in April, and on the 4th of June the Church, with the ministers of that district, assembled at the Bank Church to present and hear the proceedings of the Conference. At that time the church decided to ordain two ministers in the middle district, which will be proceeded with, the Lord willing, in July.

FROM MONTGOMERY COUNTY, PA.—A brother writes us that on Thursday, June 10th, a deacon was chosen and ordained in the church known as Rockhill Church. The Bishops, Josiah Clemmer, John B. Hunsberry, from Worcester, and Samuel Leatherman, from the Line Lexington Church, were present. There were nine candidates, and the lot fell on Bro. Joseph Allebach, son of Pre. John Allebach. May the Lord be with him, that he may be faithful in his duties, and do all to the glory of God.

On the 24th of June another lot is to be cast for a deacon in Worcester, in

Bro. Hunsberry's district. Another brother from the same vicinity writes: "We were much pleased to have so many brethren and sisters visit us. The brethren, Weaver, Cressman, and Bowman (ministers) from Canada, accompanied by their wives, were here, and visited through Montgomery, Bucks, and Lancaster counties. Fourteen brethren and sisters from Lancaster County were also here on a visit with us about ten days. Among them were preachers Ephraim Nissley and David Buckmaster. On Monday, April 24th, some eight or ten of our brethren started to go to Virginia. Pre. Samuel Godshalk, Henry Godshalk, and Jacob Mensch were members of the party. I hope the Lord may be with the brethren so that much good may be done."

OUR SUNDAY SCHOOL QUESTION BOOKS.—As announced in our last number, we have now completed our Sunday School Question Books. Each book contains sixty-one lessons, and the Intermediate Book has ninety-seven pages, is neatly bound in stiff covers, and costs 15 cents per single copy, or \$1.50 per dozen. The Primary, or small book, costs 10 cents per single copy, or \$1.00 per dozen. The lessons in both books are taken from the same portion of Scripture, and contain both the questions and answers; but the Primary is much more simple, and adapted to the understanding of small scholars, while the Intermediate is adapted to the more advanced classes. Superintendents and teachers will find these books a very great help in conducting the schools, and we trust that our schools generally will adopt them. They were prepared and published by the sanction and under the instruction of the bishops of the Lancaster County Conference. In addition to the above two Question Books we have also an Infant Class Lesson Book, adapted to very young learners. This book is sold at six cents a copy.

CONFERENCE IN OHIO.

Conference for the state of Ohio was held May the 20th and 21st, 1880, at Sherrick's meeting-house in Allen Co. Six Bishops, seven deacons and twenty ministers were present. The meeting was opened by Bishop Joseph Bixler who made, among others, the following remarks:—

We should remember, in the first place, the words of our Savior, "With-

out me ye can do nothing." We have met for an important purpose. We should remember that upon the watchmen of Zion there is an important duty and a great responsibility resting; that we have here no continuing city, and that we should therefore be earnestly engaged in the discharge of our duty. We should be bound together in love and unite our efforts in building the Church, trying to win souls to Christ, and warning the sinner, that his blood be not required at our hands at the great day. After prayer the proceedings of the Conference in Lancaster County, Pa., which appeared in the May No. of the Herald of Truth, were read both in German and English, with which all seemed to be well pleased and to agree, excepting a few points, namely, the holding of the offices of Postmaster and Overseer of the Poor. The nature and requirements of the Postmaster's office were not well enough understood to grant the holding of it. And as regards Overseer of the Poor, there are other things connected with it in Ohio which make it inconsistent for the brethren to hold that office. Consequently it was forbidden. It was advised that no brother should seek any office, but if he is elected School Director or Supervisor he should try to discharge his duty faithfully. Among others the following questions were presented:—

1st. Should the Lord's prayer be used at the end of every public prayer? Ans. It should be used at least once, either before or after preaching; no objection to using it every time.

2nd. Is it right for a brother to take part in or encourage any thing that is no benefit to him but an injury to another? Ans. No, not even if it is a benefit to him. "Let no man seek his own, but every one another's wealth." 1 Cor. 10:24.

3d. If a person desire to be baptized on the bank of a river or at the edge of the water, shall the request be granted? Ans. The old way is sufficient: in the house or in the water.

4th. Should not the inconsistency of ministers allowing their members to marry out of the church, without reproof, and yet refusing to marry them, be removed? Ans. It is removed; it is not allowed for members to marry out of the Church.

5th. What excuse has the church for not sending the Gospel to the Heathen? Ans. She has no excuse.

6th. If a brother has a note which he cannot collect has he a right to sell it? Ans. He has not.

7th. If a brother owe a brother, and he refuses to pay, he being more able to pay than the other is to lose, what should be done? Ans. He shall pay; if not, he cannot be a brother.

8th. If a brother or sister joins a secret society, how long can they be members of the Church and also of the secret society? Ans. Till they are admonished

and have a reasonable time to withdraw.

9th. Can anything be done in the District Conference that the Church may become more uniform in dress? Ans. Yes.

10th. Could we make any provisions for home missionary work? * Ans. Yes. No Bishop should be ordained without the consent of the Conference. Ministers should also be carefully examined before ordaining a Bishop.

Applicants for baptism, both male and female, should be questioned whether they are members of secret societies; they should also be instructed as to the proper way of affirming.

We should try to persuade the brethren to stay away from the polls; not that we find fault with our Government but for conscience' and consistency's sake.

We should not be conformed to the world in speech, conduct or apparel, but seek for uniformity in the Church.

No brother should serve as jurymen on a criminal case; it was deemed wrong to have lightning rods on buildings, or to have property insured. We should seek to be united in the bonds of love and bear one another's burdens. The use of musical instruments was discouraged; we should, according to the admonitions of the apostle, "sing and make melody unto the Lord in our hearts." It is to be feared that we as ministers are not as zealous and faithful in admonishing the brethren and protesting against these things as we should be. We should all seek to be filled with the love of God which will lead us into obedience and unity. We should all remember our duty to "Obey them that have the rule over us and submit ourselves, for they watch for our souls, as they must give account." The church of Christ has rules and ordinances which it is the duty of every Christian to observe; ministers and members should all work together in building up the Church, and trying to keep it pure and in accordance with the rules of the Gospel. We should earnestly seek to win souls to Christ. How can we do this? First by leading a holy and pious life, and giving a good example, and secondly, by admonishing sinners and reminding them of their duty and the purpose for which they were created, namely: to "glorify God." Which however we cannot do by a profession only, but by serving and worshiping in spirit and in truth.

The brethren should be admonished to observe family worship, especially when brethren visit each other they should

* The writer of this report does not explain what the Conference meant by "Home Missionary work." We understood it to have reference to the scattered members and churches throughout the country, which are not provided with ministers; and it is indeed a subject which demands the most earnest and prayerful consideration of every one who has the prosperity and growth of the church at heart.—EDITH.

admonish one another and join in worshipping God. The example of an aged minister was commended who (said a certain Bishop) visited us, prayed with us, and reminded me of my duty, although I did not heed his admonition immediately, I never could forget it. Oh if we were in this way more spiritual, more earnest in building one another up and in seeking to lead sinners to God we could do much more good. JOHN SHENK.

Elida, Allen Co., O.

CONFERENCE IN CANADA.

The Annual Conference for Canada and western New York was held on May the 28th at Markham, York County. Five bishops, about thirty ministers and deacons, and a considerable number of members, were in attendance. Good order prevailed, which is deserving of much credit. After the singing of a few hymns the conference was opened by Abraham Martin with an exhortation, prayer and invocation of the divine blessing. The 17th chapter of the Gospel according to Luke was read, and all were exhorted to peace and unity, and to encourage one another in these dangerous times, to gather, and not to scatter. As it would take up too much space to enter into the details of Bishop Martin's admonition, we will give only the principal points contained in the several discourses of the bishops. Christian Kissler spoke against the spirit of resentment, and that ministers should not overstep the bounds of their ministry. Secret societies were also condemned. Christian Gehman urged the necessity of adhering steadfastly to the confession of our faith, having our walk and conversation in humility and lowliness of mind, and always imploring the Lord for His assistance. Amos Cressman then spoke words of comfort, and also explained the rules and order or mode of worship observed in our meetings, which doubtless was very edifying and full of interest to all present.

Lastly Elias Weber spoke, beginning with the words: "Into whatsoever house ye enter, first say, Peace be to this house." He then spoke of peace, non-resistance, and the necessity of conforming in our walk to the requirements of the Gospel, that the world may see that we are a separate people. After the bishops had all spoken, Amos Cressman rose and presented to each minister and deacon the question whether they acquiesced in the remarks and decisions of the conference, which all answered affirmatively. Then followed the reading of some resolutions proceeding from a former, private conference, at which the late Bishop Joseph Hege presided. It may be advisable to give the following paragraph from the same, viz: "No brother or member of the Church shall be allowed to publish any

book, without the consent of the Church." These resolutions were approved and accepted.

A short intermission followed, after which the brethren took their seats again, and permission was now given to every member of the conference to say whatever he might feel prompted, provided he did it in the spirit of love and order, without which no conference can be edifying or a blessing. This spirit of peace and love seemed to prevail throughout the entire conference. After another intermission, during which the members partook of a repast prepared for them by the brethren of the neighborhood, they once more took up the business of the conference, which by this time consisted mainly in the devising of means to adjust a difficulty of long standing, existing between some of the brethren. Numerous plans were proposed, none of which were fully satisfactory. Finally the bishops gave as their joint opinion that it would be the most advisable to submit the matter to the arbitration of impartial persons chosen from the church. This was accepted. (May the God of peace preserve the brethren who will be appointed for this work, from all partiality, that not in then the words of the Apostle may be verified, where he says: "Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" 1 Cor. 6: 5.) The transactions of this eventful day were concluded with some encouraging remarks urging to go on manfully, fighting the good fight of faith, and not to let go unity and charity which is the bond of perfectness.

I cannot bring this article to a close without saying that I believe the Lord has been with us, and has given us of His good Spirit, enabling us to come together, and also to separate in peace and harmony. Sunday after the conference our Lord's Supper was commemorated, on which occasion a goodly number were present. During the time that so many stranger brethren were in our midst, quite a good many meetings have been held in this neighborhood. We trust they will prove a blessing.

DANIEL B. HUBER.

Markham, June the 5th, 1880.

A VISIT TO SOUTHERN INDIANA.

On the 24th of May, Bro. Michael Rohrer, of Canton, Ohio, and myself started for Dubois County, Ind., to visit Andrew Crook, who for some time past has been concerned for the salvation of his soul. On Monday after conference we took the cars at Lima, and went by way of Cincinnati to Logoootee. Here we hired a team to take us twelve miles,

and walked the other twelve miles, due south, to Jasper. From there we went by hack on the New Albany Road to Celestine, ten miles east. Our destination was yet five miles south-east; a kind friend took us four miles on his conveyance. We arrived at the house of our friend Crook on Tuesday evening at dark, and found him lying on his couch, not very well, and apparently very anxious to be made whole spiritually. Several years since he chanced to get a copy of "Words of Cheer," then published by H. A. Mumaw, at Orrville, Ohio, and through that he received the little work "Encouragement to Penitent Sinners," by J. M. Brenneman. This led him to reflect upon his condition and he commenced corresponding with brother John, who sent him our "Confession of Faith" and other writings, which he read and compared with the word of God. Finally he resolved after the manner of Ruth, that our faith shall be his faith, our church his church, and our God his God. By his request, and under a pressure of duty, we have made this visit. After an examination of his faith, and his promise of obedience, he made us think of Cornelius, in this, that he invited his friends and neighbors to his house to hear the word spoken unto them. According to his desire, upon his faith he was baptized and received a brother in the church.

Dear brethren and sisters, let us remember our brother who is alone, separated by a considerable distance from our people, and had never seen a Mennonite until we came there. It is our duty to remember him in our prayers. We should pray the Lord to strengthen and encourage him, that he may prove faithful to his vow, and be a shining light and a bright example to others, that many may follow his example in obeying the truth, and be led to glorify our Father which is in heaven.

We return our sincere thanks to the people of that neighborhood for the kindness they showed us while we were with them. We hope the Lord will reward them. To our ministering brethren who can speak the English language, I would say, do not forget our brother in southern Indiana, while on your visiting tours. We staid with him till Thursday, when he helped us on our way with his team fifteen miles.

Bro. Rohrer continued homeward while I stopped at Osborne, Greene Co., Ohio, on Saturday. I walked three miles to brother John M. Greider's, where we had meeting the same day. On Sunday communion was observed, and we had a pleasant time. I was made glad here, to meet unexpectedly, our young ministering brother John Shenk and wife, from Allen Co., Ohio. On Monday morning we started together for Lima, where Bro. Shenk's team was in readiness for him. I went to Bro. John M. Brenneman in

the evening. He was glad to hear from his corresponding friend, and now dear brother. I went home on Tuesday and found all well. G. BRENNEMAN.

Delphos, Ohio.

VISIT TO NORTHERN MICHIGAN.

On the 29th of May I left Elkhart, Ind., for a visit of two weeks to Michigan. I stopped with the brethren at Caledonia, in Kent County, where services were held the same afternoon, and the next day, Sunday, the communion was observed. The meetings were well attended. The brethren Speicher and Keim, of Bowne, were with us. On Monday Bro. Henry Eymann, of Kent County, accompanied me north. As we entered the cars at Grand Rapids we met the brethren John and Jacob Davidhizer and Jos. Weaver, of Elkhart County, Ind., also on their way north. We stopped one day with the brethren at Mancelona, forty miles south of Petoskey. At Petoskey Bro. John Leatherman, of Kent County, came to us, and accompanied us on our visit. We visited the brethren and sisters in Emmet County, north of Petoskey, and were much pleased to find them so well established in the faith, and so interested in the cause of the Master. We had quite an enjoyable time, and held three meetings with them. Three other appointments were not filled on account of the severe rains. While there I walked a distance of three miles to a nesting-place, in a cedar swamp, of myriads of pigeons. It is interesting to see how these creatures build their nests and feed their young. One can hardly imagine where the great quantities of food that they consume daily comes from; yet our heavenly Father feedeth them. Thousands of them are caught in nets by persons who spend all their time in this business. This brought to my mind the fact that thousands of unsuspecting souls are caught in the net of Satan, who is continually seeking to take them. But I also thought of the language of the Psalmist, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped."

The next day we went to Sturgeon Bay, on Lake Michigan, to get some fish. Here several of us had the good fortune to get the consent of the Indian fishermen to go out with them in their boat and see them raise their net and haul in the fish. Though the haul was not a large one, yet the exertions of the fishermen in scooping them into the boat made us think of Peter and his companions exerting themselves to save the miraculous draught with which Jesus favored them. One of the fishermen, a white man, happened to be one of the unfortunates whose father and mother were mur-

dered in the Mountain Meadow massacre in Utah. He was then but several months old, and fell into the hands of Indians, with whom he roamed over the plains in the service of Sitting Bull till he was captured by the United States troops, during the campaign of the ill-fated Custer, a few years ago. This made us think of the indescribable cruelties and the unrighteousness of all wars, among civilized as well as savage nations.

When we returned to Little Traverse the sea ran so high that the boats would not venture to cross, so we leisurely walked ten miles around the bay, and interested ourselves in picking up and preserving small stones that were worn round and smooth by the action of the waves, many of which bear the marks of animal life at some remote age. We spent a short time with Abraham Siebert, at Petoskey, a Russian ministering brother.

On the 8th we returned to Mancelona, where we were met by Bro. J. J. Weaver, a minister from La Grange Co., Ind. We had four meetings here that were nearly all well attended. Four members were received into the church. There is here now a little band of apparently zealous members, and others of our members are buying land here. There is a good prospect, and our prayer is that the church will prosper in this place. The soil around Mancelona, in Antrim Co., and also in Emmet Co., north of Petoskey, appears to be of a good quality and very productive; that farthest north is probably the stronger, and the climate is beyond doubt, very healthy. There are good advantages in both these counties for such as desire cheap homes, and wish to begin in a timbered country. I stopped with Bro. Speicher's church, in Bowne, Kent Co., and services were held twice, we hope to the edification of all present. Another service was held near Hammond, Kent Co., on Friday evening, the 11th. I returned home on Saturday. Thanks to the brethren and sisters for their charity and interest, and to God for his protecting care. JOHN S. COFFMAN.

ACCOUNT OF A VISIT IN THE WEST.

The brethren in Indiana, Illinois, Iowa, and Kansas having requested me to visit them, I went on board the train, on May the fourth, at West Liberty, and on my arrival at Fort Wayne, Allen County, Indiana, I was met by Bro. Joseph Yoder, who conveyed me to his home. On May the 6th a meeting was held, on which occasion two young persons were baptized; and on the day following we commemorated the Lord's Supper. The next day I came to La Grange County. On May the 9th I was present there at a

well attended meeting. On the 10th I visited several brethren, and in the evening preached in a school-house, where I met Bro. Joseph Yoder, of Michigan. On the following day services were held in Jos. Borntræger's meeting-house.

On the 12th of May, Jos. Borntræger and myself took the train at Goshen for Iowa, where we arrived the following day at the house of my brother-in-law, Noah Troyer. On the day after our arrival we went to see Bishop Abner Yoder, of Johnson County, and in the afternoon attended divine services at the house of Bro. Jos. Yoder. On the 15th, we, Bro. Troyer and wife, and others, went to Henry County. At the commemoration of the Lord's Supper the next day, a great many were present. Bishop Gehrig was unwell, which was also the reason that they requested my presence there, thus affording me opportunity to hear Bro. Troyer preach on four different evenings. His sermons gave me great satisfaction and produced deep emotions. On the 17th, in company with Bro. Troyer and his wife, we went to Washington, where we took the train for McPherson Center, Kansas, traveling by the way of Kansas City and Florence, and arrived at our destination on the 19th. On the day after our arrival divine services were held at the house of Moses H. Yoder, and on the following day at the house of Pre. John Zimmerman, of Johnson County, Iowa. In the afternoon we complied with a request to visit a sick woman, and in the evening held a meeting in a school-house.

On the forenoon of the 22d we had services at Bro. John Keim's, and in the afternoon all the brethren and sisters gathered there for the purpose of consulting as to whether an organization and union could not be effected; as the brethren residing here came from different parts, they had been unable so far fully to unite. The result of this meeting was that through the help of God the desired object was attained, giving entire satisfaction to all. During this time we had four young persons under instruction; the same evening they all met at Bro. John Borntræger's. On the 23d divine services were held at the house of John Schlabach, on which occasion four persons were added to the church. The Lord's Supper was commemorated and a deacon ordained. Of the four brethren: Noah Troyer, Peter Miller, John Schlabach, and John Keim, who had received votes, the last mentioned was chosen by lot. May the Lord bless him in his duties.

On May the 24th we took the train at McPherson Center for Chenoa, Ill. On the 26th we visited Mother Zimmerman and Joseph King, both of whom are living there. We found them both sick in their beds. In the afternoon we attended divine worship in Christian Schlegel's meeting-house, which was well filled with hearers. On the same morning we came

together by request for worship at the house of Bro. Streit, who is troubled with a remarkable inability to sleep. It is now six or seven months since he has been able to sleep, and notwithstanding medical treatment, this singular sleeplessness still refuses to yield. He told me that in twenty-four hours he sleeps about thirty minutes, generally in day time; yet he is tolerably well and takes his customary meals.

On the 28th we took the cars at Chenoa for Goshen, Ind., where we arrived in the evening of the same day, and had divine services at the house of Isaac Hertzler, on which occasion also his blind mother was present, who is over seventy-eight years old. The following day Bro. Hertzler and his wife accompanied us to La Grange County. On the 30th a meeting was held in Borntrager's meeting-house. On the 31st we administered the Lord's Sacrament.

On the evening of the 31st I took the train at La Grange for the last time, and arrived home on June the first, where, thanks to God, I found them all well. All the meetings for divine worship at which I was present during my journey, were well attended by numerous and attentive hearers; good order also invariably prevailed. It seemed to me as if there was great hungering and thirsting, not for bread and water, but for the word of God. May the love and grace of our merciful Lord be with all the brethren and sisters whom we have visited; may He bless and endow them with power from on high, and may He cause peace to be restored everywhere—this is the wish and prayer of the writer.

As many of the brethren whom I met on my journey, have asked me to let them hear of my safe arrival at home, I will make use of the opportunity to tell them through the columns of the Herald that I arrived there in good health, and feel very thankful toward God for His kind care and protection. And also to the brethren and sisters, who have shown us so much kindness, I would hereby express my heartfelt gratitude. May the Lord reward them for it in this and in the life to come—such is the wish and prayer of your brother,
JOHN P. KING.

For the Herald of Truth.

THE LOVE OF MONEY.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows." 1 Tim. 6:10.

We have one body and many members. So it is with the love of money (covetousness according to the German), the root of all evil. Satan is the head of it, and can transform himself into an an-

gel of light. He can also transform the branches after whatever manner he pleases, and make them shine with all the beauty and enticements that the natural eye can desire. Sometimes they are made to appear in a form in which it is difficult to distinguish them from the true light. But there is a test that will always enable us to distinguish between the false and the true light, if rightly applied. The word of God, which is truth, carefully and prayerfully applied, will always reveal the true light.

One form in which this root of evil is sometimes manifested is this: We often see true Christian brethren and sisters striving hard to do their duty in all things, and yet they are poor in earthly goods, and would actually need the assistance of those who have been more fortunate; then we hear the more favored ones say, "If those poor persons had worked and saved as we have done, they might have plenty." We have often been pained to hear Christian professors make such expressions, when it appeared as though they were seeking an excuse to ease their consciences. Thus they despise the poor, and glory in the works of their own hands, and not in the gift of God, who has bestowed on every man and woman as he has seen fit. It matters not how small the talent which we have received from God, if we are faithful in improving it acceptably to him we shall be rewarded. Let us not grieve or be discontented if we are not rich; but let us be comforted with the declaration of the apostle James where he says, "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom." God has not chosen them in the world, but such as are willing to come out from among the world, and receive his word, renounce sin, and follow Jesus in humility. Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He does not mean here those alone who are poor in earthly goods, but the poor in spirit; those who are contented and thank God for his protection and providence to whatever extent they have prospered; theirs is the kingdom of heaven. If those who have been blessed with this world's goods are not vain and high minded, but condescend to men of low estate, and are willing to distribute to the necessities of the saints, and walk in spiritual humility, they have an equal interest in the above promise with those who are poor in this world's goods. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposed in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 1 Cor. 9: 6-7. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Dear brethren and sisters, let us thank God for all that he has done for us, and be contented with the way in which he has prospered us, and deal faithfully with the mammon of unrighteousness, ever trusting in Jesus who hath shed his precious blood to save us.

ELIZABETH GARBER.

Mancelona, Mich.

For the Herald of Truth.

THE ETERNAL TREASURE.

Beyond this life of care is laid,
In realms of joy and love,
A treasure that will never fade
For those who true and faithful prove.

It is a bright and glorious price,
Awarded to the just,
Who on their Maker, God rely,
And in His mercy put their trust.

And we must seek the Lord in faith,
Bow down before His throne,
And ask for pardon through His grace:
For He will hear and save His own.

O sinner, will you ever stay,
And not to Jesus come?
He calls you loudly every day,
And kindly bids you welcome home.

Come, child of sorrow and of woe,
Your soul in Heaven may rest,
If you will now to Jesus go,
And there be saved and blest.

JOHN H. BRUNK.

For the Herald of Truth.

GOD IN NATURE AND GOD IN THE SOUL.

In the May No. of the Herald of Truth, page 96, I find an article under the above title. Throughout the entire article the writer strikes the key-note to the divinity that responds from the natural world to the divinity that stirs within the heart of man. But how few in number are they who are able to read on the tablets of nature the expressions of love divine. How cold and insensible are we all inclined to live amid the numberless things calculated to inspire us with the profoundest thoughts of Deity. When one becomes alive to a consciousness of the divine perfection that is constantly shed forth and reflected from the realm of nature, his soul catches new inspiration, and the thrilling sensations of delight which he then experiences causes him to forget all that which is carnal and worldly, and he can find expression to the feelings in his soul in the language of David, "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands; I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land." Psalm 143: 5, 6.

L. J. HEATWOLE.

Dale Enterprise, Va.

Miscellany.

FORWARD.

Shall this life of mine be wasted?
Shall this vineyard lie untilled?
Shall true joy pass by untasted?
And the soul remain unfilled?

THE CENSUS.—The enumeration for the tenth census of the United States commenced on the 1st of June, and is to be completed during the month. The growth of the population was remarkable, as will be seen by the following table. According to its former growth the population should now reach very nearly 50,000,000. The first census was taken in 1790.

1800.....	3,308,483
1810.....	7,239,881
1820.....	9,633,822
1830.....	12,866,020
1840.....	17,069,453
1850.....	23,191,576
1860.....	31,442,321
1870.....	38,558,371

TERRIBLE ACCIDENT.—About 11.15 P. M., June 11th, off the mouth of the Connecticut river, the steamers Narragansett and Stonington, collided. The collision caused the gas tank on the Narragansett to burst, and she was soon in flames. The water poured in so rapidly that she soon sank, but before this the passengers four hundred in number, were driven overboard by the flames. Several vessels were near by and picked up most of them. Nearly all had retired to their berths, and were in their night clothes at the time. About fifty were drowned.

ARMY WORM.—The ravages of the army worm in New Jersey are very alarming, coming as they do immediately after the serious destruction of crops by fire. In some counties they are eating up the vineyards which escaped the fire. Coupled with the recent fires and drought, this new scourge is likely to make the year 1880 one of serious disaster to a large part of New Jersey.

THE GREAT tide of emigration from Europe still continues. During the month of May, 53,083 people landed at Castle Garden, N. Y., which is over 8,000 more than during the month of April. Fortunately, a large majority of them are said to be industrious, well-meaning people.

STORMS.—A wind storm blew down a church at Mt. Carey, O., June 6th, during services; three persons were killed and fifteen or twenty were wounded. During a tornado, June 9th, in Pottawotomic Co., Iowa, twenty persons were killed.

THE PRAYER-CYLINDER OF THIBET.

"The prayer-cylinder or prayer-wheel, as it is often most inappropriately called, is usually about three or four inches in diameter and in length; the mystical invocation, 'Om Ma-ni Pe-mi Hom,' is written on the outside, whilst a small weight at the end of a short string keeps the affair in rotation; and all day long, not only the Lamas, but the people may be seen uttering the universal prayer, and twisting their cylinders, invariably in the same direction with the hands of a clock. One or more great cylinders, inscribed with the sentence, stand at the entrance of every house in Thibet, and a member of the household, or a guest who passes, is always expected to give the cylinder a twist for the welfare of the establishment. At almost every rivulet the eye is arrested by a little building, that is at first taken for a water-mill, but which on close inspection is found to contain a cylinder turning by the force of the stream, and carelessly sending up pious ejaculations to heaven. Every turn of the cylinder on which the prayer is written is supposed to convey an invocation to the Deity. Enormous barns are filled with these cylinders gorgeously painted, and with the prayer repeated on them many times; and at every turn and every step in Thibet this sentence is forced on the traveler's notice in some form or another.

"A string, called a Mani string, is often stretched between the two sides of a tiny valley, and hundreds of little bits of rag are tied to it with the prayer written on all. At the top of every mountain there is a cairn made of stones cast there by the pious, thankful to have escaped the dangers of the mountain roads, and on each stone the prayer appears. Many sticks are planted in the cairn, with a piece of rag or cloth at the upper end, on which of course the prayer is written; and by the roadsides are heaps of flat stones with the inscription roughly cut on them. Sometimes the road passes between walls of flat stones, on every one of which the sentence may be read by the passing traveler."

How forcibly does the above account, given by William Gill, who lately traveled through Eastern Thibet, recall the advice of our Savior to his disciples not to use vain repetitions in their prayers, and to avoid the error of the scribes and Pharisees who thought they should be heard for their much speaking! How difficult does it seem to be for men to learn, that no prayer is availing but that which is begotten in the heart by the Spirit of the Lord himself, who graciously regards the breathings of the soul towards him, even when not expressed in words. Alas, we need not go so far as Thibet to find sufficient evidence, that

some benighted ones hope to secure the Divine favor by some of the many forms of "bodily exercise" which as the apostle says "profiteth little;" while it is still true that "godliness is profitable for all things."—*The Friend.*

THE BRETHREN (Dankers) held their annual meeting for 1880 in Lanark, Illinois, during the first week in June. On Wednesday of that week there were ten thousand persons on the grounds. During the meeting the cooks at the eating tent dealt out about four thousand five hundred gallons of coffee, four hundred gallons of tea, ten thousand pounds of bread, and thirteen thousand pounds of beef. It is estimated that the expenses on the occasion of the meeting were \$100,000. On Friday morning a severe storm came up blowing down the canvas of the boarding tent, and damaging the tabernacle. About ten dollars worth of queensware was destroyed in the dining tent, and the canvas was badly torn. The meeting was concluded in the meeting-house at Lanark. The meeting was occupied much of the time in the interests of missionary work, both home and foreign. One of its leading movements was the appointment of a Mission Board. To this Board was committed the work in Denmark, and all the general work in America.

THIS COUNTRY has received a valuable accession to its food products in the new grain called Egyptian corn, which the Mennonite emigrants have introduced from Russia. It is said to be the ancient cereal alluded to in Biblical narratives, and endures drought as no other grain does in this climate. It is described as a short stalk growing like our corn and having at the top a tuft which droops over and then becomes a mass of grain. The kernel is like wheat only that it is round. It is enclosed in a sheek and the purposes to which it is devoted are varied. The Mennonites make excellent flour of it and boil and eat it as we do rice or crushed wheat. When boiled it has much the appearance of pampas rice. The stalk makes excellent fodder and the farmers find it good food for pigs. Its nutritive qualities are highly extolled, and the stalks when dried make better fuel than wood. The yield is sixty bushels to the acre and no kind of weather affects it. We owe the Mennonites real gratitude for this cereal new to us, but used in Asia ages ago.—*Ex.*

THE EMPRESS of Russia died the first week of June. She has been long an invalid, and her death was not unexpected. The story of her life is a somewhat romantic one. She was a German by birth, the daughter of the Grand Duke of Hesse Darmstadt. Germans are not pop-

ular in Russia, but the new Princess soon overcame the popular prejudices, partly by the simplicity of her manners and the genuineness of her sympathies, yet more by the thoroughness with which she identified herself with the people and land of her adoption, which she displayed in her religious life. She entered thoroughly into the spirit of the Greek church, and has been an active and earnest member of that communion ever since going to Russia.

THE chief object of our desire should be an interest in God's kingdom, and he will take care of the rest.

AS THE waters that sink the men of the old world, raised up Noah in the ark, so death, which sinks sinners into hell, raises saints up to heaven.

SUNDAY.—Brethren and sisters, where are you spending your Sabbath hours? Where are your children on Sunday, and what do they hear? Do not deceive yourselves by thinking it makes no difference.

THE BIBLE.

Holy Bible, book divine,
Precious treasure, thou art mine,
Mine to tell me when I came,
Mine to teach me what I am,
Mine to chide me when I rove,
Mine to show a Savior's love.

Mine art thou to guide my youth
In the paths of love and truth;
Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith
Man can triumph over death.

—Selected.

WHEN SABRES are rusty, and spades bright;

When prisons are empty, and granaries full;

When the steps of the temples are worn by the feet of worshippers,

And the court-yards of the tribunals are covered with grass;

When physicians go on foot, and bakers on horseback;

The empire is well governed
—Chinese Proverb.

THERE are those who are watching thee well,
All anxious and eager to see,
If in all the engagements of life,
Thine acts and profession agree.

AS ITEM in the statistical returns of the United States dead letter office for the past year affords a singular commentary on the epistolary intelligence of the country. From the 30,000 post-offices distributed throughout the country, no less than 13,000 dead letters were received at the post-office department each day. Another singular thing is that the largest proportion of these letters come from New Eng-

land, and the next largest from the West. In these letters there were found during the past year \$35,000 in money and \$1,500,000 in drafts, and ninety-five per cent. of the money and ninety-seven per cent. of the drafts were returned safely to their owners.

BE NOT WEARY.

Yes! He knows the way is dreary,
Knows the weakness of our frame,
Knows that hand and heart are weary;
He in all points felt the same.
He is near to help and bless:
Be not weary,—onward press.

Look to Him, who once was willing
All His glory to resign,
That, for thee the law fulfilling,
All His glory might be thine,
Strive to follow, day by day,
Where His footsteps mark the way.

Look to Him, the Lord of glory,
Tasting death to win thy life;
Gazing on that wondrous story,
Canst thou falter in the strife?
Is it not new life to know
That the Lord hath loved thee so?

Look to Him,—who ever liveth,
Interceding for His own;
Seek, yea claim the grace He giveth
Freely from His priestly throne:
Will He not thy strength renew
With His Spirit's quickening dew?

Look to Him,—and faith shall brighten,
Hope shall soar and love shall burn,
Peace once more thy heart shall lighten;
Rise! He calleth thee: Return!
Be not weary on thy way;
Jesus is thy strength and stay.

—Frances Ridley Haegerale.

THE 26th and 27th of May were remarkably hot days. In New York and other large cities a number of deaths occurred from sun-stroke. At 3 P. M. the mercury stood at 93 degrees in New York, 92 at Philadelphia and 91 at Pittsburg. The week ending May the 28th, was the warmest one ever recorded in May in the eastern portion of the United States.

M. M. E., in his "Review of the Dunker Church for 1880," says, "The practice of holding public collections at the dedications of meeting-houses was objected to by the annual meeting." Dedication of meeting-houses is something new to us, hence we are hardly qualified to venture an opinion either for that custom or the collection part. We have often thought it would be well to induce the people to dedicate their hearts, their lives, their all to the Lord, and make less fuss about the wood, the stove, the glass, the brick, and the iron of which the house is composed. But then that is the weakness of the creature. He is sure to leave the higher for the lower, the spiritual for the natural; and as for the collections, they, perhaps, would better be taken before the house is built.—Brethren at Work.

If God permits sin, he never sanctions it; it is always and everywhere the abominable thing which he hates.

COST OF BUSINESS INCIVILITIES.

No one knows what may be lost by becoming uncivil. A gentleman was about closing a trade for the purchase of a house on one of the Avenues, but lacking a penny of exact change the conductor ejected him from the car. He declined to purchase the house, as the line of cars would be the one he would have to ride in daily, and his family probably for years.

A respectable publisher well known to a certain merchant, in a case of emergency, sent a note to him for goods for a small amount, payable at thirty days; it was declined; the publisher subsequently turned merchant, had good credit, and procured all his purchases elsewhere.

A well-known religious newspaper received subscriptions from a publishing house. The party paying the money politely, neglected to wait for a receipt and was made to pay it over again. The publishing company declined to take any more subscriptions for the paper, numbering hundreds.

Three families were dealing with a certain tea and coffee store. One of the senior members suggested to the proprietor that he knew of a gentleman who would clerk for them at half wages as a beginning, to which a sneer was returned, "on the ground we wouldn't have him." This gentleman they would not employ, though he was industrious and worthy many times his wages, had sent those three families, and have induced many more.

A lady and gentleman were hesitantly walking together in a lonely locality where a robber was laying wait, to murder the man for his money. When accosted, the gentleman was so polite that he unnerved the assassin, who let the man pass unharmed, saying, "he hadn't the heart to kill him."

Incivility may hurt any one, while civility prospers.

IN MEMORY OF

MARtha, aged 17 months, and ARNELLA, aged 2 years and 11 days, children of ERNESTINE and ANNA SHIFF, Detroit Co., Kansas.

BY THEIR MOTHER.

The flowers that bloomed a few short days
Then passed from earth and air,
Are deemed not lost, when kindly called
To bloom 'mid scenes more fair.

'Neath brighter skies and milder dew
Their beauty doth unfold,
Till none would think to sorrow, who
Their loveliness behold.

Those two dear babes we loved so well,
Who cheered each heart and eye,
Are ever ours, though called to dwell
In brighter realms on high.

Our loving hearts still hold them dear
With loving grasp and fond;
They're ours in best remembrance here,
They're ours in hope beyond.

They're ours more sure than e'er before,
To cherish and to love,
Since angels from the shining shore
Have borne them safe above.

Their life is ours, we'll keep it long
In fond remembrance stored;
No mints of wealth nor coffers strong
E'er kept such precious hoard.

We kept them from the angel bands
On earth, a few short days;
When lo! He plucked them from our hands
In heaven to sing His praise.

Two years ago the Savior came,
And took our Martha home;
Two weeks ago he called again
And said to Mella, "Come."

He took our little darling fair,
Our love, our joy, our pride,
And placed her gently over there,
Just by her sister's side.

'Twas hard, indeed, to give them up,
And lay them in the tomb,
But then we tried in faith to say,
They will, O God, be done.

Of all below there's none we love
So fully, surely ours
As they who safe with Christ above,
Are kept by heavenly powers.

Our other three may wander far,
And thus be ours no more;
But Jesus guards with tender care
The loved ones with you here.

O no: our loved ones are not lost,
They're ours, they're ours to-night;
They're in our minds and in our hearts,
Though absent from our sight.

O Father, may we faithful prove,
That when our time shall come,
We'll meet those loved ones gone before
In our eternal home.

OBITUARY.

On the 11th of June, in Elkhart Co., Ind., Bro. JACOB C. BUZZARD, aged 41 years, 7 months and 5 days. He was buried at Yellow Creek Meeting-house on Sunday, the 19th, followed to his last resting place by a very large concourse of friends and relatives. Services were conducted by J. M. Christophel, J. F. Funk, J. A. Beutler, Christian Christophel and J. S. Coffman, from Daniel 12:1 and Rev. 21:6. Bro. Buzzard was ordained to the ministry on New Year's day, 1877. His ministerial labors, though extending through a very few years only, were nevertheless earnestly and devotedly employed in the Master's work. He was a man of deep sympathies and tender feelings, and was greatly interested in the care of souls and the peace and prosperity of the church. He devoted himself to the work very zealously, and we all remember well his earnest appeals and admonitions. He was especially interested in the young, and often led them to feel the im-

portance of seeking their salvation without delay. In his early death the church has lost a zealous laborer, and one whose example was worthy of imitation, and whose character was pure and upright. He leaves a deeply afflicted family to mourn their loss, but they need not mourn as those who have no hope. He constantly expressed hope for salvation in Jesus alone, and was confident and unwavering in his faith. On the day of his death he remarked that "ere long his little boat would cross the river." And now we have the confidence that

"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,"

he has found a peaceful and blessed rest, where they who have turned many to righteousness shall shine as the stars forever and ever.

Married.

April 1st; in Fulton Co., Ohio, by C. S. Stueckey, JONATHAN BECK and MARIA LANTZ.

April 29th, same county, by C. S. Stueckey, at the residence of the bride's parents, DANIEL KING and MAGDALENA BECK.

May 13th, by the same, at the residence of the bride's parents, NICHOLAS ROTH, of Williams Co., and MARIA ROTH, of Fulton.

May 13th, in Allen Co., Ind., at the house of the bride's father, by Joseph Yoder, of Mich., JOHN STROCKEY, of Fulton Co., Ohio, and ANNA LUDEWIG.

Died

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

March 13th, CHR. AFGSPERGER, after eleven day's sickness, aged 39 years. A widow and five children mourn for him. Deceased was an active member in the church, loved by all who knew him, an affectionate husband, and a father that endeavored to bring up his children in the nurture and admonition of the Lord. We live in the blessed hope that we shall meet again in heaven. Funeral sermon by Ph. Bould. Text, Rev. 14:13.

April 16th, 1880, in Niagara Co., New York, Bro. CHRISTIAN FISHER, aged 79 years, 11 months and 28 days. Funeral services by Jacob Krehbill. He leaves an aged widow. They are both faithful followers of Jesus.

February the 8th, near Middlebury, Elkhart Co., Ind., of typhoid fever, Bro. JOHN, son of Jacob HONSTETLER, aged 25 years, 4 months and 28 days. Buried the 10th. Services by H. A. Miller and J. J. Weaver.

March 12th, in Waterloo Co., Ont., of consumption, Bro. NOAH WEBER, aged 82 years, 5 months and 28 days. Buried the 14th, at Cressman's burying-ground.

March 24th, in Waterloo Co., Ont., a son of Israel and Meria SCHNEIDER, aged 3 months and 22 days. Buried at Chr. Eby's.

March 27th, in Oxford Co., Ont., Sister STEINER, widow of Ulrich Steiner, at the great age of 89 years. Buried the 29th.

March 28th, in Waterloo Co., Ont., Sister ROSENBERGER, aged about 80 years. Buried the 30th at Blenheim.

May the 8th, in Waterloo Co., Ont., SUSANNA, daughter of Bro. DAVIS and SUSANNA SCHANTZ, aged 1 month and 8 days.

May 14th, in Waterloo Co., Sister MAGDALENA, wife of Bro. NATHANIEL BRAGE, aged 28 years. She leaves a husband and four children to mourn the loss of a wife and mother.

May 18th, in Waterloo Co., Bro. EPHRAIM SCHNEIDER, aged 30 years, 7 months and 24 days. Buried at Chr. Eby's the 20th. He leaves a wife to mourn his loss.

On the 15th of May, in Berlin, Water-oo Co., JACOB H. FREY, aged 42 years, 7 months and 21 days. Buried the 17th at Chr. Eby's. On the 22nd his wife followed him, and was buried at the same place on the 24th. Both died of inflammation of the lungs. They leave no family.

April 30th, near Scalp Level, Cambria Co., Pa., of consumption, Bro. NOAH WEAVER, aged 38 years, 1 month and 22 days. Buried at Weaver's Church. Funeral sermon by Samuel and Jonas Blough. Bro. Weaver was sickly a long time.

May 9th, near Burlington, Fulton Co., Ohio, of consumption, Bro. HENRY ROTH, aged 71 years and 2 months. During his sickness he suffered a great deal, but he bore all in great patience, and often wished to depart, which he said was far better. He was a brother of the Amish Church. He was one of the first settlers in the township, and helped to build the first house in it. He remained firm in the faith until the end. He leaves one daughter, three grandchildren, and many friends. Buried the 11th. Sermon by C. S. Stueckey, J. Wyse, A. Stutzman, and A. Berkebile, from 2 Tim. 4:6-8.

May 9th, in Fulton Co., Ohio, Bro. JACOB LANTZ, aged 34 years and some days. Last summer he had a stroke of palsy, from which he suffered a great deal until released by death. His sufferings were borne with Christian fortitude. He was a brother of the Amish Church; leaves a beloved wife and one son to mourn their loss. Buried the 11th, at which time services were held by C. Freienberger, N. King, and Jacob Nafziger.

April 19th, near Manheim, Lancaster Co., Pa., JAMES MONROE, infant son of Joseph and Mary BOLL, aged 8 months and 23 days. Funeral on the 21st, Text, Psalm 4:9.

April 19th, near Manheim, of apoplexy, Bro. JOEL EBY, aged 69 years and 29 days. Funeral on the 22nd. Text, James 4:13-15. Buried at Erb's Meeting-house. A large concourse of friends and neighbors assembled to show their respect for the deceased brother. Bro. Eby was a staunch support of the church.

April 22nd, in East Donegal Township, Lancaster Co., Pa., Bro. MARTIN W. NISLEY, aged 55 years, 4 months and 21 days. Funeral on the 24th. Text, Psalm 31:5. Buried at Krabill's Meeting-house.

May 3d, in Salungo, Lancaster Co., Pa., HARRIET BORRY, widow, aged 71 years, 3 months and 17 days. Funeral on the 6th. Text, Heb. 9:27, 28. Buried at White Oak Church.

May 6th, in Conoy Township, Lancaster Co., Pa., WILLIAM R., son of Bro. LEVI EBERSOLE, aged 12 years, 7 months and 30 days. Funeral on the 9th. Text, Isa. 40:6-8. Buried near Good's Meeting-house.

May 20th, in West Donegal Township, Lancaster Co., Pa., JOHN L. GISH, aged 77 years, 6 months and 25 days. Funeral on the 23d. Text, John 5:25. Buried at Bassler's Meeting-house.

May 21st, near Salungo, Lancaster Co., Pa., SUSIE MAY, infant of Andrew M. and CARVER, aged 7 months and 21 days. Funeral on the 27th. Text, Psalm 10:6. Buried at Silver Spring cemetery.

May 25th, near Hagerstown, Maryland, Bro. HENRY BAER, aged 80 years, 7 months and 29

days. Bro. Baer was visiting in Maryland when he got sick and died. He frequently remarked that he had a desire to depart and be with Christ. Only a short time before he took sick he said to one with whom he was conversing, "This is the last time I will visit the friends in Maryland." On the day he had set to return to his home in Lancaster county his remains were taken there for interment. Funeral on June 2nd. Text, 1 Chron. 29:15. Buried at Landisville Meeting-house. Bro. Baer was a faithful member of our church.

May 31st, in Elkhardt county, Ind., of consumption, EMANUEL FINK, aged 77 years, 1 month and 28 days. The deceased was born in Lancaster Co., Pa. He was one of the early settlers of this county.

June 3d, in Mount Joy Township, Lancaster Co., Pa., Sister SUSAN, wife of Bro. A. H. NISSLEY, aged 45 years, 8 months and 10 days. Funeral on the 6th. Text, Phil. 1:21. Buried in Nissley's grave-yard. Sister Nissley died trusting in her Savior Jesus.

In Jewell Co., Kansas, FANNY ATKINS, wife of Charles Atkins, aged 27 years, 1 month and 3 days. Funeral services by John Snyder, from John 11:55, 56. Two of her children preceded her.

On the 6th of June, in Livingston Co., Ill., of the infirmities of age, BARBARA ZIG, at the age of 79 years and 7 months. Buried the 7th, in the presence of many friends and relatives. Funeral services were held by Christian Ropp, from 1 Thess. 4:13-18, and by John Schraug, of Dakota, from 2 Tim. 4:6-8, and further remarks by Chr. Schloegel and J. P. Schmitt. The maiden name of the deceased was Newhauser, was the second wife of Bartholomew Zing, deceased, both of whom were faithful members of the Amish Mennonite Church.

On the 9th of June, in Livingston Co., Ill., of general debility and consumption, Sister JACOBINA ZIMMERMAN, wife of Andrew Zimmerman, aged 66 years. Buried the 11th. Funeral services by Chr. Schloegel and J. P. Schmitt, from 1 Cor. 15.

April 14th, in Kent Co., Mich., CHRISTENA, daughter of Christopher and Sally HOFFMAN, aged 11 years, 2 months and 1 day. She was buried on the 16th. Services by Peter Keim, John P. Speicher, and George Long. Text, James 4:14.

On the 20th of May, in Lederachsville, Montgomery Co., Pa., of general debility, of which he suffered for several years, MICHAEL OBERHOLZER, aged 77 years. He was buried at Rockhill Mennonite Meeting-house on the 24th. Peace to his ashes.

On the 13th of June, near Line Lexington, Bucks Co., Pa., Bro. MICHAEL RUTH, aged 66 years, 9 months and 1 day.

On the 6th of June, in Bucks Co., Pa., THOMAS LAPP, in the 40th year of his age. Buried at Line Lexington meeting-house.

Letters Received.

WITHOUT MONEY.

B M Rutt, F Swartzentrube, David Gascho, Gerhard Eas, Daniel B Huber, J S Amstutz, G Brenneman.

WITH MONEY.

A—John Andregg, H F Andrews, Hettie Albert, Jacob S Auspurger.

B—Joseph Birky, John Becker, Benj Brenneman, Salome K Beiler, Anna Bleck, Geo Burkholder, Brenneman & Keil, Clarke, Baker & Co, M B Bauman, Benjamin Barr, Samuel Blough, Gottlieb Brown, Adam Baer, John F Bechtel,

Daniel Bender, Peter Blosser, Moses K Buergy, Joseph Bixler, David Basinger, Jacob N, Brubaker, Jacob A Beutler, Peter Blough, Joseph L Berkeley, D W Basinger, George Brower, Christian Brenneman.

C—Joseph B Cassel. D—Abraham Delander, Klaas Dyck, S M Detweiler, J N Durr. E—William Eisehaus, William Eisehaus, B Eicher, M Eicher, David Eash, J Emmert, J M Early, August Engel, Joseph Eby, Heinrich Epp, John Epp, Gerhard Ens.

F—George Funk, Theodore B Forry, Susanna Erick, J S Funk, Joel Fleeman, Cornelius Fast, E L Frey, Jacob Fast, John Fast, Abm M Friesen, Abm I Friesen, Malinda Fisher. G—J Good, Noah Grabill, Joseph Gotwals, Heinrich Goerzen, David Goerz, Frances Good, Joseph Gascho, Jacob Goldschmidt, David Gorz, Saitna Garber, Henry H Good, David Goetz, Joseph Good, John Goertz, Isaac L Groff.

H—Christian Hursh, John Hamilton, Christian Honderich, J C Hershberger, Jonas Hosteler, Catharine Hosteler, Fanny Huber, Cyrus Hoover, M Ellis Herr, Henry Honderich, Val Hartman, Abraham Heibert, Elam Hess, R J Heatwole, J S Hershhey, J C Hershberger, Andrew Harms, Sue Harlev, J—John Jausi.

K—B Kolb, Franz Kroecker, Jacob Kilmer, K Kurz, Frederick Kaiser, Jacob Kreider, Jacob Krons, John Y Kinn, John Kornhaus, William Kriebel, Josiah Kraiz, Emanuel Kaufman, Daniel Krepz, Heinrich Kornelson, John Keim, C H Kriebel, Jonas Y King, Henry C Krupp, Klaas Peters, Andrew Kaufman, J C Kenagy.

L—Joseph Laida, D Leppert, Christian Landehr, Alphons Landes, D S Lehman, I Leather, John C Luginbill James Leichtenwaller, Bernhard Loewen, John Leatherman, N Lantz, Peter Litwiler.

M—Peter Mosser, Pre Jao L Miller, Chr Miller, J S Moyer, Geo Mumaw, Moses B Miller, Jeremiah Miller, Abraham Martin, B B Maust, Chr Miller, Sarah Musselman, J M T Miller, Abm Moyer, J J Miller, Michael Miller.

N—Peter Naffziger, John Nusbaum, A Neufeld, Peter Nusbaum, Abraham Neufeld, Abraham Nickel, Heinrich Nickel, Cornelius Neufeld, Abraham Neufeld.

O—G Presticle, Franz Penner, Abm Penner. R—William Kempel, Jacob L Rauck, Jacob Reiliger, Isaac Reimer, Samuel Rosen, Samuel G Rhodes, Abraham Keger, J Rettig.

S—Eli Schrock, S F Spohn, Christian Sommer, J H von Steen, Barbara Schneck, Lydia Shellenberger, W H Symensa, Christ Schlegel, Gerhard Schroeder, Joseph Schertz, M Schlunegger, Christian Schantz, Nancy Stauffer, Chr Stahly, Andrew Shenk, E M Shellenberger, C Schantz, Addison Shelby, Michael Salzman, John W A Sloboth, Jacob Schlatter, Widow Mary Snavely, Jacob Streid, David Stutzman, J R Shank, Peter Sprunger, John Sherk, A Schrock, John Speicher, C P Steiner, Peter Sebantz, David Springer, Jasper Smeltzer, John Schenk, John L Shadlinger, Carl C Schmidt, J J Schlegel, J M Stahley, Andrew Shenk, Prof C B Steunert.

T—Paul Tschetter, Jacob E Thomas Henry Troyer, Heinrich Theesman.

U—Jacob Unzieker. V—William Vogt, Joseph Vandolen, A Vogler & Co, Wm Vogt.

W—C Wanger H D Wismer, John Weins, Peter Weins, Samuel L Witmer, Daniel L Witmer, J J Weaver, Susan Weaver, Peter Wiebe, Jacob Wiebe, Kornelius Weins, Jacob Wipf, Stephen Wengend.

Y—Samuel Yoder, Stephen Yoder, Peter Yordy, Joseph Yoder, D C Yoder Jacob Yoder, Israel Yoder, Peter Yordy.

Z—Mary Ziegler, Aaron Zelner, Jonathau Zook, Andrew Zehr.

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 17—No. 8.

ELKHART, IND., AUG., 1880.

Whole No. 200.

people. They instructed him in the doctrines of eternal life; and, as was his usual custom, he healed all the sick among them.

Having been busily engaged in teaching and healing the people, our blessed Savior seemed not to perceive that the day was fast wearing away, and that the greatest part of it was already spent; but his disciples too anxious about the things of this world thought proper to tell him. The day, said the disciples, is now far advanced and the place a solitary desert, where neither food nor lodging can be procured; it would, therefore, be well to dismiss the people that they may go to the towns or villages on the borders of the wilderness and provide themselves with food and lodging for they have nothing to eat. But our Lord told them there was no necessity for sending the people away to procure victuals, that they might satisfy the multitude by giving them to eat; and at the same time, to prove the opinion of his power, he addressed himself to Philip, who was well acquainted with the country, and said, "Whence shall we buy bread that these may eat?" Philip, astonished at the seeming impossibility of procuring a supply for so great a multitude with the small amount of money which he knew was their all, and forgetting the extent of his Master's power; answered, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." John 6:7. Our Savior might here have put the same question to Philip that he did on another occasion, "Have I been so long a time with you and yet hast thou not known me, Philip?" John 14:9. Have you beheld so many miracles and are still ignorant that I can supply food, not only for this people, but for all the sons of men, and for the cattle upon a thousand hills?" But our Lord contented himself with answering, "Give ye them to eat." The twelve not yet understanding the purpose of their Master, repeated the objection of Philip; but they showed that they were willing to spend their whole stock in order to procure as large a supply as possible. "Shall we go," said they, and buy two hundred pennyworth of bread and give them to eat?"

It was not the purpose of their Master to send them to the villages to buy bread for the multitude. Instead of giving a direct answer to their question, he asked them, "How many loaves have ye?" How much provision can be found among this multitude? Go and see. The disciples obeyed the command, and Andrew soon returned to inform him that their whole stock of provisions amounted to no more than five barley loaves and two small fishes—a quantity so small that it scarcely deserved notice. "What are they," said the disciples, "among so many?" What indeed would they have been among such a multitude of people if they had not been distributed by the creating hand of the Son of God?

Our Savior ordered them to be brought to him; and he immediately commanded the multitude to sit down on the grass, directing his disciples, at the same time, to arrange them in regular order in companies of hundreds and of fifties, probably that the people might be more regularly served. At his command the people sat down in the manner they were ordered, while the great Master of the feast stood ready to supply the necessities of all his guests. This in banquet hall where they had no cover but the sky and no table but the green turf. Their food was only coarse barley bread and dried fishes; and their drink only water from a bubbling fountain; yet the banquet displayed more grandeur than the royal feast of the great king Nebuchadnezzar.

The multitude being seated, Jesus took the loaves and fishes into his hands in sight of all the people, that they might be convinced of the small quantity of provisions that was then before them, and that they could only expect to be fed by his miraculous power. That hand which had constantly sustained nature could now easily multiply these five loaves and two fishes; for, as the Psalmist observes, "He satisfieth the longing soul, and filleth the hungry soul with goodness."

He looked up to heaven and returned thanks to God, the liberal giver of all good things. This done, he blessed them; and so effectual was his blessing that these five loaves and two fishes were

HARVEST HYMN.

We thank thee, O Father, the Harvest again,
Has gladdened our fields with its redolent glow;
The voice of thanksgiving we raise to thy name,
From whom all our blessings and happiness flow.
Oh teach us, great Master, to study aright,
The tares from the wheat in our hearts that arise;
May our harvest of Grace never meet with a blight,
But, tending to thee, may we grow to the skies.
The mustard see's increase, oh give to each breast;
The showers of thy love, to the husbandman grant;
When weary with labor, on thee may we rest;
Thou, his Father in blessing, his Savior in want.
And when the great Harvest of all shall appear,
And the sickle of Death shall remove from the sod;
We pray the Redeemer of men may be near,
To take the wheat home to thy garner, Oh God,
That we may be fitted thy glory to share;
To "bloom in fresh fragrance in realms of delight;"
Oh teach us to pluck from our hearts every tare!
Looking up to the Shepherd of "swary's height!
That so, at thy harvest, unsundered by sin,
We all may be ripe for the gathering in.
JOSEPH KTRZ.

For the Herald of Truth.

GOD'S WORKS ARE MIRACULOUS.

And they that had eaten were about five thousand men besides women and children. Matt. 14:21.

Our Savior, on hearing the cruel fate connected with the death of John the Baptist, retired with his disciples by sea into a desert place belonging to Bethsaida, that, by retirement, meditation, and prayer, they might be refreshed for their spiritual labors; and, at the same time, leave an example to us that we should retire from the noise and hurry of the world, and offer up fervent prayers to our heavenly Father.

But they were so closely observed by the multitude that their retreat was not long concealed, and great numbers of people repaired to the place whither they supposed Jesus and his disciples had retired. Our Savior, on seeing them, "was moved with compassion," because they were as sheep without a shepherd—multitudes of people without a pastor, a great harvest without laborers. Therefore the blessed Jesus, that good Shepherd who came to "lay down his life for the sheep," was moved with pity toward them; the same love which brought him from the courts of heaven to save and gather his lost and wandering sheep, now constrained him to pity this multitude of

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Grand Rapids Express.....	5.00 "
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No. 50, Way Freight.....	6.40 "

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C. W. & M. Express.....	6.00 A. M.
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multiplied into a quantity sufficient to supply the wants of five thousand men, besides women and children. John says in describing this miracle, "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would." Thus did our Redeemer feed a great multitude of people with five barley loaves and two small fishes, giving proof both of his power and of his goodness; for after all had eaten they took up twelve baskets full of the broken pieces, a much larger quantity than was at first set before our Lord to divide. But what is too much for God? Strange perverseness of the sons of men, that after such manifestations of almighty power, they should still doubt or distrust the providence and fatherly care of this Sovereign—this gracious being into whose hands the Father hath delivered this world and all its concerns. We are his by right of creation and redemption, and him we are bound to serve; and blessed are they who have so kind a Father.

The accounts of this miracle as recorded by the several evangelists are very plain and harmonize. The place was a desert where there was no possibility of procuring much food. Had he done this work in any of the towns or villages around about, the pharisees in those days, and the infidels in ours, might have concluded that he had received secretly some supplies; but this was impossible. The time was in the evening. The people had been fasting all day, and were ready for their meal. Had it been done in the morning, they might have said that the people had just been refreshed, or were not hungry, consequently the miracle was not great. But the circumstances wholly removed all objections of this kind, and proved beyond the possibility of a doubt that God can prepare a table in the wilderness.

We should learn from this great miracle that it is the Lord who every year blesses mankind with plentiful supplies of every thing necessary to our bodies. It is this Lord who visiteth the earth and blesteth it; who maketh it very plenteous: who watereth her furrows and sendeth rain into the little valley thereof; who maketh it soft with showers and blesteth the increase of it; who crowneth the year with his goodness, while his clouds drop with fatness, making the valley stand so thick with corn that they laugh and sing; whose good works and liberal bounty call for all their praise, and claim all their thankfulness.

However inattentively we may behold the mighty work of Omnipotence, it is no less a miracle that God should every day support and feed the whole human race and all the creatures of his hand, than that Christ should feed five thousand

men with five loaves and two fishes. For what proportion does five thousand bear to the myriads of men who are daily fed from the fruits of the earth, the increase of which is equally a miracle with the blessing of Jesus? How small is the seed sown when compared with the produce? It is carried out by the hand, and brought home in sheaves; and who can tell by what secret power this wonderful effect is wrought? Nature is equally wonderful in all her works as in this particular; and the divinity, to an attentive observer, is equally seen in the vine produced from the moisture of the earth, filtrated through the branches of the vine, as in that where wine was made from water at the marriage of Cana in Galilee. It is also seen in the corn, gradually ripening and made into bread for the support of mankind, as in the bread miraculously blessed to the support of the five thousand. It is the constant repetition of these wonderful operations that renders them common; and, being common they are less observed. Our heavenly Father, therefore, condescends to deviate from the common order of things to rouse our attention and quicken our perceptions. B. MAST.

For the Herald of Truth.

THE POOR IN SPIRIT.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Matt. 5:3.

In the fullness of time, when the kingdom of God was at hand, God, in his infinite love and mercy to the fallen race of man, sent his beloved Son, Jesus Christ, into this sinful world to save and redeem us from sin, and thus open again a door to life by pointing out the road that leads to eternal blessedness. He went about doing good to the afflicted and distressed, healing all manner of sicknesses and all manner of diseases among the people; and when his fame went abroad there followed him great multitudes of people from Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond Jordan. When Jesus saw the multitudes following after him he went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them, saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." With this the great teacher tells us clearly that it is necessary that we should be poor in spirit.

Let us examine what is meant by being poor in spirit, and in what it consists. Is it not in a true self-knowledge? The person who is acquainted with his own heart is of an humble spirit; for if we examine ourselves we find that of ourselves we are nothing, can do nothing, and all we are, and all we have, is of God. From him we derive our being,

and every good thought; and it is he that worketh in us both to will and to do of his good pleasure. Phil. 2:13. We should feel to say with the apostle Paul, "For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." "O wretched man that I am, who shall deliver me from the body of this death?" Rom. 7:18, 24. Every one who considers himself aright will feel himself to be unclean, like the lepers in Israel of old. But how consoling to the leper to know that when the leprosy had covered all the skin of him that had the plague from his head even to his foot, and had all turned white, the priest was then to pronounce him clean. Lev. 13:12, 13. In like manner, when the truly penitent mourner suffers under a load of sin, and feels deeply humbled and poor in spirit, and comes to Jesus, the great high priest, he has the promise of being pronounced clean. But he must come burdened and sin-sick, with a sincere desire to be cleansed from all sin and uncleanness, as did the ten lepers of Israel, who lifted up their voices and said, Jesus, Master, have mercy on us. And when Jesus saw them he said unto them, Go, show yourselves unto the priests; and it came to pass, that as they went they were cleansed. Luke 17:13, 14. They that be whole need not a physician, but they that are sick. Jesus said, I am not come to call the righteous, but sinners, to repentance. The poor in spirit he calls to him, and says, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy, and my burden is light. Matt. 11:30. The sinner who feels poor in spirit may be compared to a beggar, who feels his indigent circumstances in the want of daily bread. He asks, and the charitable will compassionately relieve him by supplying him with bread. So also the poor in spirit, who are hungry for the bread of life, will ask their heavenly Father to supply him with that bread which cometh down from heaven, and giveth life to the world. Christ said, He that asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened. Again he says, Whatsoever ye shall ask in my name, that will I do, that my Father may be glorified in the Son. From these precious promises we see that nothing is wanting with God to make us happy and blessed by becoming poor in spirit.

The poor in spirit have the promises of blessedness. So, on the other hand, the rich are threatened with woe; for Christ said, Woe unto you that are rich! for ye have received your consolation. Woe unto you, when all men shall speak well of you! for so did their fathers to the

false prophets. Luke 6:26. Those who think themselves rich will find themselves deceived. This is clearly seen in the admonition to the church of Laodicea, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. Rev. 3:17-18. From this we can learn how sadly deceived and darkened the heart of a man may become. Those who thought they were rich and increased with goods, having need of nothing, knew not that they were miserable, poor, blind, and naked. They did not examine themselves; they did not come to a true self-knowledge, and thus become poor in spirit. They who know God and themselves are poor in spirit, and are blessed and happy.

"Blessed are they that mourn for they shall be comforted." The true penitent seeing that he is poor in spirit, that he is altogether sinful and fallen by nature, and unable to flee from the wrath to come, or to deliver himself, begins to mourn over his sinful state with godly sorrow, that worketh repentance to salvation not to be repented of. He says, with penitent David, I am troubled; I am bowed down greatly; I go mourning all the day long. Ps. 38:6. To the truly penitent, sins become an intolerable burden too heavy to be borne, and thus he will strive to have them blotted out in looking unto the Savior of sinners, by true repentance and by faith. As long as the sinner is yet willing to live in sin, after the lust of the flesh and the rudiments of the world, he has not come to a repentance acceptable to God. For, if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever. 1 John 2:15-17. The penitent should strive for a state in which he can say, with apostle Paul, The world is crucified unto me, and I unto the world. Gal. 6:14.

Mourning and godly sorrow must go before peace and comfort. We find many examples in the Scriptures, and a most striking one is of the woman, who was a sinner, and came to Jesus when he sat at meat in the Pharisee's house. There is quite a contrast in the behavior of this woman, who used the hairs of her head to wipe the feet of her beloved Lord, and many who claim to be penitent at the present day, coming in all the show of pride and worldly vanity. She seems to have thought herself unworthy to appear before him, but stood behind him in humility and self-abasement, but yet in a firm faith and hope of obtaining from

him mercy and forgiveness for her many sins. Jesus said unto her, Thy sins are forgiven; thy faith hath saved thee; go in peace. Here were verified the words of the Lord, Blessed are they that mourn for they shall be comforted. Let us labor to be comforted, but let us beware not to err in comforting ourselves with a vain comfort before we have been deeply humbled for sin by feeling the evil of it, and learning our lost state. It is to be feared that many who claim to have been delivered from their sins have not been brought to see the sinfulness of their own hearts and the evil of sin, and have not become sufficiently humbled to suffer with godly sorrow. Vain exultations are not pleasing to the Lord. When Israel went out against the Philistines to battle, and were smitten before the Philistines, the people sent to Shiloh, that they might bring from thence the ark of the covenant to save them from the hands of their enemies. When the ark was brought into the camp all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the ark of the Lord was come into the camp. And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. 1 Sam. 4:1-7. But all this great shouting helped them nothing, for the Lord was not pleased with it, neither did he hear them, notwithstanding their expressions of joy, their exultations, and their idle notion that all was now well with them. For when they again went out against the Philistines to battle Israel was smitten, and they fled every man to his tent; and there was a very great slaughter; for there fell of Israel thirty thousand footmen, and the ark of God was taken. Why did the Lord not hear Israel in their great shouting when the ark of the covenant had come into the camp? Because they repented not of their sins which they had committed; and because of the things which they had among them with which the Lord was displeased. This is clearly seen in the sequel; for when they presumptuously looked into the ark at Beth-shemesh, the Lord smote of the people fifty thousand and threescore and ten men. This brought them to mourning, and to a knowledge of their sins, for the men of Beth-shemesh said, Who is able to stand before this holy Lord God? After this the ark of the Lord was taken up to Kirjath-jearim, and it was kept there twenty years; "And all the house of Israel lamented after the Lord." This was sorrow which was acceptable to the Lord.

When Samuel saw their lamentation, he spake unto all the house of Israel, saying, If ye do return unto the Lord with

all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hands of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. 1 Sam. 7:3, 4. By this we can clearly see that all the shouting, rejoicing, and exultation of the children of Israel helped them nothing so long as their hearts were not deeply humbled for their apostasy and idol worship. Though we do not bow to images or heathen deities, yet there are many other things which men worship with all their souls that are of an idolatrous nature, and are equally displeasing and abominable in the sight of God. As it was with Israel so it is with Christians (so called). Their inclinations are to be in conformity with the world, notwithstanding the admonition of the apostle Paul, when he says, And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. Honor of men and worldly renown is what seems to be uppermost in men's hearts. Christ says, "I receive not honor from men." How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? John 5:41, 44. Many lose their souls in riches, laboring to amass perishable treasures, worshipping them by having their hearts fixed upon them more than upon God, claiming at the same time to serve God; while Christ says, Ye cannot serve God and Mammon. Matt. 6:24.

If we would all be truly consecrated to the Lord we must abandon and forsake all sins, devote our lives wholly to his service, and serve him alone. When Saul was disobedient to the voice of the Lord, Samuel reproved him, and said, Hath the Lord as great delight in burnt offering and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. 1 Sam. 15:22, 23. Disobedience to the voice of the Lord is sin; and if we would be acceptable to God, and be heard of him, we must put away from us the sins of disobedience and rebellion, and be made pure and holy, ready and willing to do whatsoever he has commanded us; for "whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son." 2 John 9. So long as we have not renounced and forsaken those sins and abominations which the Lord abhors, and has forbidden in his word, we may cry and call aloud and yet be not heard of the Lord. He saith by the mouth of his prophet Isaiah, And

when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Isaiah 1: 15.

Christ saith, If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15: 7. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us all perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Heb. 13: 20, 21. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

C. H. HOCHSTETLER.

Summit Mills, Pa.

For the Herald of Truth.

R E S T .

BY J. R. HOFFER.

A vessel is said to labor when she encounters a heavy sea; when the wind resists and the waves obstruct her proper course. And it may be said that she ceased from her labors when such mutual resistance to her progress is no longer met with.

A sailing vessel, when there is no wind, is said to be calmed; and this delays the voyage more than a pretty severe or even a strong head wind. Were such a calm to continue it would eventually result in the destruction of all on board, and even of the vessel.

Rest is not cessation from activity. It is a condition or state in which there is no improper resistance to the performance of useful acts; when such labors cease like those of a ship in a storm.

A life without action is not unprofitable and unenjoyable, but like a becalmed ship, it will finally be destroyed. Idleness is not that rest which a person can enjoy, and which can reasonably be desired. The rest that is proper to man is reasonable freedom from all that hinders or obstructs, an active, progressive, and useful life.

In six days, it is said, God created the heavens and the earth, with all that in them is; and on the seventh day he rested. "And God blessed the seventh day, and sanctified it: because in it he had rest from all his work which he had created and made."

What the six days wherein God labored imply, may be learned from the

Scriptural record. It was while "the earth was without form, and void;" before "the plants of the field" were in the earth, and ere "the herbs of the field" had commenced to grow; when "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life;" when He "planted a garden eastward in Eden," and out of the ground made "to grow every tree that is pleasant to the sight, and good for food;" when he made lights "to give light upon the earth."

God rested when he had put everything in order, so that "the earth brought forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind;" when the waters produced "abundantly the moving creature that hath life," and the earth "the living creature after his kind;" when man had come to be "in our image, after our likeness," and had dominion over all things of land and water, and was become fruitful, and multiplied." When everything was "very good."

When God rested, did he stand idly by to see his work progress harmoniously? Had his creatures life which they could use and hand down to their successors? Could He who is the Life and has all power separate from himself part of this life and power and bestow it upon his creatures?

Evidently all things continually exist and subsist from God. He "maketh his sun to rise" and "sendeth rain;" "the Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up." He was not idle on the seventh day; but his works were in order, and his divinely infinite love and wisdom flowed forth unhindered in creating and maintaining.

Inaction is death, and cannot, therefore, be the rest of heaven. Let, therefore, all that is within us be employed to attain to that glorious rest where all internal resistance to a heavenly life ceases; where we shall love our neighbor as ourselves.

Mt. Joy, Pa.

LOVE BEGETS LOVE.—A little girl was asked how it was that everybody loved her. She replied, "I do not know, unless it is because I love everybody." This was sound philosophy, as well as good sense. We love Christ because he first loved us, and our people will love us if we first love them, and study in every way to do them good. Some may say "this is a selfish motive." Well, if it is, Christ was selfish; for he loved us and that compelled our love to him. If this is selfishness, the more we have of it the better. Oh, let us fill this world up with love, pure love, heavenly and divine love. God is love, and they that dwell in love dwell in God, and God dwells in them.

FEET-WASHING.

For the Herald of Truth.

If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. John 13: 14.

It is a matter of surprise that the command of feet-washing, given by our blessed Lord, is so lightly esteemed, and practiced by such a small portion of Christian professors. I can see no other reason for this neglect but that it is a command that requires humility. I have no knowledge of it being observed by any societies except such as profess non-conformity to the world, such as Tunkers, River Brethren, Mennonites, etc. Those societies which conform to the world in their dress and practices are not inclined to come down to the humble practice of feet-washing.

Feet-washing strikingly sets forth the character of our Savior and his mission on earth. It shows his humility, since he was Lord of all, yet so humble as to stoop down and wash his disciples' feet. He said, "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet." Many who are unwilling to be obedient to the command, and engage in the humble practice, try to excuse themselves because Christ said, ye ought to wash one another's feet; claiming that the word "ought" has no commanding power. If the Savior had said ought in connection with some act that is pleasing to carnal nature, its power could much more easily be seen, and men would be very ready to accept its importance, but in the connection it stands in the text, they reason it away, and deny its virtue. A dutiful child, when told by its father to do certain work, merely stating that it ought to do it, will feel under just as much obligation to obey as though the command had been given imperatively.

I often think people regard this command, as Naaman did the instructions of the prophet Elisha, when he came to him to be healed of the leprosy. When told to go and wash seven times in Jordan, he went away in a rage, saying, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" His servants reproved him, and said, "My Father, if the prophet had bid thee do some great thing, wouldest thou not have done it?" This convinced him, and he went and washed. The same reproof would apply to those who refuse to wash feet, though it would not be as effectual. If the Lord had commanded some great thing instead of something so humiliating as feet-washing, something that would be looked upon as very honorable instead of abasing, would not all denominations be likely to practice it, though it be only enjoined by ought?

It is said that washing the feet was necessary in Palestine in the days when

For the Herald of Truth.

RELIGION.

When we come to study the laws that govern human nature, we find in mankind the inclination to reverence and adore some invisible being to which is attributed a power far superior to that of man. This inward propensity of man's nature inspires him with a longing to possess all the virtues which pertain to a holy life, and awakens a desire to search after the treasures of light and knowledge, with a mind that is invigorated rather than weakened by the effort.

From the ancient down to the present time we find this characteristic of the human race presenting to our minds one of the most striking diversities by which the many branches of our race are distinguished from each other. It has also been the ruling power which has, to a greater or less degree, shaped the destinies of the nations of the earth. The religion of the ancient Medes and Persians approached very nearly the Hebrew idea of the nature of the true God. The fundamental principle of the Grecian religion was obedience to the moral ruler of the universe, whose influence was believed to extend to thoughts and words, as well as deeds. Even the North American Indian worship, with some system of faith, the invisible Being which he calls the "Great Spirit." In his extreme ignorance of right and wrong he is frequently known to return a kind act for an evil one.

To the refined and enlightened Caucasian seems, for a long time, to have been intrusted the worship of the true God; and to the share of whatever kingdom of the earth he mingles, he carries with him this sacred charge to make glad the nations that know not God. Ever since the apostle Paul delivered the gospel of Christ to the Gentiles of Europe (the descendants of Japheth), we find that the religion of Jesus has been so deeply seated in this division of the human race, that it has become peculiarly fitted to carry it to all parts of the globe. The great success with which European and American missionaries meet in spreading the gospel in heathen lands shows the prophecy of the patriarch Noah to be going into remarkable fulfillment at the present day.

How many minutes a week do you spend in thinking about God? When engaged in work which occupies your hands, but keeps your minds free, about what do you think?

No thought, no word, no act of man ever dies; They are as immortal as his own soul. He will be sure to find them again somewhere. Somewhere in this world he will meet their fruits in part; somewhere in the future life he will meet their gathered harvests. It may, and it may not, be a pleasant one to look upon.

Christ was upon earth, since the people were only sandals, and the feet required frequent cleansing. But Jesus did not wash the disciples' feet to cleanse them; but to teach them a lesson of humility. He knew all things, the things of the future as well as those of the present. His instructions were "to wash one another's feet" without any provisions for those who do not wear sandals.

Christ was our example in all things—in love, mercy, meekness, and humility. In feet-washing he gave a special example; he said, "I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord." He was God and Master; he washed his disciples' feet; he told them it was an example for them; and he said they ought to wash one another's feet; then why will any one, who professes to follow Jesus and obey him, refuse to wash his brethren's feet? Since Jesus gave the example, and commanded his disciples to follow it, the Christian's duty, with respect to feet-washing, is very plain. But some argue that it is not necessary to obey all the commandments; that religion does not consist in outward forms and ordinances; that it is an inward work. The Savior says, "He that hath my commandments, and keepeth them, he it is that loveth me." The apostle John says, "For this is the love of God, that we keep his commandments; and his commandments are not grievous." These Scriptures show plainly that they who love God keep his commandments, and his commandments are not grievous to those who love him. If we love him we will love to obey him, and if we are willing to obey him we will be willing to wash one another's feet. We cannot love the Lord "with all our heart" and not be willing to obey him in all things whatsoever he has commanded us. It is true that the keeping of the commandments alone will save no one, but the inward and outward works together make a perfect man in Christ Jesus. Had Moses, when he was bidden to smite the sea, disobeyed God, he could not have led the children of Israel across on dry ground. It was not alone the smiting of the waters that parted the sea, but the power of God made manifest through the obedience of Moses. Naaman would not have been cleansed had he disobeyed and washed in the waters of Samaria instead of Jordan; but it was not the virtue of the water that cleansed him; it was the power of God through obedience. Neither can we be saved unless we obey God; and then it is not of our works, but by the power of God through our obedience. The apostle James says, "For whosoever shall keep the whole law, yet offend in one point, he is guilty of all." James 2: 10. The apostle Paul says, "All Scripture is given by inspira-

tion." Therefore the words of James are God's word; and we believe if we willingly offend in one point, the observance of the rest will do us no good. Moses disobeyed only in one point, yet for that transgression he was not permitted to enter Canaan. God is the same yesterday, to-day, and forever; and if he dealt strictly with his servant Moses, he will also deal strictly with us.

None of the examples and commands of Jesus were given in vain; they were all to be initiated and obeyed. He gave no command, and instituted no rite but such as are necessary to the salvation of our souls. Neither has he required of us anything that we are not able through his grace to perform. Many teach, for doctrine, the commandments of men, which are more suited to carnal nature, and at the same time reason away some of the plain teachings of Jesus, which require self-denial and a sacrifice of pride. Continual efforts are made to widen and make easy the narrow and difficult way upon which Christ traveled. In their imaginations and practices some have made it so wide that it is difficult to distinguish it from the broad way. Occasionally the professed followers of Jesus join with the world in ridicule and mockery of those who are obedient to Christ's command in the humble practice of feet-washing.

Thanks be to the God, there are some who are willing to walk in the narrow way which Christ has taught; and are not ashamed to obey the Lord's commands, but condescend to the washing of one another's feet. Be willing, dear reader, to obey our Great Leader in all things whatsoever he has commanded us. If we have obeyed all, we are but unprofitable servants, having only done that which was our duty to do. My prayer is, that we may all love; honor, and obey Him; that when we shall be called hence, we may hear the welcome voice, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

J. S. SHOEMAKER.

For the Herald of Truth.

planted together with Him, draw their inner life from the same source—Christ Jesus.

There is said to be a community of something like one hundred souls upon the island of Pitcairn in the South Pacific Ocean, which seems to be known by no denominational name; but it is considered one of the most exemplary Christian societies of which the world can boast. No nation of the earth has ever dared to disturb the peace and harmony that exist in this little band of pious, Christian souls. But when we take into consideration the fact that these people are the descendants of the crew of the ship, "Bounty," who mutinied and slew their commander in 1790, we find that the settlement of this island furnished to the Christian world one of the most remarkable episodes that stand unparalleled in the history of the human race.

Thousands of our people at the present day, have the purest principles of the Christian religion at heart. They closely scrutinize the walk and conduct of those who have professed the name of Jesus and join with the people of God in singing the song of redeeming love; and, for aught we know, their daily prayer to God is for mercy; but are embarrassed with difficulties they imagine they will meet if they connect themselves with the Church. Many prefer not to be connected with any church so long as the different denominations do not exercise more forbearance toward one another in the observance of ordinances.

A friend in the state of Missouri, who is a reader of the Herald of Truth, and has, for a number of years, been "not far from the kingdom of God," recently came to the conclusion that the keeping of ordinances is a "delusion" or a "mistaken idea," and is something that should "be done away with." When persons allow such a barrier to come between themselves and their own convictions it is evident that they hold religion at too low a standard. The mind should be allowed to mount into that higher and purer atmosphere of christianity, where the keeping of ordinances comes in as a mark of obedience and not as a means of grace.

When the salvation of a soul is at stake the difference of the keeping of ordinances should seem a small consideration indeed! Why not take the advice of Paul and "come boldly into the throne of grace;" and exclaim with Job, "I will hold fast to my integrity, and not let it go." L. J. HEATWOLE.

If God exists, it is a necessity that souls in whom are the throbbings of his divine Spirit should become conscious of God, and should give this consciousness expression. Therefore we are prepared to read that God "at sundry times and in divers manners spake unto the fathers by the prophets.—A. F. Beard.

THE LOWEST PLACE.

"Give me the lowest place,"
Dear Lord! I cried,
My eager eyes aghast
With joy and pride.
Give me the lowest place,
That I may be
Known both to far and near,
As serving thee.

"Give me the lowest place!"
At thy rich feast,
Let all guests behold
Me last and least;
Along the laden board,
At thy dear face
To gaze in silence, from
The lowest place.

"Give me the lowest place,"
Lord, thou didst know
The pride that filled my heart,
In praying so;
And, sharp and keenly kind,
The answer came,
To bow my soul in dust,
With sudden shame.

"Give me the lowest place!"
Ah! childish heart,
So brave with ne'er a taste
Of sorrow's smart,
With hands heaped high with flowers,
And sunlit soul—
Wert thou so ready then,
To yield the whole?

"Give me the lowest place!"
O Love, most true,
O tender heart, that all
My weakness knew
Only a cloudlet dimmed
My golden day,
One rose of all my sweets
Was snatched away.

"Give me the lowest place!"
Eager my prayer—
"My heart is strong," I said,
"To do and bear."
Yet when the message came
One joy to leave,
I fled the banquet room,
To mourn and grieve.

"Give me the lowest place!"
O pitying Lord,
Whose ear was open to
My foolish word,
Choose thou my place for me,
Or low, or high;
Give me but grace to trust
Thee till I die.—*Nel.*

A LITTLE GIRL'S REBUKE.

Not long since some pious parents concluded to disabuse the mind of their little daughter about there being a real Santa Claus. So after reminding her of the many times they had told her of that jolly personage and discovered that their teachings had been believed by the little girl, they boldly informed her that all she had been taught on that subject was false, and that there was no Santa Claus. The little girl was wonder struck; and after asking some questions and reflecting for some time, significantly asked: "How is it about Jesus Christ—did you tell falsehoods about him too?"

FEAR AND BE FAITHFUL.

I have a desire to write a few lines for the Herald of Truth, although I feel myself quite unable to undertake it. I write with a feeling of love to my fellow pilgrims who are traveling with me to the judgment, where we must all give an account of the deeds done in the body. I fear we often fail, so that we cannot give a good account of all the time we have lived. We are not sufficiently concerned about the salvation of our souls, and the duties that the Scriptures enjoin upon us. We should never be ashamed of our profession, but say with the apostle Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." "For therein is the righteousness of God revealed from faith to faith." Rom 1: 16, 17. Here is a glorious promise to them that believe; and how sad that there is so little faith manifested, even among those who profess to follow Jesus. Many are led astray by unbelief, when they might be shining lights in the world. I fear many young persons are led into unbelief by being in company with unbelievers, who are not satisfied to keep their unbelief to themselves, but are trying to mislead others. If all who make a promise to God would live up to their vows, many sinners, who live out all their days in sin, might be brought to repentance. When they see how careless many are who have united with the church it is no encouragement to them to take an interest in religion for a better life. When professors wander away from Jesus, they may be the cause of the ruin of many a soul.

During the past year many souls have been suddenly and unexpectedly called into eternity. Last spring many violent storms and cyclones passed over some parts of the West, and there is still an occasional one, and many lives were lost. Some were instantly killed, and others were so mangled and bruised that they lived only a short time. One would think that the witnessing of such a sight would cause every unbeliever to tremble, fall at the feet of Jesus, and cry for mercy. Since the recent storms have been such a calamity, persons become fearful when they see dark clouds overspread the sky and hear the winds roar, and frequently leave their homes and seek for safety elsewhere. But it is to be feared that they do not seek safety for their souls. It appears that when the sky is again clear and the storms are over all their fear is gone, and vain pleasures are pursued as though there was no more danger of death. FANNY WENGER.

Excelsior, Mo.

Our help is in the name of the Lord.

For the Herald of Truth.

EVENING THOUGHTS.

And now the glowing sun has set,
Beneath the western horizon;
The shades of night around have met,
And we with toil and care are done.

In silent meditation now,
Look back over the day just gone;
In prayer and praise to God we bow,
For He so kindly led us on.

He helped us richly all the day,
Extending still to us his grace;
While others He has called away,
Who met, perhaps, a frowning face.

Have I been serving God this day,
And taken heed to all my ways,
Been careful what I do or say,
And thus improved my time of grace?

Have I a good example set
(In my behavior been so fine),
To all with whom this day I've met;
Have I sought other's good as mine?

Have I been idle, selfish, vain,
And scattered wicked seeds around?
Such thoughts will give us ease or pain,
As good or evil deeds abound.

One step we are nearer to the tomb,
Oh may it be a step toward heaven;
Such thoughts to us each night should come,
While yet a time of grace is given.

We now lie down in sweet repose,
Free from all care, and pain, and strife;
A type of death's dark night this shows,
When we lie down devoid of life.

In that long sleep we sin no more,
Are no more with life's ills distressed,
O peaceful state when these are o'er,
Faint emblem of eternal rest!

Sleep o'er, we rise refreshed and bright;
So, when death's sleep is o'er, we rise
In glorious forms, in heavenly light,
If we have lived here as the wise.

Now, through the night, be Thou our light,
O Lord, keep us in thine embrace;
And if our souls should take their flight,
O may we meet Thy smiling face.

J. METZLER.

WOMEN PREACHING.

All people who feel love for truth should consider the proper gospel order of God's house a matter of great importance. I feel deeply interested in the establishment of truth.

An abiding, controlling, sober, solid impression of the supreme importance of pure religion is of indispensable value to a people; but this trashy, flighty, ephemeral excitement that grows up in a night and withers under the east wind is a blight on a country. To depend on the modern, sensational protracted meetings and excitements for the furtherance of truth is a great mistake. It educates people into a false notion of religion, deceives many with the delusion that they

have religion when they have not, and lessens men's regards for a profession of religion. So low is the standard of such religion that even the adherents for such a system have much more confidence in one who professes in a time of no such excitement.

When people's feelings become so callous to some other unusual method to obtain their end. Recently in our midst they have resorted to a new plan, namely that of getting women to preach for them. It is an uncommon thing, and hence it will from mere curiosity attract many who want to hear a woman preach; the same motive that would lead them to see a circus. They want material to work on, and this they hope is a good way of drawing the material there.

Now, is this justifiable in Scripture? ought to be such a leading question that it should control every other question. Even if there were genuine converts resulting from women preaching, while such preaching is condemned by Scripture, it would not be proper or right to allow it. Are not the measures which God has authorized in his word sufficient to obtain the ends of wisdom? Let us consider the objections to women preaching as follows:

1st. It is not comely for women to thus speak, or teach with their heads uncovered; for her head is thus uncovered. Woman is out of her place, and she is greatly dishonored out of that place. I hope I honor woman so much that it is my desire to see her kept within the bounds of modesty. From time immemorial women have never been preachers in the true church. Have we been wrong in all the past till now? If it was wrong for them to preach in the past what makes it right now? Is not this an age rife with departures from truth, a time of breaking down and trampling under foot the customs and ways that good men of all ages have observed, a time of launching out into the mud and quicksands of infidelity, where the boundaries of decency shall be trampled under foot? 'This is an age of isms, women's rights, etc., when women, not content to fill the place prudence has assigned them, must seek to become the doctors, lawyers, politicians, preachers, etc., and declare that the fireside and home circle with their privacy and modesty are too tame and humble for them.

Let not woman boast herself that she can mingle with men in the hustings, at the court house, on the streets and in public places, and still retain that purity of character for which she is proverbial. Now in the thousands of years in the

past, modesty has adorned woman, and she has nobly filled her sphere. Shall we disregard the voice of the past and thrust woman to the front and make her our captain and leader?

2nd. But a greater reason than this should guide Christians, and influence every lover of gospel order to frown down and discourage it by not going to hear it. It is not war against women, but against the unwomanly and unscriptural act of woman preaching, I am resisting.

Let us appeal to the Bible as our guide, and we are all, this whole land, interested in this question; for it is a question that affects the morals of the entire country.

The Bible teaches that man is the head of the woman; "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." 1 Cor. 11:3. All through the Scriptures this principle is taught. This is the way our Creator has established it. Those corrupt men and high-minded, heady women who are not satisfied with God's order, may reply that we wish to degrade women and hold them down under our feet, etc., but all sober, thinking men and women who are lovers of truth are satisfied that God has fixed this right and does not want it changed.

Woman is the weaker vessel through whom Satan weakened the man to transgress. Canning men and devils have often since attempted to and approached men through women.

Let women adorn themselves with shame-facedness and modesty of apparel, and submit to and obey their husbands; and let the husbands love their wives as the weaker vessels, and carry the heaviest ends of the burdens when they can. I am satisfied that many loafing, lazy men do not work half enough for their wives, but drink and loaf and do nothing and suffer or require their wives even to support them in their laziness. Such men are unfit to have wives, and I pity the poor women who are tied to such persons.

Let the man be the head to rule well for the comfort, and protection and sustenance of the family. Let the older women teach "the younger women to be sober, to love their husbands, to love their children, to be discreet, to be chaste, keepers at home, good, obedient to their own husbands." Women are to guide the house, stay at home, not be gadding about, be good housekeepers, etc. If the woman is right her greatest liberty will be found in the most faithful observance of her duties in her place.

Have not some women been prophets? Yes, at times there have been prophets among women, and such as carried messages of truth to men, are fellow-helpers to the truth. Women are useful in the churches. If God gives them the

gift of prophecy, they may prophesy. In many ways they may help in the cause of truth. Jesus sent Mary with a message to his disciples. They pray, they gather with men, they sing and worship God, they hear and understand the truth.

But none of them ever officiated as priests at the altar. Do not all denominations hold that the priesthood was a type of the gospel ministry? What do those men who claim a support for themselves and their families for preaching appeal to? Do they not appeal to the priesthood of the Old Testament Scriptures? They that wait on the altar shall live of the altar. These are the priests. Now did women ever act as priests? Did Jesus ever call a woman to preach? Where is the name of even one he ever called to preach? Speaking a word or more in the name of the Lord is not preaching, nor is prophesying, as they did, preaching. Did a woman ever baptize one? Do you see any example in the New Testament that ever a woman was called to preach or ordained by the apostles to preach?

Do nations ever send women as ambassadors to foreign courts? Are women ever pastors of churches according to Scriptures? Is not the spirit and letter of the Scripture against it? Does not woman's place assigned her by the Scriptures forbid it? Do not the Scriptures forbid it? Paul in 1 Cor. 14: 34, 35, says, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." Now Paul is speaking in this chapter on a special subject, and what is it? It is not about conference meetings, or telling experiences, but it is about speaking, preaching or prophesying, and that he expressly forbids women preaching. He says in the 37th verse, too, of the same chapter, that if any one thinks he is a prophet, a teacher or spiritual, let him acknowledge that Paul is speaking the truth, and so conduct himself. "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Then women preaching can not do good, but must do harm; because it is a violation of Scripture. The spirit that will violate this Scripture, will disregard any other Scripture when it suits it. It is as the sin of witchcraft and infidelity.

There is not a word of Scripture any where that justifies women preaching. The denomination that endorses it, becomes partaker of this evil. Will they ordain women to preach in their own denomination? Receiving one of another denomination and endorsing her is all the same in principle as if they were to ordain women in their own denomination.

The common effort made by apologists for women preaching, that Paul was a celibate, hated women, was selfish, that his inspiration was so muddled and polluted with the selfishness of the man, that a rigid and literal interpretation of his writings must not be insisted upon, are such as only sneaking infidels could make; or to say that it applied only to that age, or special people, is to encourage another form of infidelity. No Scripture such insinuations as these, proceed from hearts at war with the truth. Let professed infidels make them; but let not those who profess to be Christians tolerate these for a moment.—*Zion's Lamentations.*

"CALLED TO BE SAINTS."

We are apt to regard the apostolic saints as if they were "saints" in a more especial manner than the other children of God. All are "saints" whom God has called by his grace and sanctified by his spirit; but we are apt to look upon the apostles as extraordinary beings, scarcely subject to the same weaknesses and temptations as ourselves. Yet in so doing we are forgetful of this truth, that the nearer a man lives to God the more intensely has he to mourn over his own evil heart; and the more his Master honors him in His service the more also doth the evil of the flesh vex and tease him day by day.

The fact is, if we had seen the apostle Paul we should have thought him remarkably like the rest of the chosen family; and if we had talked with him we should have said, "We find that his experience and ours are much the same. He is more faithful, more holy, and more deeply taught than we are, but he has the same trials to endure. Nay, in some respects he is more sorely tried than ourselves." Do not, then, look upon the ancient saints as being exempt either from infirmities or sins; and do not regard them with that mystic reverence which will almost make us idolaters. Their holiness is attainable even by us. We are "called to be saints" by that same voice which constrained them to their high vocation.

It is a Christian's duty to force his way into the inner circle of saintship, and if these saints were superior to us in their attainments, as they certainly were, let us follow them; let us emulate their ardor and holiness. We have the same light that they had, the same grace is accessible to us, and why should we rest satisfied until we have equaled them in heavenly character? They lived with Jesus, they lived for Jesus, therefore they grew like Jesus. Let us live by the same Spirit as they did, "looking unto Jesus," and our saintship will be apparent.—*Spurgeon.*

For the Herald of Truth.

UPWARD OR DOWNWARD.

When a person's circumstances in life are becoming better, and he prospers in acquiring this world's goods, he is said to be getting up in the world; and if another is spending all his means, continually growing poorer, he is said to be going down. When a person lives wickedly and continually grows more vicious, he is going down, or getting low, and when such a person reforms and manifests a growing interest in morality and virtue he said to be coming up. The little words "up" and "down" are very significant when applied to individuals. By general consent people say, "Up to heaven," or, "Down to destruction."

Every man or woman is either going up or down. There is no use trying to stand still. A ship without any propelling power, out on a calm sea without any current, would lie perfectly still; but a boat upon a river, when not otherwise moved, must go with the current. We are out upon the river of life, and the current is downward. It is downward everywhere, from the fact that the unregenerated nature of every man and woman leads them down to everlasting destruction. The current of this world is everywhere downward, but it is not equally rapid. In places it resembles the deep, gently flowing river, whose waters move almost imperceptibly. Here unwary souls move slowly, surely down to death. Then there are places where the downward current of wickedness bears its subjects quickly on, like the waters of a briskly flowing stream. There are others where the votaries of fashion and the lovers of pleasure go dashing along through the giddy dance and vain amusements like the sweeping mountain torrent. There are other places again where profanity, desecration of the Sabbath, drunkenness, licentiousness, and theft are hurling its victims down to destruction like the rapids above the Falls of Niagara, from which, when once in them, there is hardly a possibility of escape. And there are places where God is maliciously blasphemed, where murder and suicide and all manner of wickedness are carrying souls down to destruction as rapidly as the waters go down over the cataract.

Reader, are you going down? How rapidly? That depends upon the character of the current with which you are going. If you are sitting in your boat with your arms folded you are going down. Idleness will never take you up. Those who would rise higher and progress heavenward must take hold of the oars and use their strength. They must earnestly and vigorously make use of the means God has placed within their reach in order to escape the danger of drifting down the current of wickedness into the gulch of eternal destruction. J. S. C.

THOUGHTS FOR SILENT HOURS.

THE DISCIPLINE OF LOVE.

The worried heart often asks within itself, If God loves me, and desires my welfare, why does he so often put into my hand the cup of anguish? Why, instead of giving me green pastures and still waters, does he lead me through dreary wastes and over flinty paths, or toss me on stormy seas? Do such things indicate a Father's tender care for my true well-being? Or how have I offended him, that he so visits me with his displeasure? How often such questionings arise in Christian hearts! How often have they suggested themselves to mine!

But I open my Bible and find these questions distinctly answered. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement then are ye not sons." "Neither hath this man sinned nor his parents, that he was born blind," said the Savior himself. It is plain that in the present condition of things there is some grand necessity for suffering—some most important end to be answered by it. The more carefully I study the Scriptures the more clearly it appears that the discipline of suffering in the experience of those who love God is, in fact, a discipline of love, of divine love, pure and faithful, seeking the highest good of the object of its affection. If I do not recognize and accept it as such I misinterpret and wrong my heavenly father's goodness. It does not appear that the precious fruits which he would have me reap from suffering can be conveyed to me in any other way.

The Bible shows me that the necessity of suffering as related to good extended even to the case of the Lord Jesus himself. He was a man of sorrows. So it must needs have been. "Ought not Christ to have suffered and to enter into his glory?" he said; the one the necessary antecedent of the other. He "was made perfect through suffering," of whom the Father had said, with a voice from heaven, "This is my beloved Son!" If the fullness of his sinless humanity could not be made complete without the suffering through which he passed, how much less can our weak and sinful humanity be restored without it to the perfect image of God. How salutary was the effect of sore trials upon him we are told in one brief but most significant sentence. Forty days alone in the wilderness, without food, among wild beasts, oppressed with a sense of the vastness of the work before him, struggling with inward questionings and tempted of the devil—how acute and exhausting the suffering involved in all this! But then what? "And Jesus returned in the power of the Spirit into Galilee!" This was the result of the

discipline of suffering as a discipline of love for him. He came out of it filled with the Holy Ghost, with new strength, new ardor, new self-devotion to the work of his high mission. So in all his subsequent sufferings to the end. They all served to prepare him for the eternal priesthood and kingship in which, as the Lamb in the midst of the throne, he is Head over all things for the Church.

Is it, then, altogether a dark mystery, a strange thing, that the children of God in the present life should suffer? that I, if I am one of them, should take my share of what is painful? Let me consider. What, as a child of God, is my supreme desire? What do I know to be, and feel to be, my supreme good? Certainly, to be godlike; to be a child worthy of his love. But in order to be this I must be freed from the power of evil; I must be emptied of self-seeking and self-will, and have formed in me all pure and generous and sweet affections; must acquire right habits of thought and aspiration, come into hearty sympathy with God and all goodness, and put on the divine graces which invest the character of the heavenly household with celestial beauty. That only severe disciplines, by which the natural shall be made to give place to the spiritual, can accomplish all this I plainly see; and when, in answer to my earnest prayers that God will mold me into his perfect image, he appoints these for me, are they not indeed disciplines of love? They may for the time fill my heart with anguish, my eyes with tears, my days with crosses, self-mortifications and sacrifices; but when they have so subdued my will, driven me to seek comfort on the very bosom of my Savior, helped me to crucify the flesh and to become dead to the world, shall I not thankfully exclaim, "Ah yes! He hath done what I most desired—hath given what I wanted; not what might be agreeable to-day, but what was and is essential to my enduring welfare, my eternal blessedness. The Lord hath done great things for me, whereof I am glad. He hath dealt bountifully with me; blessed be his name!"

No; it is no hardship that the children of God must suffer for the present, to a greater or less extent, those outward evils which result from their material organization or are naturally incidental to it, and those inward troubles which originate in their disordered moral constitution and in the imperfection of their spiritual life. It is the cruel father who indulges and gratifies his son till he is ruined. He is the loving father who restrains, corrects if need be, subjects to the culture and training which, though painful, develop his true manhood and prepare him for honorable and useful life. Let me be thankful in my inmost heart that it is such a Father that I have in heaven; one who will let me suffer the light afflictions

which are but for a moment rather than lose the exceeding and eternal weight of glory to which they stand related.

Yes, believer; trust wholly, and faint not even in the sorest straits. He that loveth thee will not let thee suffer one pang too many. Listen in thy darkest hour, and thou shalt hear him whispering to thy soul, "Oh thou afflicted, tossed with tempests and not comforted, behold I will lay thy stones with colors and lay thy foundations with sapphires." After the storm, light, beauty, gladness, and richer and sweeter life in God. Then thou wilt heartily approve the methods of his grace, and rest in his everlasting and perfect love.—*Christian Union.*

"IF I COULD ONLY FEEL IT."

"If I could only feel it," as a young man said to me when I pressed on him that enough had been done on the cross to save his soul.

"But," I said "you have not got to feel it, but to believe it. You may be saved without feeling. I believed in Christ about a fortnight before I knew I was saved. I might have known it at once, only I was waiting to feel saved. At last I said, 'Well, if I don't feel saved until I find myself in heaven, still I will rest solely on the word of God.' God hath said in that Word, 'He that believeth on the Son hath everlasting life.' I know that now I do believe in Christ; I used to trust in my prayers, or something I could do myself; but I don't trust in anything now except Christ, and his work on the cross, for my salvation; therefore I have everlasting life. God says I have. Then Satan whispered, 'Do you feel you have everlasting life?' I could not say I felt it. 'Then you cannot have it,' whispered Satan. I remembered it is written, 'He that believeth on the Son hath everlasting life.' I knew that I really believed in Christ; therefore I had everlasting life, whether I felt it or not. God said I had, and surely I must be right in believing him, despite every feeling. I think the devil left me then (for a time); but because of God's word, which is unchangeable. I did not (as it so happened) feel joy or peace till long afterwards."

"I declare, I believe you are right," said the young man, who had been listening with the greatest attention; "I have been thinking all along that I had to bring good feelings to God before I could be saved."—*Parish Visitor.*

WHEN we speak of obedience, we should always speak of faith first. Faith is the first and fundamental act of obedience. Faith is the main spring of obedience.

HERALD OF TRUTH.

August, 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

OUR SUNDAY SCHOOL Question Books are sent by mail, postage paid, to any address at the following prices:

Infant Lesson Book, single copy.....	\$.06
Infant Lesson Book, 1 dozen copies.....	70
Primary Question Book, single copy.....	70
Primary Question Book, 1 doz. copies.....	1.15
Intermediate Question Book, single copy..	15
Intermediate Question Book, 1 doz. copies..	1.70

FROM SHELBY COUNTY, Mo.—Brother John Brubaker writes: "The brotherhood here is in good health, except old Brother Benjamin Hershey, who has been failing very much. We would be very glad to have you or some others of our ministering brethren visit us and help us in the cause of the Lord."

BISHOP CHRISTIAN B. STEINER of the Milton Township Church, in Wayne County, Ohio, expects to start about the middle of August on a visit to the Swiss Mennonites in Marion County, Oregon. May the Lord be his support, and guide him on the long journey. We trust that others of our brethren may also be led to see the importance and the necessity of laboring earnestly in the Master's vineyard.

BRO. JACOB WAGNER, of Altamont, Denel County, Dakota, writes us that in the month of March he moved from Madisonburg, Wayne County, Ohio, to that place. He likes the place, climate, etc., but one thing we miss, and that is the Mennonite Church. It seems true that we do not learn to appreciate a friend till we lose him; and so also we often do not appreciate our privileges until we are denied them. Oh let us esteem these precious church privileges aright, for they

are valuable. It is true we can worship God everywhere, but the worship of God in the "Great Congregation," in common with our brethren, is indeed a blessed and most encouraging privilege.

OUR LESSON LEAVES are growing into favor. A Brother from Canada writes: "We have come to the conclusion to use your Lesson Leaves in our Sunday School. Send one hundred and sixty-five German and thirty-five English. I am convinced that they are an advantage to our Sunday School. The Philharmonia is also used in this school, and to promote and encourage good singing in the churches, a book of this kind used in the Sunday School will be of inestimable value."

THE ANNUAL CONFERENCE in Missouri for 1880 will be held on the fourth Friday in September (24th), at Cherry Box meeting-house, Shelby County. The Brother sending this notice says: "Brethren from other parts are cordially invited to attend—especially ministers. I believe that much good could be done by the brethren in the East and West meeting together. The nearest railroad station is Clarence, on the Hannibal & St. Jo R. R., where all who come will be met with conveyance."

WE are under obligations to our friend Samuel W. Pennypacker for a pamphlet, entitled: "The Settlement of Germantown and the Causes which led to it," by himself. This article was read before the Historical Society of Philadelphia, October 20, 1879, and presents many interesting facts which before were little known, and received but little attention. This sketch, by friend Pennypacker, is of especial interest to us and to our people in general, as Germantown was originally settled by Quakers and Mennonites, and much concerning the first settlement of the Mennonites in America is brought before the reader in this excellent article.

ON THE 13th of June there was a communion meeting held at Bixler's meeting-house in Columbiana County, Ohio. The house was not large enough to hold all that were present. Michael Rohrer, of Stark County, was present. On the day before, seven persons were baptized and received to church membership. May they be bright and shining lights to the world, and hold out faithful to the end.

It is a pleasant sight to see the young come out on the Lord's side. May many more be led to feel their need of a Savior while the door of mercy is yet open.

FROM MONTGOMERY COUNTY, Pa.—On Sunday, July 18th, the writer, with hundreds of others, assembled at an early hour at the Salford meeting-house. The house was already filled at 8 o'clock, and there remained outside, for want of room, a number nearly sufficient to fill the house again. The reason why so many assembled was that nineteen persons were to be baptized, fifteen in the house and four in the water. As the converts knelt in the water to receive the sacred rite, the writer was made to think of Jesus as he was baptized of John the Baptist. There went out unto John at Jordan all the land of Judea, and they of Jerusalem; so it was on this day; many persons had come together, and great crowds were standing on each side of the stream. Many, with me, shed tears of rejoicing, and my heart was deeply stirred within me; and others were heard to say that they were much encouraged and would not soon forget what they saw and heard that day. It is to be hoped that many others will follow this example, and may many also by true repentance and obedience, and a living faith, by the baptism of the Holy Ghost, be planted into the church militant ere it is too late.

"PUT ON THE WHOLE ARMOR OF GOD."—This is always necessary, and it is now imperatively demanded by every soldier of the cross. Just now we are in a troublesome time, surrounded by the heat of a fierce political campaign. Wild excesses which fire the imagination, producing a war of words and personal animosity between individuals and parties, are rife among us. Brethren, let us beware that we be not drawn into a contest with heated partisans. If we have not upon us the "whole armor," we are very liable to be drawn aside by the adversary. Let us avoid all the angry, heated broils and quarrels that are going on around us; and shall take no interest in them; we are engaged in another and a nobler cause than helping men to contend for positions of honor in the world. The kingdom to which we belong is not of this world; our leader is not a dispenser of human laws under the control of earthly powers. Let us be true subjects to the cause we

have espoused, remembering that our Leader, our Captain is the Prince of peace. We should watch and fight and pray in the cause of our Leader, and not in the cause of ambitious men. With loins girt about with truth, and feet shod with the preparation of the gospel of peace, let us discharge our duty as faithful subjects; that no reproach be brought upon the name or cause of Him we profess to serve.

BRO. S. M. EBERLY, formerly of Upper Strasburg, Franklin County, Pa., has changed his residence and is now living near Gowrie, Webster County, Iowa. He makes inquiries about Mennonite brethren and churches in the State of Iowa. He feels greatly the absence of a church of his choice, and has a desire to change his home again and move to some place where he may be able to enjoy the society of the brethren and the advantages of a church communion. We feel glad to hear this, and as we have often expressed ourselves, we feel that when brethren change their places of residence, and also the young people who have been brought up in Mennonite communities, and who are Mennonites in principle, when they move away from early associations, they should always seek to find a place where they may still enjoy the privileges of the church. This should be one of the first considerations in selecting a home. There are indeed many dangers in the way of true Christian life, but especially so, when a man is placed among strangers, among a non-professing community, with no social or church influences to bear upon his spiritual life. And when a father with a family of children is led to select for a home such a place, we question in our own mind, a good deal, whether that father is doing full justice to his family, and to the church. There may of course be many, to a large degree, justifying circumstances connected with such a course, but, we would advise under such circumstances always wisely and well to consider, first and foremost among every other consideration, our duty to God to our families and to the church.

There are quite a number of members of our church scattered about in different parts of Iowa, and as we have had inquiries about brethren in Iowa, and have but few addresses, we should be glad to

hear from all the scattered brethren in that State. Some may not live very far apart and not know anything of each other, and then it is always pleasant to hear from the scattered members abroad as well as of the churches.

We would especially advise those who are thus scattered abroad without a shepherd, to let us hear often from them, and it would be a great comfort, and a means of edification and encouragement to take the HERALD OF TRUTH (which a great many do). The HERALD has been the comfort and consolation of many a scattered sheep of the flock, and we would encourage all to take it as a means through which to keep them under the influence of the faith of their chosen church.

THE EDITOR of the *Brethren at Work* closes an article, in which he argues for three actions in baptism, with the following paragraph:

"We close our article with a sentence like the commission, having the same parts of speech, and call upon single immersionists to deny, with proof, that the collectors can do their duty by a single act in the disposition of the money. Hear the sentence: "Go ye therefore and gather moneys, putting them into the treasury of the township, and of the county, and of the State." We invite criticism upon this, and single immersionists will show us how these collectors can put the money into these different treasuries by one act. We pause for a reply."

We are no immersionist, yet, since we use but one action in baptism, we feel invited to say a few words. Now, friend M. M. E., the analogy of your sentence to the commission is incomplete in this particular; the three names in the commission are but three names for the same God, while the "treasury of the township, and of the county, and of the State" are the names of three distinct treasuries. Though they be under the same government, yet they are three distinct names of three distinct objects. In the commission there are three names for a single object. Allowing that the "treasury of the township, and of the county, and of the State" were the name of one and the same treasury, just as the name of the Father, and of the Son, and of the Holy Ghost is the name of one and the same God, we have a sentence just like the commission in other

particulars than alone the construction, and have not the least difficulty in doing what your paragraph sets forth as an impossibility. All that is needed to clear up the mist is to have a sentence just like the commission, both in meaning and construction.

A NEW DISCOVERY.—It seems that some of the Brethren (Dunkers), have recently made the discovery (by what means we have not yet learned, and we have never found anything like it in the New Testament) that Christ did not eat the passover which the disciples prepared on the night of his betrayal. We are of the opinion that they will need to make several more *new discoveries* before they can get rid of the fact that the passover which Christ and the disciples observed was the Jewish passover. It is surprising to see to what arguments people will resort to bend scripture truth to their own preconceived notions. The editor of *Brethren at Work*, in a review of the proceedings of the late annual meeting, says:

"The question whether Christ ate 'the passover' prepared by John and Peter, just before his betrayal, was freely discussed. We always inclined to the idea that Christ ate what they 'prepared,' but it seems our Brethren have learned that he did not. That he called that which he ate a supper is evident; and that he washed feet at that supper is also clear to us; but that he did not eat what John and Peter prepared for him and the disciples, is new to us; hence we find we must study that lesson over. We thought we had learned it pretty well, but now see we must try again. How easily we may skip an important item in a lesson! This should teach all of us to read with the spirit and with the understanding."

A VISIT TO INDIANA AND MICHIGAN.

According to promise, I left home on Friday, June 4th, and went to La Grange Centre, Ind., where Brother Henry A. Miller was waiting for me, and took me to his home. On Saturday we had meeting at the Lake Church, and on Sunday the communion was observed at the same place. A good many members were present, and harmony and unity of feeling seemed to prevail among the brotherhood. After services I went home with Brother J. J. Weaver.

The next day we held services eleven miles west at the Clinton Church, where we also partook of bread and wine in memory of Christ's suffering and our re-

demption. At this place, we are sorry to say, there were some members who showed by their deportment that they are neglectful of the promise which they made before God and do not to be obedient and submissive to the doctrines and rules of the church. They seem to disregard the admonitions of Paul, where he says, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you." 1 Thess. 5: 12. "Remember them which have the rule over you, who have spoken unto you the word of God." Heb. 13: 7. And, "Obey them that have the rule over you, and submit yourselves." Verse 17.

It is sad to hear insinuations from some that rather than submit, they will seek a home somewhere else. I hope such will well consider the importance of seeking a peaceful home in this world, and much more the blessed home in the world to come. We stopped over dinner with our deacon brother, John Nusbamm, and, in the evening, returned with Bro. Miller, who took me in his carriage to Branch County, Mich., to my dear uncle A. G. Beery. I visited in this neighborhood among friends till the 12th, when we had meeting in the afternoon at the Pleasant Hill Church. On Sunday we held a communion meeting at the same place. One member, who had been somewhat dissatisfied for some years, returned again to his first love, and was received into full fellowship. We met again in the evening for worship; a good number assembled and good order prevailed. We hope that at least some of the seed which was sown, fell upon good ground. May the Lord add his blessing and give the increase. May his special blessing rest upon that little church and their minister, that they may prosper together in the good cause of their divine Master.

The next morning I was met at Bro. John Keller's by my Brother Daniel, whom I had not seen for some years. In half an hour we parted. Bro. Keller took me to Lima Station. I arrived safely at home and found all well. Thanks to God for his protection. I feel very thankful to the brethren and friends for the love they showed while I was among them.

G. BIENNEMAN.

Delphos, O.

A VISIT TO HARRISON COUNTY, MISSOURI.

I started from my home in Page County, Iowa, on the 27th of May, in company with the sisters Anna and Hattie Horning. We traveled in our own conveyance, arriving at the house of Martin Funk on the 29th, having traveled a distance of 70 miles. We were hospitably received, and

remained in that vicinity till the 7th of June, in which time we attended four interesting meetings. At one of these meetings the aged Martin Funk was received into the church on confession. His wife has been a member for many years. The communion of the Lord's Supper was also observed. There are now only these two aged members at this place. Bro. Funk is from Virginia, a nephew of Joseph Funk, deceased, of Singer's Glen, Va. He is now in his seventy-ninth year. He seemed to have a very earnest desire to be received into the church to labor in the Lord's vineyard the rest of his days. It is rejoicing to seelaborers coming in even at the eleventh hour. May God grant grace to our aged brother that he may prove faithful to the end. We visited some among Bro. Funk's children and neighbors, and enjoyed ourselves very much. During our stay we also attended the funeral service of Isaac Nissley's wife, a sister to Hattie Horning, who died of consumption.

We started for home on the 7th of June, and arrived safely on the 8th, finding all well. Thanks to God for his protecting care, and to the friends in Harrison County for their kindness. May the Lord bless them abundantly.

JOHN S. GOOD.

Shambaugh, Page County, Iowa.

GOOD AND CHEAP HOMES.

I had been trying for some time to get a home of my own in northern Indiana, where I was brought up, but found that I could not secure land enough there for a farm. So I came to Michigan, where land is cheap, and settled on a piece two and a half miles from Mancelona, Antrim County, and, so far, am well pleased. The soil is very productive. Potatoes do extra well, and are raised abundantly. Wheat and oats are average crops. Corn does not do so well as in Indiana. Peas do very well, and are not destroyed by the worm as they are in many places.

The advantages for purchasers are good; the terms of the railroad company are usually one fourth down, and the balance in five equal annual payments at seven per cent. interest. Frequently wood may be turned in for a payment at one dollar per cord. The company sells its land from \$5 to \$9 per acre.

Settlers are coming in very fast; I came here last February and was the first Menonite Church member in these parts. Our little flock has increased to eight members. Brother David Garber with his family came in May, and in June, when Brother Coffman from Elkhardt was with us, Leonard Emmert and wife, formerly of the Amish communion, were received into fellowship, and two of their

daughters were received by baptism. We had four good meetings while he was here, and several by brother J. J. Weaver, of LaGrange, Ind., a few days later. I can say that my soul was made glad while the brethren were with us.

A. SHROCK.

Mancelona, Mich.

For the Herald of Truth.

A SAD RECORD.

The sad consequences, the sufferings, the sorrows, and the many crimes resulting directly and indirectly from the use of strong drink is almost beyond conception. We have just now before us the material for a whole chapter on this unpleasant subject. Events transpiring right in our midst within the last few weeks speak to us in thunder tones of the evils of intemperance and warn every man to flee the intoxicating cup, and never taste the dangerous, soul-destroying beverage.

Leander Boggs, a cooper by trade, died in the lock-up yard, in this city, on the morning of the 7th of July. He was arrested the previous evening on a charge of throwing stones at the house of E. F. Krautz while under the influence of liquor, one of which struck Mrs. Krautz as she stepped to the door. At the time of his arrest he complained of being sick, and, as stated above, died the next morning. Two physicians testified that his death was caused by the excessive use of strong drink. He was twenty-six years of age, and the son of respectable parents residing at Kendalville, in this state. Died from the effects of strong drink! It is the old and oft-repeated story, and how many respected, pious parents are to-day bringing up boys for a similar fate!

At an early hour on the same morning the mangled body of Henry McConnell, a mason, living two miles west of town, was found lying on the railroad track, a short distance from the city limits, literally cut in two. McConnell had been in the city the day before, drinking, and in returning home at night, it is supposed, became stupefied and laid down on the track where he was killed by the passing train. He leaves a wife and two children to mourn his sad and untimely death.

On the 27th of June the citizens of our town were shocked by the news of a terrible tragedy perpetrated also in the maddened phrenzy caused by drunkenness. George Elliot had formed an intimacy with Mary Daey, who on account of his intemperate habits after a time rejected his attentions. This so mortified Elliot that he threatened to take both her life and his own, and, providing himself with a pistol, he proceeded to her boarding place and requested a private interview, which was granted. After some conver-

sation with her he drew the revolver, and firing two shots into her head, he directed a third into his own, and with such effect that he died in a few minutes. Miss Daey is recovering.

Such we see again are the fruits of this terrible sin of intemperance, and may these sad consequences ever remind us of the terrible curse which intemperance day by day and year by year spreads, like a terrible pestilence over the world, blighting the fairest prospects, severing the tenderest and the holiest ties of affection in all the relations of life, spreading with thorns and thistles the pathway of millions, and bringing suffering, sorrow, pain, hunger and misery into thousands of otherwise happy families. O may God in mercy stay the power of the curse of intemperance. P.

For the Herald of Truth.

ONE ACTION IN BAPTISM FILLS THE COMMAND.

A certain writer in his arguments for three actions in water baptism says, "When the precise meaning of any construction is questioned a very safe way is to appeal to similar constructions, ascertain their meaning, and determine the disputed issue by the light thus received." To this we say, Amen. He then follows with a number of examples claiming that the analogy between them and the baptismal formula proves the correctness of his position.

1 "A superscription also was written over him in letters of Greek, and Latin, and Hebrew." Luke 23: 38. The construction of this sentence is not similar to the "baptismal formula," from the fact that the preposition "in" is here followed by a plural noun (letters), and there by a singular noun (name). Matt. 28: 19, to be similar to the example as given would have to be read, "Baptizing them in the names of the Father," &c.

2 "Delivering you up to the synagogues, and into prisons." Luke 21: 12. There is very little in this example that resembles the passage in Matt. 28: 19. About the only similarity is that the participle "delivering" occurs only once, and the conjunction is used between the nouns that follow. So the writer goes on producing example after example, not one of which is similar in construction or involves like relations with the passage he is considering. From his comments we would infer that he is of the opinion that no similarly used passage can refer to a single action. Let us consider Luke 9: 26, which more nearly resembles Matt. 28: 19 in construction than any example he has given. "For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed,

when he shall come in his own glory, and in his Father's, and of the holy angels." By a slight change, without altering the sense in the least, the sentence can be so arranged as to read exactly like the "baptismal formula," every word bearing similar relations." When he shall come in the glory of himself, and of the Father, and of the holy angels. Has this reference to more than one action? How often will Christ come? If, by one action, Christ shall come in his own glory, and in his Father's, and of the holy angels', is it not possible, by one action, to be baptized in the name of the Father, and of the Son, and of the Holy Ghost?

I will present for the consideration of the reader an example perfectly analogous in construction and relation to the sentence in Matt. 28: 19: I have three neighbors, A, B, and C, who are poor. They live in different houses, and each one has his own family to care for, but, in respect to their wants, they are intimately related. They unite in making a request of me to do something for them. I make an appeal in writing to the church, and make this statement: "I am writing this in the name of A, B, and C, and E, F." How many actions does this statement require? How many appeals am I making? Only one. The analogy between the "baptismal formula" and similar constructions involving like relations does not convince us that the baptism which Christ commanded requires three actions. It shows plainly that by one action a person is baptized in the name of the Father, and of the Son, and of the Holy Ghost. J. S. C.

For the Herald of Truth.

A WARNING.

Not long ago I was accosted by a man on the street who asked to borrow of me a small sum of money. Having learned that he wished to spend it in a saloon, I refused to favor him, giving him instead a few words of advice, telling him it was best to keep out of such places. He acknowledged the truth of what I told him, yet, as may be seen from the following, my advice was not heeded. He lifted no cry to God and girded on no weapon to resist the destroyer. A few days ago, when he was intoxicated, his brother, by whom he was employed as a printer, had him put into the dungeon, probably thinking only to leave him there until he should become sober. The next morning he was found dead. How solemn the thought! He closed his eyes to this life in an unenviable condition, to awaken in eternity. You who are wont to tamper with strong drink; you who are inclined to look with allowance on intemperance, and you who have not yet taken the fatal step, take warning. DANIEL SHENK.

For the Herald of Truth.

WILL THE BOYS DO DIFFERENTLY?

When the father is industrious, moral, and religious, giving the very best example to the boys, teaching them constantly, by precept and example, their duty to God and man, will they, when they are older, do differently? They may. There are beyond doubt some exceptions to Solomon's, "Train up a child in the way he should go; and when he is old, he will not depart from it." but the exceptions are not so frequent as might be supposed. Not every child that seems to have the advantage of proper training really gets it. Generally applied, the text from Solomon is true; it is Bible truth and there are few exceptions when used in its broadest sense. We should accept it as such, believe it as well as other Scriptures, and act accordingly. The reason why so many of our youth are going down to destruction is because this text is not sufficiently regarded. Almost always when a child takes an improper course in life there was a lack of training in some particular, or an evil example from some one.

If the child will be true to his early training when it is in opposition to his inbred nature, what must we expect as a result from examples that lead him to indulge and cultivate his inherent evil nature? Is the father careless and shiftless with his personal and family affairs, is he negligent in his attendance at the house of worship on the Sabbath day, does he spend more money for tobacco which he chews and spits away, than he does for charity, does he spend more time sitting idle, smoking his pipe than he does reading the Bible, does he stop at the saloon or bar room every time he goes to town, does he use profane or obscene language that should never be allowed to assail children's ears, is he a dishonest schemer in his dealings with his neighbors, is he insulting and abusive in conversation with everybody and about everything with which he is not well pleased, does he come home intoxicated and act like a beast rather than a man, will the boys do differently? They may. The teachings of a pious mother and example of kind friends may, by

the grace of God, turn the sons from the evil example of a father. But so seldom; alas! too seldom. Let every father remember that he is giving examples to his sons that are almost certain to be imitated.

** C.

HOME.

What a hallowed name! How full of enchantment and how dear to the heart! Home is the magic circle within which the weary spirit finds refuge; it is the sacred asylum to which the care-worn heart retreats to find rest from the toils and inquietudes of life.

As the lone wanderer as he plods his tedious way, bent with the weight of age and white with the frost of years, ask him what is home. He will tell you that "it is a green spot in memory; an oasis in the desert; a center about which the fondest recollections of his grieved, oppressed heart cling with all the tenacity of youth's first love. It was once a glorious, a happy reality, but now it rests only as an image of the mind." Home! that name touches every fibre of the soul, and strikes every chord of the human heart with its angelic fingers. Nothing but death can break its spell. What tender associations are linked with home! What pleasing images and deep emotions it awakens! It calls up the fondest memories of life, and opens in our nature the purest, deepest, richest gush of consecrated thought and feeling.

Some years ago about twenty thousand people gathered in the old Castle Garden, New York, to hear Jennie Lind sing as no other songstress ever had sung the sublime compositions of Beethoven, Handel, and others. At length the Swedish Nightingale thought of her home, paused, and seemed to fold her wings for a higher flight. She began with deep emotions to pour forth "Home, Sweet Home." The audience could not stand it. An uproar of applause stopped the music. Tears gushed from those thousands like rain. Beethoven and Handel were forgotten. After a moment the song came again, seemingly as from heaven, almost angelic. Home, that was the word that bound as with a spell twenty thousand souls, and Howard Payne triumphed over the great masters of song. When we consider the brevity and simplicity of this home song, we are ready to ask, "What is the chain that lies concealed in it? Why does the poet and dramatist find his reputation resting on so apparently narrow a basis?" The answer is easy. Next to religion, the deepest and most lasting sentiment in the human soul is that of the home affections. Every heart vibrates to this theme. Home has an influence which is stronger than death. It

is a law to our hearts, and binds us with a spell which neither time nor change can break. The darkest villainies which have disgraced humanity cannot neutralize it.

Ask the little child what is home? You will find that to him it is the world—he knows no other. The father's love, the mother's smile, the sister's embrace, the brother's welcome, throw about his home a heavenly halo, and make it as attractive to him as the home of the angels. Home is the spot where the child pours out all his complaints, and it is the grave of all its sorrows. Childhood has its sorrows and its grievances, but home is the place where these are soothed and banished by the sweet lullaby of a mother's voice.

Was Paradise an abode of purity and peace? or will the new Eden above be one of unmingled beatitude? Then the "Paradise of Childhood," the "Eden of Home," are names applied to the family abode. In that paradise all may appear as smiling and serene to childhood as the untainted garden did to unfallen man; and the remembrance of it, amid distant scenes of woe, has soothed some of the saddest hours of life, and crowds of mourners have spoken of

"A home, that paradise below
Of sunshine, and of flowers,
Where hallowed joys perennial flow
By calm sequestered bowers."

—Selected by EDWIN E. MARTIN.

For the Herald of Truth.

A GOOD EXAMPLE.

A brother borrowed some money of a young man, for a certain time, for which he agreed to pay eight per cent. interest.

Before the time of payment, however, the young man united with the church, and when the time of payment came he would only accept six per cent. interest according to the old Mennonite rule.

We think some older brethren who are blessed with an abundance of this world's goods, and who have taken as much as ten per cent. from their younger brethren in limited circumstances, would do well to pattern after the example of this young brother. * * *

OUR SAVIOR spake with authority. He spake as never man spake. He gave positive and broad precepts. The whole spirit of war, violence and retaliation is prohibited in language so direct, so comprehensive, so unqualified, that if it does not prohibit all war, it is difficult to conceive of any words that will.—E. B. HALL.

MOTHER SHIPTON'S PROPHECY.

The so-called prophecy of Mother Shipton, in which the end of the world is predicted to take place in 1881, has made a great impression upon the minds of the people. Many seem to place as much reliance upon it as upon the prophecies of the sacred Scriptures. It is now known that what has been published and read all over the land as Mother Shipton's Prophecy, much of which is claimed to have been fulfilled, is not a prophecy at all. If it even were, we should never lose sight of the words of Jesus: "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh." Matt. 25: 13.

The following is from the *Church and Home*:

"An Eastern paper gives an interesting account of the lumbag known as Mother Shipton's prophecy. Mother Shipton was a veritable character, who lived over three hundred years ago, and uttered a number of so-called prophecies. They were for the most part, a vague, unmeaning jumble, and were without point or general interest. In 1862 Mr. Charles Hindley, of Brighton, England, issued what purported to be an exact reprint of "A Cheap Book Version of Mother Shipton's Prophecies, from the edition of 1448." In this were descriptions of many modern discoveries and inventions, such as a

CARRIAGE WITHOUT HORSES,

which since has been realized in the railroad. The prophecy closed with the lines, 'The world to an end shall come, In eighteen hundred and eighty-one.'

This, of course, quite startled the public. If other important events of the nineteenth century had been so aptly described, why could not the last prediction be fulfilled? The prophecy was copied in a New York paper, and declared to be a forgery. An English paper replied that it was an exact reprint of the old edition, for nearly 250 years on file in the British Museum. The New York paper sent its English correspondent to look the matter up. He found the old prophecies to be a vague jumble of local predictions, that might have been fulfilled at any and every decade since their date. None of the pointed and interesting predictions of the new issue were in the old book, and were evidently written after the occurrence of the events they were supposed to predict. After some inquiry the secret came out. In the spring of 1873, Dr. Hindley wrote a letter, confessing that he had fabricated the prophecies above quoted, and several others in order to make his little book salable."

IT MAY be good sense to differ from your friend, but it is bad manners to tell him so too sharply.

Miscellany.

AMERICAN BIBLE SOCIETY.

Abstract of the Sixty-Fourth Annual Report. May, 1880.

The Receipts for the year were \$608,342 28. Of this amount \$221,728 27 were from legacies, \$257,287 14 in payment for books, and \$129,326 77 from donations and other sources. For the foreign work of the Society, to be expended during the year, the amount of \$119,792 has been appropriated but not yet paid.

Translations and Revisions.—The completion of the New Testament in Japanese is announced, and its publications in various styles of typography. The Translation of the Old Testament into the same tongue is commenced. Aid has been afforded to the work of translating portions of the Bible in several of the colloquial languages of China. In Brazil, the revision of Almeida's Portuguese version of the New Testament has been completed. In India, work upon the Telugu Scriptures has been resumed, in which different denominations participate. Some portions of the Old Testament in the Zulu language are nearly ready for the press, and it is expected that the natives of South Africa will soon have the entire Bible in their own tongue. The Gospels of Mark and Luke in the Muskogee language are ready for the press and will soon be issued.

New Books.—Editions of the Reval-Esthonian and of the Dakota Bible have been printed. Also, portions of the Old Testament in the Dakota language, a part of Isaiah in Mpongwe, the Gospel of John in Dikele, the Book of Acts in Muskogee, and a revised edition of the Book of Psalms in Spanish.

Copies Manufactured at the Bible House, 1,134,438. Imported from abroad, 5,685. Printed abroad, 185,638. Purchased abroad, 40,352. Total, 1,866,113.

Copies issued at home, 1,129,078; abroad, 226,961. Total, 1,356,039. Of the volumes issued from the Bible House, 46,218 were sent to foreign lands, making the total circulation in foreign lands 272,179.

Bible for the Blind.—Volumes issued, 401; making an aggregate of 11,993 in thirty-eight years.

More copies of the Holy Scriptures have been issued by the Society during the past year than were distributed during the first fifteen years of its history. These issues are not only considerably in excess of the year immediately preceding, but, with three exceptions, are in advance of any previous year.

The Issues of the Society during sixty-four years amount to thirty-seven millions, four hundred and eight thousand, two hundred and eighty copies. (37,408,208.)

The Gratuitous Work for the year amounted to \$38,137 08. Of this amount \$63,963 26 was in cash appropriations to foreign lands, besides grants of Scriptures sent from this country.

Number of Auxiliaries Reported as engaged in canvassing their fields during the year, 231.

Colporteurs.—The Society last year employed 122 colporteurs, chiefly in Alabama, Colorado, Florida, Georgia, Kansas, Kentucky, Michigan, Missouri North and South Carolina, Tennessee, Texas, West Virginia, and Wisconsin.

By this means 136,993 volumes of Scripture, in plain binding and of low price, were put into homes of all access, the cost of the service of colporteurs being at the rate of fifteen cents for each visit made, or about twenty cents for every volume of Scripture put into circulation.

The combined results of all the agencies of the Society for supplying the destitute are as follows:

Number of families visited.....	567,357
" " found without Scriptures.....	96,067
" " destitute families supplied.....	70,179
Individuals in addition.....	37,443
Sabbath schools supplied.....	688

Operations in other Lands.—In the countries where the Society's agencies are established, the work has gone on during the year without interruption. Dr. Isaac G. Bliss and his son have had charge of affairs in Constantinople, and each of them has combined long journeying with office work, the former visiting Syria, Egypt, and Greece, and the latter Mesopotamia and Persia. Assistance has been rendered, as usual, by Dr. Kalopothakes, Dr. Lewis, and the Rev. S. C. Ewing. The prospect of larger openings in Persia has led to the appointment of the Rev. W. L. Whipple as Agent for this country. Mr. Whipple has resided there for some years as a missionary of the Presbyterian Board, and is expected to sail from New York at an early date to enter upon this new form of service. Judicious counsel and aid have been received from Mr. Prince, at St. Petersburg. Mr. Milne's reports show gratifying results of the expenditure in the Rio Plata agency. In Brazil Mr. Blackford has been again occupied with translation work, from which good results are to be expected, but his relation to the Society will soon terminate, and the Rev. Wm. M. Brown, a recent graduate of the Union Theological Seminary, has been appointed his successor. Mr. Hamilton reached Mexico about the first of June, and at once entered with ardor upon the business of the Society. The work of printing and distributing the Scriptures has been carried on with zeal and under Dr. Gulick's supervision, in Japan and China. One hundred and seventy-seven persons have been employed to distribute the Scriptures in foreign lands.

It is impossible to glance at the Bible work of the past seventy-five years without emotions of wonder, delight, and gratitude. Scarcely less than a hundred and sixty million copies of the Scriptures have been circulated through the agency of Bible Societies, nearly one-fourth of which have been distributed by the American Bible Society. These results are truly great. Still there is another aspect of the matter which claims our attention. Compared with what remains to be done the achievements of the past are but small. Perhaps nothing could more clearly prove the truth of this position than to state that the bestowal of the Japanese New Testament, recently published, upon every inhabitant of that Empire would demand as many volumes as this Society has issued in all languages and dialects during the entire sixty-four years of its history; and to give a copy of the Arabic Bible to all who speak that language would certainly require more volumes than have been issued in all tongues by the British and Foreign Bible Society during the century. Such considerations ought not, indeed, to restrain our expressions of joy and thankfulness for the triumphs of the past, but they assuredly should stimulate us to more energetic efforts in the future. They indicate to us the vastness of the enterprise to which this Society is sacredly committed. The cause to which we are devoted is one of moral grandeur, and under the blessing of God is advancing steadily and surely; but the end is not yet, for the inopportune cry for the bread of life still comes to us from every continent and island of the globe.

A DRIED UP LAKE.—Where at one time, says the Eureka Leader, was Ruby Lake there is not a drop of water. Seven or eight years ago this sheet of water was from 18 to 20 miles long, and varied in breadth from half a mile to two or three miles and in a number of places was very deep. The lake was fed by numerous springs along the foot of Ruby Mountain, and was the largest body of water in Eastern Nevada. For some years past it has been gradually drying up until it has at last totally disappeared. No cause for its disappearance has been assigned. The Ruby range of mountains is considered the largest and finest between the Rocky mountains and the Sierra Nevadas, and besides being well wooded has been the best watered mountain range in Nevada.

A RUMOR comes by the cable which may indicate an important change in the wheat markets of the world some months hence. The Russian harvest threatens to be so poor that there is already talk of restricting the exportation of wheat, and of forbidding it altogether if the alleged failure of the crop in South Russia should be found to extend to other portions of the country.

THE Philadelphia County prison, house of correction, and almshouse are all overcrowded, while in Potter and Washington counties these institutions are all empty. In the latter counties no license is granted for the sale of intoxicating liquors.

The *Christian Cynosure* says that lodgism is declining in Indiana. Last year the Freemasons suffered a net loss of ten lodges, while the Odd Fellows' net loss was 251 members, with a third part of the remainder classes as "dormant."

THE deaths in New York city for the last six months were 15,279, against 14,148 for the corresponding period of the previous year. This is a yearly rate of 25.26 in every 1,000 inhabitants.

A VESSEL arrived in New York, June 16th, with 330 Mormon converts on board. They were from England, Scotland, Wales, Switzerland, Schleswig-Holstein, and the northern part of Germany.

No BAD HABITS—CREDIT.—That the absence of bad habits, such as drinking, using tobacco, and playing games of chance does speak volumes for the success of young men when considered merely from a business standpoint, is clearly illustrated by the following anecdote from a popular daily:

"Horace B. Clafflin, the most prominent and wealthy dry goods merchant of New York, was alone in his office one afternoon, when a young man, pale and careworn, timidly knocked and entered. 'Mr. Clafflin,' said he, 'I have been unable to meet certain payments because certain parties failed to do by me as they agreed to do, and I would like to have \$10,000. I come to you because you have been a friend to my father, and might be a friend to me.'

'Come in,' said Mr. Clafflin, 'come in and have a glass of wine.'

'No,' said the young man, 'I don't drink.'

'Have a cigar, then?'

'No, I never smoke.'

'Well,' said the joker, 'I would like to accommodate you, but I don't think I can.'

'Very well,' said the young man, as he was about to leave the room. 'I thought perhaps you might. Good day, sir.'

'Hold on,' said Mr. Clafflin, 'you don't drink?'

'No, sir.'

'Nor smoke, nor gamble, nor anything of the kind?'

'No, Sir.'

'Well,' said Mr. Clafflin with tears in his eyes, 'you shall have it, and three times the amount if you wish. Your father let me have \$5,000 once, and asked me the same questions. No thanks—I owe it to you for your father's sake.'

BOYS SMOKING.—When boys are advised not to smoke, on hygienic grounds, they laugh at the advice and speak of the givers as old fogies. But careful experiments lately made by a physician of repute, prove that the practice is very injurious. He took for his purpose thirty-eight boys, from nine to fifteen, who had been in the habit of smoking, and examined them closely. In twenty-seven he found obvious harmful effects; twenty-two had various disorders of the circulation and digestion, palpitation of the heart, and more or less craving for strong drink; twelve of the boys were frequently troubled with bleeding at the nose; ten had disturbed sleep; twelve had

slight ulceration of the mucous membrane of the mouth, which disappeared after the discontinuation of the use of tobacco ten or twelve days. The physician treated them all for weakness and nervousness, though with but little avail until they had relinquished smoking, when health and strength were speedily restored. Even if it be granted that smoking is not harmful to adults, there is no doubt of its harmfulness to the young. Dr. Rankin, Dr. Richardson, and others, who have made a special study of the subject, all agree in declaring that it causes in them impairment of growth, premature virility, and physical degradation. One of the worst effects is the procreation of an appetite for liquor, which, indeed, is not confined to the young, but which grown persons are able to manage. Where boys drink to excess, they are almost invariably smokers; and it is very rare to find a man over-fond of spirits who is not addicted to tobacco. Men who want to give up drinking usually have to give up smoking at the same time, for they say that a cigar or a pipe generally excites a desire for liquor very hard to control.—*New York Times.*

THE QUAKER'S HOUSE.—A most remarkable case of providential preservation occurred at the siege of Copenhagen, under Lord Nelson. An officer in the fleet says: "I was particularly impressed with an object I saw three or four days after the terrific bombardment of that place. For several nights before the surrender, the darkness was ushered in by a tremendous roar of guns and mortars, accompanied by the whizzing of those destructive engines of warfare, Congreve's rockets.

"The dreadful effects were soon visible in the brilliant lights throughout the city. The blazing houses of the rich and the burning cottages of the poor illuminated the heavens, and the wide spreading flames, reflecting on the water, showed a forest of ships assembled around the city for its destruction.

"This work of conflagration went on for several nights, and the Danes at last surrendered. On walking some days after among the ruins of the cottages of the poor, houses of the rich, manufactories, lofty steeples, and humble meeting-houses, I despaired, amid this barren field of desolation, a solitary house unharmed. All around it was a burnt mass, this alone untouched by a fire, a monument of mercy. 'Whose house is that?' I asked.

"That," said the interpreter, "belongs to a Quaker. He would neither fight nor leave his house, but remained in prayer with his family during the whole bombardment." Surely, thought I, it is well with the righteous. God has been a shield to thee in battle, a wall of fire round about thee, a very present help in time of need."

ONE hundred and eighteen miners were killed on the night of July 14th by an explosion of gas in the London and South Wales Colliery, Wales.

A METEOR described as large as a barrel fell at Macon, Ga., on the night of June 28th, lighting the heavens, and exploding with a report that shook the earth.

THE secret of true blessedness is character, not condition; your happiness consists not in where you are, but in what you are.

COMMON sense and the consent of medical men have hitherto agreed that a man cannot live many days without food. Dr. Tanner is endeavoring to show that he can live forty days on nothing more nourishing than water. The physicians who have watched him expected long before the faster had completed half of his task to observe symptoms of collapse, and that none have appeared since the fast was begun (June 28th) makes the case a very mysterious one to them. They do not appear to doubt the honesty of the experiment at all, and perhaps it is unwarrantable in laymen who have not been present to suspect fraud in the matter; but does it not pass beyond the limits of credulity to believe that a man may abstain totally from food sixteen or eighteen days, and then begin actually to repair waste tissue and gain daily in weight, on nothing more substantial than air and water. People might possibly believe that Dr. Tanner could honestly do what he promises to do and claims to have done, but for that increase of weight. It staggers us.—*N. Y. Independent.*

PROSPECTUS.

Should the citizens of this county give us sufficient encouragement to complete our proposed history of

Elkhart County, Indiana,

it will appear in royal octavo form, printed on fine white or tinted, super-calendared book paper, handsomely and substantially bound in half Russia, with spring back, marble edge, finely illustrated; and will contain from seven to nine hundred pages.

It will comprise substantially the following: An elaborate history of the county, from its earliest settlement to date of issue, with personal incidents and reminiscences; sketches of every city, village, and township; the geology, topography and agricultural features of the county; political, military, and civil history; the religious and educational progress; legal history and reminiscences; in fact, an extensive and comprehensive history will be compiled; and this will be done while many of the early settlers are yet living, and will be authoritative history to this date for all time to come.

The above will be compiled by our corps of historians, who will obtain the facts from the best and most authentic sources.

The book will also contain a history of Indiana, illustrated, beginning with the pre-historic race that formerly dwelt here. A brief history of the State down to the present time will be given. This feature alone makes the work of great value and interest.

It will also contain general and local statistics of immense value.

Portraits of old settlers and prominent men, and a double-page sectional map of the county will accompany the work.

The history will contain biographical sketches of old settlers, prominent and representative citizens of the county. No charges whatever will be made for any printed matter inserted. All matter selected because of its historical merit.

The history is intended to be of such value and interest that we shall have the almost unanimous support of the more intelligent class of the citizens of this county.

In this undertaking we hope to furnish a work that you will consider of inestimable value, and one upon which your posterity will look as a most valuable heir-loom.

CHAS. C. CHAPMAN & Co., Publishers.

IN MEMORY OF

ANNA GARBER, who died in Branch county, Mich., January 3, 1880.

THOUGHTS BY HER SISTER ROSA,
(Arranged by J. S. C.)

A message came one winter day
And called our Anna, dear, away;
It called her to the heavenly land
To join the happy angel band.

Before the silent message came,
She rose as though they called her name,
And seemed to see a vision, fair,
Of angels, hovering in the air.

She then lay down and closed her eyes;
And seemed to dream of fairer skies,
And sweeter flowers, and lovelier spring,
And richer joys than earth can bring.

How sad to see her wake again,
From pleasant dreams to raging pain;
But sweet to see her look awhile
On each dear friend, and sweetly smile.

Disease had hushed that gentle voice,
Which oft had made our hearts rejoice;
She softly whispered, "Mother," and
The rest I could not understand.

She spoke again, we heard her say,
"Dear mother, tell me, do you pray?"
We think she said, "When I shall sleep
Will you feel sad? O, do not weep!"

But she is happy, for we know,
Her happiness begun below;
She smiled on all when in her pain,
Then looked at each and smiled again.

We do not mourn for her as lost;
For while we're striving tempest tossed
Amid the storms to gain the shore,
She's safe at rest forevermore.

IN MEMORIAM.

Lines selected on the death of **MARY ROSENBERG**, of Hill-town township, Bucks County, Pa., who died on the 6th of April, 1880, of Pneumonia, after an illness of four days, aged 21 years.

She has solved it, life's wonderful problem,
The deepest, the strangest, the last.
And into the school of the angels,
With the answer, forever has passed.

How strange that in spite of our questioning,
She maketh no answer, nor tells,

Why so soon were life's honoring laurels,
Dispelled by God's immortelles.

How strange she should sleep so profoundly,
So young, so unworn by the strife,
While beside her, brimful of hope's nectar,
Untouched stood the goblet of life.

Men sleep like that when the evening
Of a long, dreary day droppeth down;
But she wrought so well, that the morning,
Brought for her the rest and the crown.

'Tis idle to talk of the future,
And the rare "might have been" mid our
God knew all about it, yet took her,
Away from the on-coming years.

God knew all about it, how noble,
How gentle was and how brave,
How bright her possible future,
Yet put her to sleep in the grave.

God knew all about those who love her,
How bitter the trial must be,
And right through it all, God is loving,
And knows so much better than we.

Married.

July 15th, at the house of Daniel J. Good, Dale Enterprise, Rockingham County, Va., by Samuel Coffman, JACOB HARLAND and ANNA E. GOOD.

At the same time and place, by the same, JONATHAN HEATWOLD and LIDIA A. RHODES. All of Rockingham County, Va.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

June 30th, near Blue Springs, Gage Co., Neb., OLIVER H., son of Jacob and Mary J. HEADINGS, aged one year and twenty days. In Jesus is our redemption and in God our salvation.

On the 26th of July, in Union Tp., Elkhart Co., Ind., of cholera infantum, REBECCA MELVIN, only child of Emery and Susanna KINDIG, aged 7 months and 11 days. The parents feel their afflictions very deeply, but it is the Lord that has brought this affliction upon them for his own wise purpose. We know that "whom the Lord loveth he chasteneth," and through the chastening of the Lord we are brought nearer to him; and if he sends a little child "to lead us," let us not despise one of these little ones.

On the 22nd of July, very suddenly, in Somerset Co., Pa., JOHN J. KAUFFMAN, aged about 60 years.

July 16th, near Salunga, Lancaster County, Pa., HENRY W., son of Wm. H. and Rebecca F. BAYMOUND. Funeral on the 19th. Text: Matt. 18: 30, and Rev. 3: 20. This little child was accidentally scalded. Buried at Heraly's meeting-house.

July 20th, near Robberstown, Lancaster County, Pa., suddenly, STEPHAN M. DIERCKH, aged 19 years, 9 months and 17 days. Funeral on the 23rd. Text: Rev. 22: 12. Buried at the Millersville meeting-house. This young man went with some other young men to shoot birds. They were overtaken by a thunder storm. The others sought shelter at a bay stack; but he ran under a tree, where he was killed by the lightning. A sad and solemn call. Surely, life is uncertain.

July 5th, in Mount Joy, Lancaster County, Pa., of consumption, BRO. MARVIN LINDOFF, aged

47 years, 8 months and 12 days. Funeral on the 8th. Text: John 8: 51, and Psalm 90: 12. Buried at Landisville.

July 10th, near White Oak, Lancaster County, Pa., BRO. SAMUEL BEASLY, aged 74 years, 9 months and 25 days. Funeral on the 13th. Text: John 6: 40. Buried at Heraly's meeting-house.

July 13th, near Lancaster, Pa., DAVID BRUBAKER, aged 70 years, 6 months and 22 days. Funeral on the 16th. Text: Rev. 16: 17. Buried in the family grave-yard.

July 7th, in Washington County, Iowa, Sister ANNA WITMER, aged 64 years. She came to her death in the following manner: On the evening of July 7th she with her husband, John Wimer, went to their son's store, two miles distant, to make some purchases. Cheerful and well they started for home, and at a cross road the mules suddenly shied, and Sister Wimer was thrown from the wagon, and from outward appearance she was not hurt, but in a few minutes she expired. She made it a rule not to leave home without first reading a psalm, and this evening was the forty-fifth. Whereupon she said, "Ah! this is the wedding psalm." She has gone to the wedding of the Lamb. She leaves a beloved husband and eleven children. Her oldest daughter preceded her three months. Services by Chas. Bechtler, in German, James Leeper and Rev. Pike, in English, from Luke 10: 42.

July 9th, in Shelby County, Mo., of Cholera infantum, ELIJAH E., son of Jacob and Lydia JOHNSON. Funeral sermon by John Brubaker.

July 1st, at the home of her ———, Tobias H. Greider, near Marietta, Lancaster County, Pa., FRANCES H. GREIDER, of West Hempfield township, Lancaster County, aged 35 years and 5 days. Funeral on the 4th. Text: John 10: 9. Buried at Silver Spring Cemetery. Sister Greider was a devoted Christian.

July 6th, in Lower Salford township, Montgomery County, Pa., very suddenly of paralysis, BRO. JACOB K. ALDERFER, aged 55 years, 1 month and 1 day. He was buried on Sunday, the 11th, in the Salford burying-ground, followed to his last resting place by a large funeral assembly. He was a faithful member and a service pillar in the church; his seat was seldom strove for; and he was very attentive to the scriptures. We hope and believe he is now enjoying his everlasting rest.

June 30th, near Blue Springs, Gage County, Neb., OLIVER H., son of Jacob and Mary J. HEADINGS, aged one year and 20 days. In Jesus is our redemption and in God our salvation.

In Elkhart, Ind., on the 13th of July, of cholera infantum, JOHN EDWIN, only son of John F. and Salome FUNK, aged 31 days. Buried at Shaum's burying-ground. Services by J. S. Coffman and Henry Shaum from Matt. 18: 10.

The Lord gave and the Lord has taken away; blessed be the name of the Lord.

April 17th, near London, Franklin County, Pa., of Consumption, CHARLOTTE BARK, in her 37th year. Funeral sermon by Jacob Leaman.

May 19th, near Berlin, Holmes County, Ohio, BRO. TOBIAS MILLER, aged 78 years, 9 months and 13 days. He was born in Somerset County, Pa., and was the father of 12 children, 9 of whom are living, 53 grand-children, and 5 great-grand-children. Services by D. Biscoy and J. Hochstetler, from Rev. 14: 12, 13.

May 20th, near Maxwell, Perry County, Ohio, of spasms, SAMUEL BERRY, aged 19 years, 6 months and 1 day. Buried on the 22nd at the Memorial Church.

June 13th, at his residence, near Singer's Glen, Rockingham County, Va., SOLOMON FUNK, aged about 60 years. He was the son of Joseph Funk, who was the author of *Harmonia Sacra*, *Genuine Church Music*, and inventor of Funk's Character Notes. Solomon's early life was spent in publishing music books and the *Southern*

Musical Advocate, and in teaching music. Later, and up to the time of his death, he was a minister, held in high regard in the Baptist denomination.

June 22nd, at Spring Creek, Rockingham County, Va., of heart disease, Sister MAIDALINA WEAVER, aged 54 years, 7 months and 10 days, widow of preacher John Weaver, whose obituary notice appeared in the Herald of Truth, June, 1877. Three years she was parted from him; but we have a lively hope that she has now gone to dwell with him forever.

June 20th, near Scalp Level, Somerset County, Pa., of consumption, Bro. DAVID LEHMAN, only son of Tobias and Nancy Lehman, aged 25 years, 4 months and 13 days. He leaves a bereaved wife and one child to mourn his loss, although they mourn not as those that have no hope. Three weeks before his death he was received in the Mennonite Church with a number of others by water baptism, but the time was short to labor in the Lord's vineyard, but in great earnest he labored as long as he could. At the day of his departure he gave good-bye to all present, kissed his father, and selected 2 Cor. 5: 1 as his funeral text. On the 22nd his remains were buried in the grave-yard near Jonas Weaver's. Words of comfort were spoken from the selected Scripture, by Jonas and Samuel Blough.

June 23rd, in Somerset County, Pa. JACOB BLOUGH, an old member of the German Baptist Church, aged 71 years, 1 month and 18 days. On the 25th his body was consigned to mother earth at the Berkey meeting-house. Funeral sermon by Joseph Berkey and Jacob Holzapple.

June 23rd, in Waterloo County, Ont., ENOCH, son of Jonathan and Mary Stryker, aged 7 months and 25 days. Buried at Martin's burying-ground.

June 29th, the father of the above child, of lung and heart disease, Bro. JONATHAN STRYKER, aged 45 years and 20 days. He leaves a mourning wife and nine children. Buried July 1st in Martin's grave-yard.

June 29th, at Woolwich, Waterloo County, Ont., ANNE, son of Enoch and Susanna BAUMAN, aged 3 years, 10 months and 5 days.

June 30th, in Allen County, Ohio, ISAAC GOOD, son of Henry and Betty Good, aged 1 year, 6 months and 29 days. Buried on the 1st of July. Services by C. B. and G. Brenneman.

July 4th, in Harden County, Ohio, ELIZABETH JANK, daughter of Ephraim and ——— Ream, aged 1 year, 4 months and 22 days. Buried the 5th. Services by C. B. Brenneman.

June 26th, in Juniata County, Pa., MARTIN MUSSER, aged 44 years, 2 months and 20 days. Buried at Lost Creek. Appropriate remarks were made by Samuel Winey, Jacob and William Graybill, from the words, "Watch Therefore."

July 8th, in Juniata County, Pa., MARY A. LANDIS, aged 15 years, 11 months and 24 days. Buried the 10th. Remarks suitable to the occasion were made by William Graybill and John Landis. Text: Philip. 1: 21.

July 8th, in Juniata County, Pa., Bro. ABRAHAM PACR, aged 47 years, 9 months and 25 days. He was a member of the Mennonite Church many years; he was sick for several months of weakness, and as the days and nights grew shorter, he saw more of the way of life, and said, he would rather depart and be with Christ, which is far better. Buried the 11th at the church near Richfield. Sermon by Samuel Winey and William Graybill. Text: Jeremiah 21: last part of verse 8.

July 9th, in Westmoreland County, Pa., ESTHER LAIN, aged 75 years, 8 months and 28 days; her maiden name was Overholt. She was buried the 10th in the Mennonite cemetery at Stonerville. She was a member of the church at that place for many years, and her seat was seldom vacant

fill of late years, when her health failed. She was a mother in Israel, and she has gone to her rest.

July 9th, near Dayton, Rockingham County, Va., BENJAMIN WENGER, aged about seventy years. He was buried the 10th in the old Blosser grave-yard. Bro. Wenger was for many years a deacon in the church in Rockingham County. On account of feeble health, accompanied by much suffering, he could not attend to the duties of his office for some years.

But all his sufferings now are o'er, His tortured body is at rest;— The burdened spirit sighs no more But joins in praises with the blest.

In Elkhart County, Ind., on the 15th of July, CHARLES, son of William and ——— WATERMAN, aged 8 years, 4 months and 29 days. Services by J. M. Christophel and John F. Funk, from Job. 1: 21.

Letters Received.

WITHOUT MONEY.

B. Mast, Mast Wenger, Zohn Buller, Jonathan Kriebbaum, Elias Schneider, J Metzler, J D Hensley, D A Scheuk, C H Hochstetler.

WITH MONEY:

A—Allenville, Pa, David D Augspurger. B—Joseph Borntreger, John Burkholder, D Bergen, Joseph Burky, Frank Buchwalter, John Brubaker, Henry S Bower, T W Bergmann, J N Brubaker.

D—Peter I ueck, J H Detweiler, H K Denlinger, David Detweiler. E—John K bersole, Mathias Eby, Martin Eicher, Anna H Eshleman, Peter Eaby, Levi Ernst.

F—David Franz, Frank & Flamaant, John Frissen. G—Samuel Guengerich, Jacob Graber, Herman Goetsch, D Goerz for JStueck, S Guengerich, E Goldschmidt, John Goertz, Gibson City.

H—R J Heatwole, J K Hartzler, A Hartzler B Hershberger, Jacob Hildebrand, Mary E Hochstetler, C J Hostetler, Levi H Haaverstick, John Harms.

I and J—Peter Isaac, Tobias Janz. K—Jonas Y King, Amanda M Kreidler, John Kornhaus, Jacob H Kauffman, J C Kenagy, Agnes Key, Gerhard Kleiver, Jacob Kекker, John Klopstein, John Kleiver.

L—Jacob Long, Jos H Landis, Jacob Loewen, John B Landis, Bernhard Loewen, John R Loucks, Jacob Lehe. M—Andrew G Miller, S S Metzger, John John B Miller, Joseph J Mast, J Y Miller, John Musser, L Misher, J J Mamer, D S Miller, B B Mast.

N—John Nickel, David Nickel. P—E Penner, A Penner, Klaas Peters, Jacob Penner, Abraham Penner. Q—John Queing.

R—Mrs. Redegap, Daniel Roth, J L Reesor, Moses D Rapp. S—E M Shellenberger, Michael Schagel, Peter D Schindler, F Stauffer, H Schierling, Chr Stolz, J M Smoker, Jonathan Smucker, Jacob Siemens, Rudolph Sohenk, Jacob Schenk, Anna Shupe, Jacob Stuokey, Peter Schrag, I and Peter Smith, John V Schmidt, J J Schletter, J M Smoker, Isaac H Schenk.

T—Noah Thomas, Peter Thiessen, G W Troyer, Noah Thomas. W—Heinrich Wienns, Peter Warkentin, Peter Wienns, M G Weaver, Peter Wienns, Daniel Wenger, Peter Wright & Sons, Peter Warkentin, Sarah Witmer, Jacob Wagner.

Y—D P Yoder, Catharine Yoder. Z—L E Zimmerman.

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es. Send Money by Draft, Post Office Money Order, or Registered Letter.

Table listing various books and tracts with prices, including titles like 'Anxious Inquiry after Salvation', 'Adler's English and German Dictionary', 'Alphabetical Index of New Testament', etc.

Table listing various books and tracts with prices, including titles like 'How to make a Will', 'Helping Hand', 'Conversations of Jesus Christ', 'Child's Tabernacle', etc.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after June 13th, 1880, leave Elkhart as follows:

GOING WEST.	
No. 3, Night Express.....	2.15 A. M.
No. 5, Pacific Express.....	4.40 "
No. 71, Way Freight.....	6.10 "
No. 9, Accommodation.....	7.30 "
No. 41, Way Freight.....	3.30 P. M.
No. 7, Fast Mail.....	12.45 "
No. 1, Special Chicago Express.....	4.10 "
GOING EAST—MAIN LINE.	
No. 8, Night Express.....	3.05 A. M.
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.10 P. M.
Grand Rapids Express.....	2.55 "
No. 60, Way Freight.....	6.40 "
GOING EAST—AIR LINE.	
C. W. & M. Express.....	6.00 A. M.
No. 4, Special New York Express	1.10 P. M.
Indianapolis Exp. (via C. W. & M.)	4.20 P. M.
No. 6, Atlantic Express.....	9.50 "
No. 20, Limited Express.....	7.05 "
TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.55 P. M.
" " " " " " " "	9.25 "
No. 7, Special Michigan Express,	4.15 "
TRAINS ARRIVE—AIR LINE.	
C. W. & M. Express.....	2.10 A. M.
Indianapolis Exp.	11.50 "

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Vol. 17—No. 9.

ELKHART, IND., SEPT., 1880.

Whole No. 201.

For the Herald of Truth.
WORK AND WAIT.

The sower when his seed is sown,
 Must wait full many a night and day
 Ere he can reap the golden sheaves,
 And for his toil receive his pay.
 With hopeful heart he scatters first
 The precious seed upon his fields,
 Then waits—and after many days
 A rich reward his labor yields.

What if the sower's faith should fail?
 By giving way to doubts and fears,
 Should greedily withhold the seed
 Because no quick result appears?
 Or, having sown, refuse to wait
 The gradual growth from day to day,
 Until the gladness harvest time,
 But reap his fields in blooming May?

Ah, what a folly, do you say?
 And yet how oft are we inclined
 To yield to silly doubts and fears,
 And cease to work with willing mind.
 Or having done our Master's work,
 Because no quick result appears
 Our faithless hearts refuse to wait,
 We murmur and repine in tears.

The noblest work that we can do
 Earns not for us a home above;
 They also serve who stand and wait.
 Whose hearts repose in faith and love.
 A restful faith at Jesus' feet
 The smile of sweet approval finds,
 Whilst self-imposed and toilsome care
 The soul to earth's corruption binds.

But 'tis a glorious privilege
 To labor for our Master here,
 Whilst waiting for the promises
 Of rest beyond this earthly sphere—
 A land of love, that better land—
 A never-ceasing blissful state;
 Then faint not, O my trembling soul,
 But learn to labor and to wait.

Vistula, Ind.
 SIMON P. YODER.

For the Herald of Truth.
SIMILARITY BETWEEN MOSES AND CHRIST.

As the similarity between Christ and the law-giver, Moses, is so very remarkable we shall point out a few particulars which will prove that the prophecies of old were only to be completed in the sufferings and the death of Jesus Christ. Moses was

the most distinguished of all the prophets; and his greatest prophecy was that another prophet should be raised up like unto himself. He was, at the time of this prediction about to leave his people; therefore, to give them some comfort, he promised them another prophet. "The Lord thy God," said he, "will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18: 15.

That this prophet of whom Moses prophesied was the great Redeemer of mankind is amply evident; and that Moses resembled Christ in a much greater degree than any other person ever did, will appear from the following circumstances:

Both Moses and Christ showed signs and wonders. In these respects none of the ancient prophets were like unto Moses. None of them were law-givers; they only interpreted and enforced the laws of Moses. None of them had such direct communication with God; they all saw visions and dreamed dreams. Moses and Christ are the only two who resembled each other perfectly in these respects. Moses fled from his country to escape death at the hands of his king. So did Christ when his parents fled with him into Egypt. Afterwards the Lord said to Moses in Midian, "Go, return into Egypt; for all the men are dead which sought thy life. Exod. 4: 19. The angel of the Lord, when he spake to Joseph, used nearly the same words—"Arise, and take the young child and his mother and go into the land of Israel; for they are dead which sought the young child's life." Matt. 2: 20.

Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction. Christ also refused to be made king, choosing rather to suffer. "Moses," says Stephen, "was learned in all the wisdom of the Egyptians," Acts 7: 22; and Josephus says, that he was a very forward and accomplished youth, and had wisdom and knowledge above his years. St. Luke says of Christ, that he increased betimes in wisdom and stature, and in favor with God and man; and his discourses in the temple with the doctors, when he was but twelve years old, was a proof of it. Moses was not only a law-giver, a prophet and a worker of miracles, but a king and a priest. In all offices the likeness between Moses and Christ was singularly striking. Moses brought darkness over the land; the sun withdrew his light at Christ's crucifixion. As the darkness which spread over Egypt was followed by the destruction of their first-born and of Pharaoh and his host, so the darkness of Christ's death was the forerunner of the destruction of the Jews. Moses foretold the calamities which would befall the nation for their disobedience. So did Christ.

The spirit which was in Moses was conferred in some degree upon the seventy elders, and they prophesied; Christ conferred powers upon his seventy elders. Moses was victorious over powerful kings and great nations; so was Christ by the power which accompanied his gospel and by the fall of those who persecuted his church. Moses conquered Amalek by holding up both his hands; Christ overcame his enemies and ours when his hands were nailed upon the cross. Moses desired to die for the people, and prayed that God would forgive them or blot him out of his book; Christ died for all mankind. Moses ratified a covenant between God and the people, by sprinkling them with blood; Christ with his own blood. Moses instituted the passover, when a lamb was sacrificed, none of whose bones were to

be broken, and whose blood protected the people from destruction; Christ was the Paschal Lamb to atone for the sins of the world and save from eternal death. Moses lifted up the serpent in the wilderness that they who looked upon it might be healed of the poison of the deadly serpent; by looking up to Christ, all the sin poisoned will be healed. Moses was ill-used by his own family; his brother and sister rebelled against him; and there was a time when Christ's own brethren believed not on him, and his disciples forsook him.

Moses had a very wicked generation committed to his care and conduct; and, to enable him to rule them, miraculous powers were given to him. He used his utmost endeavors to make the people obedient to God and save them from ruin, but in vain; in the space of forty years they all fell in the wilderness, except two. Christ also was given to a generation less wicked and perverse; his instructions and his miracles were lost upon most of them, and, in about the same time, after they had refused him, they were destroyed. Moses was very meek, above all the men that were on the earth; so was Christ. The people could not enter into the land of promise until Moses was dead; by the death of Christ the kingdom of heaven was open to believers. Moses enlightened the Jews under the old law; Christ enlightened the Christians under the gospel. Moses did great wonders in the land of Egypt; Christ did great miracles in Judaea.

In the death of Moses and Christ there is also a marked resemblance in some particulars. Moses died in a certain sense, for the iniquities of the people. He went up on the top of mount Nebo, and there he died at the age of a hundred and twenty years; and his eyes were not yet dim nor his natural force abated.

Christ suffered for the sins of men, and was led up in the presence of the people, to Mount Calvary, where he died in the flower of his youth and when he was in his full natural strength. Neither Moses nor Christ as far as we can collect from sacred history, were ever sick or ever felt any bodily infirmity that rendered them unfit for the toils they underwent, their toils were of another kind. And as Moses, a short time before his death promised another

promise, so Christ, before his death promised another comforter.

Such are some of the resemblances between Moses and Christ, but the greatest similitude is in their both being Law-givers, which no other prophet ever was. There may be many other circumstances in which Moses and Christ resemble each other; but what we have mentioned proves conclusively that their similarities were not the result of mere chance. Let us search all the records of universal history and see if we can find a man who was so much like Christ as Moses was. If we cannot find such an one, then have we found him of whom Moses in the law and the prophets did write, namely, Jesus of Nazareth, the Son of God.

B. MAST.

FIRST STEPS TOWARDS GOD.

It is a common remark that men take the first step in a downward course of vice without knowing it. It is like the movement of the little drops on the waters of a vast continent. One drop goes two or three inches to the left, along the stem of a dried leaf, and joining a hundred others starts a stream that finds its way to the Mississippi and the Atlantic. A few feet off a rivulet, born of kindred drops, turns to the right and seeks its goal on the opposite side of the Rocky Mountains.

Must it be, then, that we drift so imperceptibly downwards and away from God, and that there are no corresponding little first steps towards him? Let us see. And to make sure of our footing let us go straight to the fountain of such knowledge.

There were once two young men (John the evangelist and apostle tells us the story) who had Jesus pointed out to them, and were silently walking along behind him. How long they would have followed him in this way we do not know. Jesus turned around and saw them and asked what they wanted. They did not tell in so many words, but they said—it would seem rather shyly—"Master, where are you staying?" Except for the word "master," i. e., "teacher," their words were non-committal. His reply hit their state of mind exactly: "Come and see." They accepted the invitation, and the result, before long, was that two apostles were enrolled as fast friends of Jesus.

Now it is worth noticing how quiet, how natural, and how gradual, all this was; and it shows us that not only does "the kingdom of heaven suffer violence and the violent take it by force," but that sometimes the kingdom is entered by gentle and even timid footsteps. In the spirit of the Master, let us invite and encourage first steps toward him.—*Am. Mess.*

For the Herald of Truth.

OPPOSITION TO INTEMPERANCE.

In reading the periodicals of the various religious denominations, one is much impressed with the straight-forward and outspoken way in which the manufacturers, the vendors, and the drinkers of alcoholic and stimulating beverages are condemned. When we see so much published condemning the excessive use of intoxicants as useless, vicious, and criminal, the question naturally arises, "Is it needed?" The sentiments of the people are much divided when it comes to answering this question; but it is not strange, since it is so with respect to almost every question; people are not of the same mind on any subject that comes up, political, moral, or religious. The difference of opinion on this subject can be accounted for sometimes by the different circumstances of persons; often by the different influences around them, and very frequently by the difference in their personal habits.

There are persons in good circumstances financially, with abundant means, who claim to have no use for their money except self-support and self-gratification; and having an appetite perverted by strong drink, they think it of no evil consequence to indulge in that which they enjoy and can afford. Because of their favored circumstances they see no need of this determined warfare which is so persistently waged against intemperance.

Many persons are not in sympathy with the opposition to intoxicants because they happen to be fortunately situated where they see but little of their evil effects. They hear the arguments of moderate drinkers, and the complaints of those who claim that temperance men are assailing their liberties, and, not seeing much of the evil, their sympathies are on the side of the drinkers rather than the temperance advocate. Others are in full sympathy with the opposers of the evil habit because they see the noble young man ruined and disgraced, the loving wife forsaken and neglected, and squalid poverty take the place of plenty, all through the effects of strong drink. Persons form their opinions from the influences around them.

Some persons feel hurt by so much writing and lecturing and preaching against intemperance because, through these, the drinking of intoxicants is beginning to be looked upon as disrespectful, while they have become slaves to the habit. Moderate drinkers sometimes seem especially grieved at the arguments of those who advocate total abstinence as the only means of absolute safety. An excellent writer on temperance says, "A so-called moderate drinker was once very angry with a friend who claimed that safety is alone in totally abstaining from

For the Herald of Truth.

SABBATH SCHOOLS.

The importance and usefulness of Sunday Schools may be greatly undervalued. Whatever else may be said or written of them the word of God is here planted into the hearts and minds of the young. As impressions are made on the young minds, and will likely have influence upon their whole lives, it is important that the teachers and officers in the teachings of Christ, in order that no wrong impression be made on the child, and its whole life prove a failure as a result of wrong instructions. The teacher's heart should be full of the pure doctrines of Christ, unadulterated by the opinions of man. He should be a God-fearing Christian who lets his light shine. The teacher's example often has more influence than the words he speaks.

"BE YE SEPARATE."

The Christian, while in the world, is not to be of the world. He should be distinguished from it in the great object of his life. To him, "to live," should be "Christ." Whether he eats, or drinks, or whatever he does, he should do all to God's glory. You may lay up treasure; but lay it up in heaven, where neither moth nor rust doth corrupt, where thieves break not through nor steal. You may strive to be rich; but be it your ambition to be "rich in faith" and good works. You may have pleasure; but when you are merry, sing psalms and make melody in your hearts to the Lord.

In your spirit as well as in your aim, you should differ from the world. Waiting humbly before God, always conscious of his presence, delighting in communion with him, and seeking to know his will, you will prove that you are of heavenly race. And you should be separate from the world in your actions. If a thing be right, though you lose by it, it must be done; if it be wrong, though you would gain by it, you must scorn the sin for your Master's sake. You must have no fellowship with the unfruitful works of darkness, but rather reprove them. Walk worthy of your high calling and dignity.

Remember, O Christian, that thou art a son of the King of kings. Therefore, keep thyself unspotted from the world. Soil not the fingers which are soon to sweep celestial strings; let not those eyes become the windows of lust which are soon to see the King in his beauty—let not those feet be defiled in miry places which are soon to walk the golden streets; let not those hearts be filled with pride and bitterness which are ere long to be filled with heaven, and to overflow with ecstatic joy.

Then rise, my soul! and soar away,
Above the thoughtless crowd;
Above the pleasures of the gay,
And splendors of the proud;
Up where eternal beauties bloom,
And pleasures all divine,
Where wealth that never can consume,
And endless glory shine.—*Spurgeon.*

the use of ardent spirits, and who allowed his fanatical notions to insinuate that the moderate drinker himself might then be beyond control. "To make plain the question who is wrong," said the temperance man, "will you just quit one month not to touch a drop during this time?" Said the other, "To satisfy your mind, sir, I will, with pleasure; though I know myself, I will do as you ask, to cure overwrought ideas." He kept the promise, but at the end of the month he came to his friend with tears in his eyes, and thanked him for saving him from a drunkard's grave. Said he, "I never knew before that I was, in any sense, a slave to drink, but the last month has been the fiercest battle of my life. I see now I was almost beyond hope, and had the test come many months later, it would have been too late for me. But I have kept my promise, and by God's help I will abstain from strong drink for life." Not every moderate drinker is beyond control, but every total abstainer is safe.

It is needed. Any one taking a broad survey of the subject must be convinced that temperance work through the press is needed unless his judgment has become biased by personal interest, the force of habit, or some other cause. "We have no way of judging the future but by the past;" and when we see the vice, the crime, and wretchedness, which have been occasioned by intoxicating beverages and compare them to the good they have accomplished, it is enough to bring forth a universal verdict of condemnation upon all intoxicating beverages. Statistics from every quarter agree that with the highest per cent. of excessive drinkers is found the highest per cent. of suicides and murders. Reports have been going out from a number of counties, in which there are no licensed drinking places in several states, which show that pauperism, litigation, and crime have greatly diminished with decrease of drunkenness. Some have reported empty poor houses, empty prisons, and no business for the courts. All that is necessary to get the manufacture, sale, and use of all intoxicants into disrepute among good people, is to let them see the evils produced by them, and the blessings that abstinence brings.

It is acknowledged by all who are presumed to know that the press is a mighty power in the land in shaping public and private opinion; therefore, it should be employed in bringing all the influence possible against this wide-spread, soul-destroying evil. Every follower of Jesus should be arrayed against a practice so dangerous, and entailing so much misery, and if possible redeem the world from this great evil. Sometimes subscribers feel displeased, and think of withdrawing their support from papers that take a decided stand against the use of intoxicating beverages, but we hope the reader can see that it is the publisher's duty, and

same thing when they might prevent it, it must also be a neglect of duty.

Early teaching often becomes the means that lead to a happy, christian life, while early neglected children often grow up in vice and die without hope in the life to come.

We expect nothing else of an uncultivated piece of ground but that it will finally be overgrown with worthless weeds, and produce nothing that is valuable. So is the young mind when it is not sown with seeds of virtue and cultivated, worthless crops of vice and follies will be produced.

Perhaps there is nothing in the land that is so universally influencing the minds of the young as the Sunday School; therefore they should be carefully conducted by faithful, pious officers and teachers. May the Lord bless all who have charge of this important work, that the young people may be faithful servants of the Lord when their teachers are gone. J. D. HERSHEY.

For the Herald of Truth.

ENCOURAGEMENT.

While I feel incompetent to do much through the HERALD OF TRUTH, I yet feel to offer a few words of encouragement to the brethren and sisters who are gifted in that way, and are so earnestly laboring through its columns, especially those who take interest in the children, the youth, and the young disciples. It is of more importance to work in the interest of the young than any other class, because more can be accomplished. The old will soon be gone, and if the young are neglected, where will the church be in this evil age? Let us not be idle; let us work and pray for ourselves and for our children. May God assist us in bringing them up to His service, that their blood may not be required of our hands for not giving the warning. Let us daily examine our hearts and work. Brethren and sisters, who are at work through the columns of the HERALD, be not discouraged, you may be the means of bringing souls to Christ, and causing joy in heaven over returning prodigals. I pray God that he may strengthen you in your labors, that you do not become weary in well-doing. Perhaps there are hundreds of persons reading your articles at one time. The precious words you write may be read and drunk for thousands, as they are to me: "Trust all to the Lord and 'labor till the Master comes'."

SUSANNA BRUNK.

Harrisonburg, Va.

PEACE THE FRUIT OF HUMILITY; MISERY THE FRUIT OF PRIDE.

For the Herald of Truth.

The Son of man was humble; in Him alone we find true humility. He had no place of his own even to lay his head; yet he was continually going about doing good. He even sweated blood, suffered death on the cross, and went down into the chambers of death to make peace. Surely it was a heavy burden for Jesus to bear—a heart that was free from sin to be made sin to suffer condemnation and death. He said, "Father, if it be possible let this cup pass from me: nevertheless, not as I will, but as thou wilt."

Clement of Alexandria thus sketches the Savior: "Jesus had no beauty of face. His person offered no physical attractions. He only possessed beauty of soul which is the true beauty." Irenaeus, a disciple of Polycarp, who was a disciple of John, wrote, "that his Master had often heard the beloved disciple say that the hair of Jesus had already turned white when he began his mission." He showed true humility even when he had been nailed to the cross. His words were, "Father, forgive them; they know not what they do," but he was victorious over death, hell, and the grave. His words to John in a vision were, "I am he that liveth and was dead, and behold, I am alive forever more, Amen; and have the keys of hell and of death."

He has made peace by the blood of His cross; the debt for sin was settled. The sword of judgment that was raised over man fell upon His dear son Jesus, who has now perfect peace with the Father in glory. He says, "My peace I give unto you; so we can see that Christ was a substitute for the sinner, taking upon himself man's sins, and presenting to man this righteousness. Glorious thought! yet only for the believer, who by faith has accepted eternal life. "Blessed be God who has given us the victory through our Lord Jesus Christ."

Who is it that overcometh the world but he that believeth in the Son of God? This shows that it is God's victory over death. That the power is in God is what Moses confessed when he said to the Israelites when the enemy was close in pursuit and the Red sea in their front, "Stand still and see the salvation of God." God will fight for us as he did for them when the waters were divided and they passed through, while their enemies were destroyed. Has he not conquered our greatest enemy on the cross? Was not sin destroyed on the cross, and a living way opened for every believer?

Christ knew no sin, that we might become the righteousness of God in Him. God condemned sin in the flesh, that is, he made Christ to become sin for us and sin in man killed him. Therefore sin was con-

demned in the flesh. The debt of sin was settled on the cross for all who accept it by faith. There is no difference, the just shall live by faith. God has provided the only means at the cross that he ever will provide for man. Christ is the door; he that climbeth up any other way the same is a thief and a murderer. All the victory belongs to Christ who became triumphant alone by obedience and humility. He that believeth that Jesus is the Christ is born of God, Christ's spirit being the fruit of the faith in the believer. This Spirit is yet the same as when in Christ's person here below, although the believer walks not as perfectly as Christ did in the flesh, yet Christ's spirit of humility is visible in the true believer. Non-resistance also belongs to it, because Christ overcame evil with good. He was not a man of riches and gaudy apparel, but condescended to men of low estate. Victory is from God. Isa. 25:8; 1 Cor. 15:54-57.

We read that Satan was an angel in heaven; but through his own beauty and greatness became proud and wished to be exalted above God. Many angels clung to him, and supported him in his wicked designs; but God in his righteousness, purity and peace could not see heaven defiled. So Satan, from the pinnacle of greatness, was cast out of heaven into everlasting torment. His condition was changed from that of a beautiful angel to a fiend of darkness. What a fall! but pride came before the fall. This spirit of darkness is now in the world and is the ruling power in the hearts of the children of disobedience. He is the author of every evil imagination, and every lie, and every sin that is committed, and man is the instrument to work evil. Surely this spirit is controlling the world and has been ever since the fall of Adam. We first see the fruits of his works in mother Eve, then in Adam, afterward in Cain, then continuing through the generations to Noah's time. After the flood this spirit was at Sodom and Gomorrah, at the tower of Babel, and we can trace it all the way down to the hour of darkness when Jesus was nailed to the cross.

"The whole world lieth in wickedness." This has followed the serpent's trail from the fall in Eden to the present hour. We find its sinful, slimy path in the history of every age; we find it in our own neighborhoods, in our own houses. The newspapers record great numbers of instances of theft, murder, adultery, suicide, &c. Nearly every one speaking from honest convictions, can say that the works of this evil power have been found in some form, in his own heart, either keeping him occupied with his weakness or his self-righteousness; always is this spirit contradicting God's word. He has great numbers of books in circulation, not only such as Tom Payne's "Age of Reason," but such as are considered more

harmless. He has been finding his way to the pulpit; across the mountains at Salt Lake City he is preaching polygamy, and not being confined to this district, he is scattering its seeds over the United States and Europe. In Boston he runs an infidel paper contradicting God's word, and basing his arguments upon human reason and science. He is also known at this place as the *Payne Monumental Society*. He gives out tracts, books, &c., and sends out scientific speakers to contradict the glorious truth of heaven. He is not confined to certain limits, but sends out his agents, tracts, books, and papers, scattering far and wide the sin of unbelief, which is accompanied with every other imaginable sin. These means constantly keep man occupied with self, the world, or some misrepresentation concerning the future state.

These are the effects of Satan's pride, which he has transmitted to all who choose to be his subjects and follow him to share in his everlasting ruin. Pride cast Satan out of heaven, and eternally ruined him, and it will as certainly keep out of heaven and seal their doom with Satan, those, who, like him become proud and rebellious. Pride will bring a fall, and that fall will bring hopelessness and misery in this world, and everlasting torment in the world to come. J. M. S.

For the Herald of Truth.

FORMALITY.

There is probably nothing so hard to remedy, nor so disastrous to vital godliness as formality. The formalist has a hiding place from which it is hard to drive him. He is a sort of a religious moralist. It is not so hard to prove the true position, and convince of his error the simply moral man. The word shows very plainly that he is not saved; because Christ says, "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." Again, "Except a man be born again he cannot see the kingdom of God." Again, "The natural man receiveth not the things of the Spirit of God." But these facts do not seem to disturb the formalist; he has a hiding place which he seems to think is gospel proof of his security. Now, it is the duty of gospel ministers to hunt out moralists, in public and in private: the latter is perhaps the most effectual way.

Every professed Christian should be willing to have his religion severely tested. Better now than at the last day, when it will be too late

to make amends. Let us all be willing to say, "If my religion will not stand the test, I want to know it." We must believe there are many in the church unsaved, and die unsaved. Let us all ask, "Is it I? Is it I? If we would judge ourselves, we should not be judged." I know of no better way of putting myself to the test than by asking myself, "Have I received the Holy Ghost since I believed? Brethren, this is the only safe criterion whereby we may know that we are in the gospel line of salvation; it will thoroughly cure us of formality. Every minister should go through his congregation with this heart-searching question.

The next question is, Do I now enjoy the abiding comfort? Are the fruits—love, joy, peace, meekness, faith, humility, &c. abiding with me? Am I free from the works of the flesh—unbelief, anger, selfishness, pride, jealousy, covetousness, impatience, &c.? If not, let me confess to God, and believe that the blood of Christ cleanseth from all sin. He will not only forgive all our past unfaithfulness, but cleanse us that we need not sin any more. If we do not believe this, let us ask God to forgive us this sin of unbelief, and give us a true faith, that we may believe every word that he has spoken. Jude says, "He is able to keep us from falling; and Paul tells Timothy to keep himself pure. Can we not believe it? Which is easier for God, to create the world, or to keep a soul clean? It is true, the flesh and the devil are strong enemies, but Christ is stronger than they. Let us not any more limit his power to save. If he saves at all, he surely saves fully if we will permit it; but we should believe it. All things are possible to him that believeth. Let us humbly bow before God, and ask him for a clean heart. JOHN O. SMITH.

"THIS SAME JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Who knows when it will be? Since we do not know, it is no less true that He will come. Jesus will come again; the Bible plainly teaches it. But when is no concern of ours; it is for us to "be ready" when he does come. This we know, that soon the message will come to call us hence. Then let us not begin to say in our hearts, "my Lord delayeth his coming." Let us "watch,"

COME INSIDE.

Some Christians remind me of the little boys who go in to bathe; all frightened and shivering they enter the water just a little—up to their ankles—they wade, and shiver again. But the man who really is in Christ is like the practiced swimmer, who plunges into the stream head first and finds water to swim in. He never shivers. It braces him. He rejoices in it. It has become his element. This is the man who understands the happiness of religion in a manner far beyond the conception of the half and half professor who has only religion enough to make him miserable.

I sometimes illustrate this by a quaint American story. An American gentleman said to a friend, "I wish you would come down into my garden and taste my apples." He asked him about a dozen times but the friend did not come, and at last the fruit-grower said, "I suppose you think my apples are good for nothing, so you won't come and try them." "Well, to tell the truth," said the friend, "I have tasted them. As I went along the road I picked up one that fell over the wall, and I never tasted anything so sour in my life, and I do not particularly wish to have any more of your fruit." "Oh," said the owner of the garden, "I thought it must be so. Those apples around the outside are for the special benefit of the boys. I went fifty miles to secure the sourest sorts to plant all around the orchard, so the boys might give them up as not worth stealing; but if you will come inside you will find that we grow a very different quality there, sweet as honey."

Now, you will find that on the outskirts of religion there are a number of "Thou shalt nots," and "thou shalt," and convictions, and alarms; and these are only the bitter fruits with which this wondrous Eden is guarded from thieving hypocrites. If you can pass by the exterior bitters, and give yourself right up to Christ and live for him, your peace shall be as the waves of the sea, and you shall find that the fruits of "this apple tree among the trees of the woods" are the most delicious fruit that can be enjoyed this side of our eternal home.—*Church News*.

TALKING TO GOD.

A few years ago Dr. Leonard Bacon, the venerable patriarch among Congregationalists, was traveling with one of his sons in the far interior of Asia, on his way to the ruins of ancient Nineveh. I believe it was along the same path which the prophet Jonah took, ages ago, to that fabled city. They had passed safely through many perils along that dangerous road, and had crossed a large river which intervened, and were proceeding on their way to Nineveh. Suddenly they were met by a band of robbers which roam over that wild country, and took them captive,—prisoners, at the mercy of these marauders.

The little helpless caravan was placed under the shade of a large tree to await their destiny or doom. The robbers were a few rods off, deliberating on their fate. The captives were in momentary expectation of hearing the crack of the guns whose balls would end their pilgrimage on earth, and they were anxiously watching the looks of the robbers, who often turned their eager eyes toward their victims.

In these moments of deadly peril their only resource was the power and providence of God for protection. They all knelt down in the attitude of prayer and looked up, and Dr. Bacon prayed earnestly, while the robbers were watching. "What are they doing?" said the robbers among themselves.

The guide and interpreter of the caravan replied, "They are talking with their God!" The robbers, doubtless influenced by divine power, thought it was not best to shoot and kill persons that could talk thus to God. The captive prisoners were released and saved. Dr. Bacon and his friends faced about and made the best of their way back to Europe and to London, where the writer of this met them at the dinner-table of an eminent American, and heard from the lips of Dr. Bacon this exciting narrative, which is now written, with some exactness, from the memory of by-gone years.—*Advance.*

A MAN MUST obey the Gospel as well as understand it; he must conform himself to it as well as admire it; he must come as well as look; he must yield as well as understand; he must act as well as dream. It is not enough to listen to the truth; he must conform to it. It is not enough to enjoy the forms of God's service; he must acknowledge God himself in his heart. It is not enough to say, "Lord, Lord," but he must do the will of the Father. He may have taught in our streets, and we may have listened to his voice; but if we obey not his voice, the answer will come to us as it came of old, "I know you not; depart from me, ye that work iniquity."—*Zion's Herald.*

For the Herald of Truth.
SINGULAR IN POINT OF DRESS.

There is much written at the present time by all classes, from the most fashionably dressed to the plainest professors of religion, on the subject of Fashionable Dressing. The religious papers of all denominations frequently furnish their readers with articles vividly showing forth the absurdity and sinfulness of this prevailing evil. But, with all the denunciations that are uttered against it, it is too much countenanced, and too many apologies are made for it. Not long since a certain elder wrote an article in which he made a vigorous assault upon the popular sins generally of religious denominations; and he did not spare his disparaging epithets upon pride in fashionable dressing; but, before he left that branch of the subject, he added, "Religion does not require us to make ourselves singular in point of dress, but it does teach us to live within our income, and to inquire how much of that income may be justly spent in dress, before we spend it; or, as Solomon says, it teaches us to guide our affairs with discretion."

True, the Scriptures clearly teach us that we should "guide our affairs with discretion," that we should live within our means, and that we should keep our conscience clean, but that religion does not require us to make ourselves singular, in point of dress is not so clearly demonstrated. The Scriptures of the Old and New Testament contain quite a number of statements that furnish very plain instructions on this subject. It is from these Scripture statements that we learn what religion requires us to do. Our religion must be based upon the New Testament scriptures, or it is not the religion of Jesus Christ. It depends altogether on what is considered singular as to whether or not religion requires us to make ourselves singular in point of dress. If not conforming to the world (Rom 12:2) makes us singular, religion requires us to be singular. If adorning ourselves in modest apparel, and not with braided hair, or pearls, or gold, or costly array, (1 Tim. 2:9.) or putting on the ornament of a meek and quiet spirit, instead of that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel, (1 Peter 3:3) makes us singular, religion *does* require us to make ourselves singular in point of dress. Dressing according to our means, discreetly managing our temporal affairs in not financially ruining ourselves by over-dressing, and keeping a scared conscience easy, does not meet the requirements of the Scriptures, and should not satisfy those who profess obedience to God's will in all things. Let us base our religion upon the Scriptures, and if they require us to make ourselves singular, let us not be ashamed. J. S. C.

SUPERINTENDENCE OF PROVIDENCE.

One of the strong consolations which the true Christian enjoys, is derived from the belief that an All-wise and merciful Providence is continually watching over him, and directing the course of his temporal affairs in such a manner as shall make them all ultimately work together for his good. We are taught in the Holy Scriptures, that this special care is extended even to the minute affairs of good men—that the very hairs of their heads are all numbered—and that so universal and so particular is the superintendence of the Creator, that not a sparrow falleth to the ground without his notice.

Intimately connected with this doctrine is that of the restraining influence of Divine grace on the mind, secretly checking us when we are reaching forward to objects which are not proper for us to go into, or which if attained, would be prejudicial to our religious growth. The secret hand unseen by mortal eye, is often stretched forth to preserve us from dangers of which we are unconscious, and is no less kind and beneficent when it withholds us from engaging in schemes to which we look with the fondest anticipations of pleasure, than when it shields us from some impending storm of adversity and sorrow, which threatens to burst upon us. To bow in cheerful submission, when it arrests us in the prosecution of extensive and profitable business, and turns us away from the avenues to wealth which seem opening before us, requires the exercise of great self-denial, yet all those who yield in faith to its guidance, will find their truest interests as well as their substantial happiness greatly promoted.

WHAT comfort can a serious Christian take in a faith that falls short of righteousness and redemption? Would it not make a man's heart ache to think, I am a believer, but yet I have no faith that reaches to sanctification and holy living and redemption from sin? Who was ever so mad as to suffer for such a faith as will leave man under the power of Satan and his own lusts?—*S. Crisp.*

THE darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.

HYMN FOR SATURDAY NIGHT.

And is the thought a mournful one,
That now another week is gone
Of this life's fleeting span?
When the dark sojourn here is o'er,
Is there no fairer lot in store
For never-dying man?
Is there no country of the blest,
Where toil will be exchanged for rest?
Where mourners never weep?
Where this poor, weary, sinking frame
No care will need, no respite claim,
Nor ever ask for sleep?
O, as I tread my heavenly path,
'Tis sweet to realize by faith
The thought of such a home!
And when the spirits droop and fail,
To catch a glimpse beyond the veil,
And thus dispel the gloom.
My days and weeks and months succeed
With noiseless, yet unceasing speed;
But this is joy to me,
That they are bearing me with them,
O'er silent time's fast rolling stream,
On to eternity.

These days and weeks, like fav'ring gales,
Smile on my bark and fill my sails,
And waft me tow'rd my home;
Nur is there one but lends a ray
To guide my course and bless my way,
Pointing to joys to come.

This week has closed, its toils are o'er—
Let earthly thoughts intrude no more,
The Sabbath morn is near,
Then to my soul, O, be it given
To rise from earth and visit heaven,
And join the worship there.

—Selected by MAHLEA GOOD.

EGYPTIAN WATER-CARRIERS.

"The gift of God! the gift of God!
Who will buy the gift of God?"

Such is the cry of the picturesque-looking water-carrier, as he goes about the streets of Egypt with his water-skin thrown over his shoulder, during the season of drought, when the water, from its preciousness, may well be called, as it is, the gift of God; for, in their language, the two terms are used interchangeably to express the one thing, the gift of God meaning water, and water being the gift of God. During the heat, and before the Nile overflows its banks, the poor especially would realize how valuable a thing it was when given in abundance, and recognize it emphatically as the "good gift" which "cometh from above."

As the water-carrier goes along his way—now coming into a wealthy part of the town—a rich man, thinking of the need of the poor, and wishing to bestow a kindness on them, steps out of his mansion, and pays the man for the water he has, desiring him to go into the poorest quarter and give it away.

The man gladly hastens off, and reaches a lane where the poorest have their dwellings, and now alters his cry, and instead of saying:

"Who will buy the gift of God?"
he cries out:

"The gift of God! the gift of God!
Who will take the gift of God?"
We can imagine how eagerly and gladly the poor, thirsty ones gathered around him, and that there would not be much delay before the empty vessels were brought out of their houses to be filled.
"Give a drop!" "Remember me!"
"Fill up my pitcher!" "Let me have a draught!" and such like eager appeals, in beseeching tones, would make the water-carrier think how best he could dispose of his precious liquid; and, while gladdening him to be the bearer of so free a prize, it would go to his very heart that he had not enough for all.

What a grand picture we have here of "the water of life," which is offered "without money and without price" to every one that thirsteth. "The gift of God is eternal life through Jesus Christ our Lord." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Jesus, our "rich man," has paid for the water for which our souls were dying for thirst; and as we had no "money," it would be a hopeless case, indeed, for us, if Jesus, in his love and in his pity, had not thought of our need, and stepped out of his glorious mansion above, not only to purchase it for us, but actually to bring it with his own hands to our parched lips.

But with Jesus there is enough and to spare. The fountain of his grace never fails—the stream of his grace is never dried up—no one need be afraid of being sent away empty, for "every one" is invited; and it will never be exhausted till the last poor, thirsty sinner, who has felt his need, has come for an unfailing supply of the gift of God. "If thou knowest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." "But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life." John 5:14.

I heard the voice of Jesus say,

Behold, I freely give

The living water—thirsty one,

Stoop down, and drink, and live.

I come to Jesus, and I drink

Of that life-giving stream;

My thirst was quenched, my soul revived;

And now I live in Him.—*The Truth.*

HOW CAN we expect to live with God in heaven, if we love not to live with him on earth?

IF WE are at peace within, external things would have but little power to hurt us.

BE KIND TO THE LIVING.

We live in a world where nothing is sure. To-day our friends are about us in the freshness and bloom of health and spirits; to-morrow we bend in anguish over their still forms; and it is well if no bitter regrets mingle with the tears we shed upon their white faces. Oh, life is insecure, and the brightest and most promising of all our treasures may, perhaps, soonest droop and fade. And when one dies, how anxious we are to do him homage! We speak of his virtues, we excuse his faults, and spread the mantle of charity over his vices, which, while he lived, we had no practice with. If we only had, we might have won him to a better life. Had we exercised toward him a little of the forbearance and kindness with which we now speak of him, he had fewer faults. How often his heart ached and cried out for human sympathy—for our sympathy—we may never know; and if we could it is too late to undo the past, too late to soothe and benefit him. We may not take up the broken threads of life that is gone and weave them into a web of hope and joy: but towards those who are still left to us, who have ears to hear, and hearts to throbb with pain and grief, we may be generous and just, forgiving, and kind.

Do not wait till the faithful, devoted wife, who has tried so hard to make your home pleasant and comfortable, is dead, to show her kindness. No funeral pomp, no costly monument with loving words inscribed thereon, will make up for past neglect. Could the fond kisses that are now imprinted on her cold lips, and the murmured words of endearment that fall unheeded upon her ear, have been hers while living, their would have been no woman in all this wide world fonder nor happier than she.

Do not wait till the hands of the tired, patient mother are folded over her heart that has so often thrilled with joy or beaten wildly with pain on account, to do her honor. By the memory of all the loving offices which she has performed for you from infancy all the way up to manhood, or womanhood, keep your love for her deep and ardent, dutifully respect and reverence her, repay with interest the tender love and care that she lavished upon you, and strive to make her last days restful, happy, and peaceful.

Be especially kind to the little ones. The world will deal harshly enough with them; it is a rough world at the best. Surround them with an atmosphere of love, and instill into their hearts noble feelings and principles while you may; for sooner than you think, other influences will be brought to bear upon them.

Be kind to the sad, the sorrowful, the unfortunate, the erring, and the fallen. Kind words and kindly acts cannot hurt them, and may do them a world of good.

SWEET HOME ABOVE.

Sweet home above where angels dwell,
Where peace is e'er abiding;
Where sadness ne'er the heart can swell,
Or gulfs our love dividing.
Oh! may we on thy shore be blessed,
To drink thy peaceful fountain;
Where pain will ne'er disturb our rest
On heaven's blissful mountain.

Sweet home above, where all is love,
And joy is ever dwelling;
Where beauty blooms in field and grove,
And bliss the heart is swelling;
Oh! may we there in peace abide,
With love our hearts o'erflowing;
Where ne'er a stream or gulf divide
The least that we are knowing.

There we will reap our hearts' deep hope,
Without a blight assailing;
Yes! there the brightest frowns will ope,
With peace and love prevailing
On earth our hearts is often sore,
Our bark is often stranded;
On heaven's shore we'll sigh no more,
When there our bark is landed.

ROSWELL DERBY, JR.

For the Herald of Truth.

SUPPORT OF THE MINISTRY.

According to the teachings and examples of Christ and the apostles, the church, to be apostolic after the primitive order, must have pastors, teachers and evangelists. Eph. 4:11; 2 Tim. 4:5. The Scriptures abound with teachings showing that it is God's will that the gospel be spread into every land. Jesus sent forth the twelve, and said, "As ye go, preach, saying the kingdom of heaven is at hand." "He appointed other seventy also, and sent them two and two before him into every city and place, whither he himself would come." In his last command to his disciples, he said, "Go ye therefore and teach all nations." The apostle James was bishop of the church at Jerusalem, and waited upon the ministry there; while the other apostles labored in other places spreading the gospel over large portions of Europe, Asia and Africa. Paul spent nearly all his time, when he was not in prison, evangelizing. When Paul and Barnabas were at Lystra, Iconium and Antioch, they ordained elders in every church. And when Paul gave instructions to Titus, he said, "Ordain elders in every city." His instructions to Timothy were to "do the work of an evangelist."

The church is the Lord's vineyard, and to prosper, must have laborers in it; these laborers, to whom are consigned the various duties above noticed, have bodily wants; these wants must be supplied from some source; and it is a matter of no little importance to know just what provisions the Scriptures make for those who labor for the gospel by the appointment of the church. Considering the subject in the light of the Holy Scriptures

alone, we come to the following conclusions:

1. *The Gospel of Christ is Free.*—When Jesus was giving instructions to the twelve for their work in the ministry, he said, "Freely ye have received, freely give." This instruction from Jesus himself, concerning his own gospel, is in direct connection with the ministerial work of the twelve; it follows immediately after the command, "Go preach, heal the sick," &c. If the instructions of Christ were followed there could be no such thing as a hired minister; no agreement would ever be made to preach for a certain amount a year. When there is a call for the gospel by any one, no matter whom, that the minister can fill, let him go, looking to the Lord, who has promised to be with his faithful servants to the end of the world. Let him look to the Lord for his reward and his support, not to the church nor the people. The Lord will provide in his own way; and if he puts into the heart of the people to help the minister in his work, let him receive it thankfully as of the Lord. Paul's work and testimony prove to us that the Holy Spirit taught him to preach a free gospel. He wrote to his Corinthian brethren that he was "chargeable to no man." He says further, "And in all things I have kept myself from being burdensome to any of you, and so will I keep myself." To the Thessalonians he says, "Ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." The language here used indicates that "preaching the gospel of God" required that he should not be chargeable to any; it must be free. The prophet Isaiah in speaking of the gospel of Christ, calls to the thirsty for the "water" of life, saying, "Come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah prophesied a free gospel, Christ taught a free gospel, Paul preached a free gospel, and in the vision on Patmos we hear the voice of the Great I AM proclaiming his universal invitation—"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

2. *The minister of the gospel should labor for his own support outside of his ministerial duties.* While this is plainly set forth by the apostolic writings, and was strictly observed by the apostles, we are nowhere taught that it is every minister's duty to support himself exclusive of any help from the church. But no one can studiously and impartially read the writings of that most zealous and successful apostle to the gentiles, without being convinced that he made the advancement of the gospel of Christ the sole object of his life, and took every precau-

tion that it might not be hindered in any way. He never permitted his support to interfere with his ministry. He received aid whenever it was offered and he was in need, but very frequently he labored with his own hands to his necessities. If Paul found it expedient to labor for his own support, where is the minister whose work is so important that he has no time to look after his own necessities? When Paul came to Corinth he joined Aquilla; "And because he was of the same craft he abode with them, and wrought, for by their occupation they were tent makers." Acts 18:3. In Acts 20:34, 35, he says, "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." He wrote to the Thessalonians, that while he had been with them, he eat no man's bread for nought, but wrought night and day that he might not be chargeable to any of them. He says, too, that he had commanded them, that if any would not work, neither should he eat. And those busybodies, who seemed to think it their duty to go about "working not at all," he exhorted that "with quietness they work, and eat their own bread." To the Corinthians he says, "We are buffeted, and have no certain dwelling place; and labor, working with our hands." "Until a minister finds himself engaged in a more important field, and laboring more successfully than Paul, he need not claim that the importance of his work is an excuse for depending entirely upon the church for his support. If apostolic example is worthy of imitation, the minister, whether he be an elder in charge of congregations, or an evangelist sowing the good seed in new fields, or watering other churches, will find it his duty to labor with his own hands to his necessities."

3. *It is the duty of the church to administer to the necessities of her ministers, whether it be to supply the wants of the body or to aid them in their ministerial labors.* Paul gave instructions to Timothy with regard to the support of "the elders who labor in the word and doctrine." "The Scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." And, "The laborer is worthy of his reward." 1 Tim. 5:18. He wrote to the Corinthians of this same text, and said, "For our sakes, no doubt, this was written." From these arguments of Paul it is clearly to be seen that those who "labor in the word and doctrine" shall have their actual wants supplied while engaged in their labors. The twelve apostles and the seventy were sent out by Jesus, and instructed to provide neither gold, nor silver, nor brass in their purses; no scrip for their journey,

neither two coats, neither shoes, nor yet staves: "For the workman is worthy of his meat." Matt. 10:10. All things necessary to their journeys and labors should be supplied. They should be in want of nothing whereby the gospel might be hindered. The circumstances should still be such that the minister could, without the inconvenience of making previous provisions, engage in any necessary gospel labor and be in want of nothing. In 1 Cor. 9, Paul argues very pointedly to convince his brethren that it was their duty to show liberality in supplying the necessities of those who had planted the church there and labored for its prosperity. He says, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." From these and other arguments in the same chapter it is established beyond doubt that the inspired apostle knew it to be the will of God that the necessities of those who labor for the gospel should be supplied by those whom the Lord has blessed with this world's goods.

4. *The charities of the church are for those who are in actual need.* Everywhere in the apostolic writings where there are accounts of collections, they were held for the benefit of the poor. It was the poor that the church should care for. Charities were then, and are still for those who are in need, and not for those who have need of nothing. Paul received many contributions from the church, but they were always for his necessities or for the poor saints. Timothy and Erastus ministered unto him. When he was under arrest, Felix commanded the centurion that he should not hinder any of Paul's acquaintance to minister or come unto him. Epaphroditus from Philippi ministered to his wants. He afterward acknowledged the gift. "I am full, having received of Epaphroditus the things which were sent from you." When Paul was at Corinth he was supplied with that which was lacking by the brethren who came from Macedonia. One of the many Christian duties named in Rom. 12, is "distributing to the necessity of saints." Paul went to Jerusalem to minister to the saints, saying, it had "pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." The apostle did not go among the churches gathering contributions for future use, to hoard up for coming generations, or to consume by extravagant living, decorating their houses and bodies in a manner unbecoming people professing godliness. Neither did they require the churches to reward them for their services among them. Contributions in apostolic times were actual, free contributions, not payments

of contracted debts. They were for immediate use among such that were in actual need.

5. *The minister is not a hireling to the laity, but a servant of Christ.* When the seventy disciples were sent out two and two to labor in the cities where Christ himself would come, he said, they were worthy of their hire. They were not hired by those cities whither they went to preach, and could not expect their reward from them. The Lord himself made the appointment, they went out at his command, they were his servants, and to him they must look for their reward. Jesus said to them, "Behold, I send you forth as lambs among wolves." To the twelve, when he sent them to preach the gospel, he said, "Ye shall be hated of all men for my name's sake." They were his servants, and, far from being employed by those to whom they were sent, were despised and persecuted by them. Jesus told them what things they need not provide, stating that the "workman is worthy of his meat." By trusting to him their wants should be supplied. "One is your Master, even Christ," is what Jesus said to his disciples; and every faithful minister laboring in his vineyard, is governed only by his word and Spirit, and never by the wishes, opinions, and money of men.

6. *The minister must look to Christ for his reward.* When the disciples were sent out they received the promise that all their wants should be supplied, but nowhere was a reward promised in this world to the laborer for Christ. The twelve and the seventy had the promise of nothing more than to have their actual necessities supplied. "The workman is worthy of his meat." "Remain eating and drinking such things as they give; for the laborer is worthy of his hire;" these were the instructions from their Master. They were promised nothing more than what they absolutely needed while they were engaged in the work. Paul admonished Timothy in these words: "Having food and raiment, let us be therewith content." We do not find a single instance in which the apostles ever asked or received anything more than what they were in actual need of themselves, or was needed to supply the wants of the poor saints in some other locality whither they were going. The reward of the faithful laborer of the Lord is not in this world; the promises all show that in this world he shall have tribulation, and the reward will be given with the blessings promised to those that "die in the Lord." He does not look for his reward in this life; he knows that Christ is his Master, and that his reward to his servants will be given in heaven. Neither does he expect to be rewarded both here and in the life to come. This life is his day of toil, the Lord supports him through it, and he receives his reward

with the redeemed in heaven when his day of labor has ended. J. S. COFFMAN.

LAYING UP ETERNAL TREASURES.

But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. Romans 2:5.

Every man is treasuring up stores for eternity: the good are laying up treasures in heaven, where moth doth not corrupt; the impenitent are "treasuring up wrath against the day of wrath." What an idea is this! Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting wealth, but he is treasuring up wrath. He may be getting fame, but he is treasuring up wrath. He may be forming pleasing connections, but he is also treasuring up wrath: every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath. Every lie the liar tells, and every licentious act the lewd man commits, adds something to the treasure of wrath.

The sinner has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier tomorrow than he has to-day. When he lies down at night, he is richer in vengeance than when he arose in the morning. He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrances of friends, all the advice of friends and prayers of parents, will be taken into the account; and all will tend to increase the treasures of wrath laid up against the day of wrath.

—J. A. James.

A good thing is told by Dr. Thompson of a father hearing the voice of his child behind him as he was picking his way carefully along the mountain side. "Take a safe path, papa, I'm coming after you." Ah! if fathers, while climbing the rugged hill of life, would only notice that as they walk so their children coming on after will walk, how much more careful would they be concerning the path taken!

If we were all permitted to put our own valuation on ourselves there would not be a low priced man in the world.

HERALD OF TRUTH.

September, 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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FOR MISSIONARY PURPOSES.—A young brother sends us three dollars with the request that it be applied to the above purpose. We express our heartfelt thanks to the brother for his interest in the Master's cause, and we shall apply it as desired at the first opportunity, and we feel confident that we need not wait long, for such opportunities present themselves continually. If any others feel to follow the example of the brother, we shall be glad to distribute as occasion may offer.

ALLGEMEINE LIEDERSAMMLUNG.—A new edition of the Allgemeine Liedersammlung has just left the press and is ready for delivery. The book contains 353 German and 44 English hymns, is printed on fine white paper and bound in black leather. This book is already used by a number of our churches and seems to be growing in favor. For prices see catalogue on another page of this paper.

TO OUR CORRESPONDENTS.—We are in need of original articles. The busy season of the year, no doubt, is the reason why articles are not coming in so rapidly as at times; but as the busiest time is now over, we hope you may be able to write more frequently. We believe our many readers have highly appreciated your labors for their good, and feel thankful to you for the efforts you have put forth. We have reason to believe that through your labors the saints have been comforted and souls converted, and we hope you will be rewarded, when the Master comes, by the "Well done, good and faithful servant." We are very thankful for the liberal manner in which you have responded to our requests in the past, and hope you have not grown weary in well-doing, but will continue to write such articles as, in this evil time, are suggested by the Spirit of Truth. We will gladly add new correspondents to our list. Make the effort, dear friends, and send in your articles sparkling with truth and beaming with the love of true disciples.

NEW SUBSCRIBERS FOR THE HERALD.—The busy season will soon be over, and there will be more time again to devote to other duties, and we would herewith appeal to all the friends of the Herald to make an effort to extend its circulation. There is any amount of literary trash published now-a-days, and scattered broadcast over the land. No time, no effort, nor means are spared to extend the circulation of this light, impure, and immoral literature, and we find it in almost every household; and this indeed has much to do with shaping the minds of the rising generation. We must all confess that the tendency of this class of literature, and also much of the newspaper literature of the day, even of those who profess to be *par excellence* of morality, is altogether detrimental to the promotion of Christian virtue and piety, and leads man away from the teachings

of the Bible; especially is this the case under the stir of political excitement which now reigns throughout the land. Besides this many of the so-called religious news papers and books are only so many teachers of false religion, and lead men by scores to infidelity. In view of all these things it is needful for us to be up and doing; to labor for Christ and endeavor with all our energies to circulate books and papers which contain teachings that harmonize with the Bible, and which have a tendency to counteract, if it be even in a small degree, the corrupting influences which are so widely scattered over the land. Here indeed there is an excellent opportunity, and we would ask all the brethren and sisters to use their efforts in trying to circulate the Herald. Much can be done in every neighborhood with a very little effort. Brethren and sisters, let us try and see how large a number of new subscribers may be gathered in till the first of January. Let the love of Jesus, the love of his church, the love for the true teachings of the Bible be the incentives to lead us to make this effort.

COLLECTIONS.—While the greatest number of our patrons are prompt in paying up their subscriptions, and deserve the highest meed of praise for their earnest support in the work of publishing a good church paper, there are also some who from time to time get in arrears, and it is to those that we have a word to say. We desire to have all our business affairs arranged in the best possible manner, and to meet our liabilities promptly, and for this reason we need the funds that are due us. And as the harvest is now gathered and the farmers have again the means wherewith to meet their liabilities, we would ask all who owe us either on subscription or books, to remit to us at the earliest opportunity. Each subscriber can see on the little label on his paper, just after his name, how his account stands; and friends, if you see that you are in arrears for your paper, if you will have the kindness to enclose it in a letter and send it to us by the first opportunity, you will aid us in our business and have our warmest thanks.

OUR FAMILY ALMANAC FOR 1881, is now ready for delivery. The Almanac this year contains several improvements over former years. The time of the moon's changes, Eclipses, &c., are given for the

longitude of Philadelphia, Pa., Elkhart, Ind., and Lincoln, Nebraska. This arrangement makes our Almanac substantially correct for any locality either in the East or West. The calculations are made by Lawrence J. Bach. The Almanac is well printed, contains a number of illustrations, and a variety of excellent, entertaining, moral, and useful reading, with recipes, &c. Orders for the same may be sent in at once, and we hope our friends will exert themselves to sell all they can. By a little effort a large edition could be sold out in a short time.

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It is ALWAYS hard work to row against the current. Those who advocate the doctrines of primitive Christianity—non-conformity to the world, non-swearing of oaths, non-resistance, &c., have their share of this to do. The current, popular opinion, is so strong against the few determined workers, that were it not for their persistent efforts, their little boat would soon be carried by the wind, the tide, and the current down the way which requires but little labor and no sacrifice to keep the vessel sailing. Although conscious of being in the right and on the side of God and in the best interests of man, the cool indifference and even opposition to the efforts of a few earnest men and women to promote the glory of God, and the good of mankind, is truly discouraging. But when we see occasionally a sailor plying his oars against the current with all the power God has given him, our energies are renewed and our zeal quickened. The Master knew that the current would be against them that teach His doctrines. "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able."

NON-RESISTANCE AND PROSPERITY.—Henry J. Vandyke, Jr., writes in *Harpers Magazine* for May, that he visited the large settlement of Russian Menno-

nites in Manitoba, west of Pembina. After giving an interesting description of the country, the people, their modes of living, &c., he says, "The Mennonites are almost without exception well-to-do people. What is the mysterious connection between the doctrine of non-resistance and worldly prosperity? Why do they always go together?"

This is a noteworthy fact that has attracted much attention both in Europe and America. The Friends (Quakers), with their non-resistant principles, are among the most charitable supporters of benevolent enterprises, and manifest a concern for suffering humanity scarcely equaled by any society, yet they are everywhere blessed with abundance of this world's goods. Among the secrets of worldly prosperity in connection with non-resistance are the facts that this class of people is not taxed to their utmost to support their ministers by a stipulated salary, and are contented to worship in meeting-houses costing a few hundred dollars instead of many thousands. They also dress in plain, cheap apparel instead of the forbidden "gold, or pearls, or costly array." The fact that the "doctrine of non-resistance and worldly prosperity always go together" should serve as encouragement to those who put their trust for protection and prosperity in God rather than in the power of carnal weapons.

BRO. NOAN TROYER, with whom our readers have already been made acquainted as the "Sleeping Preacher," is at present on a visit to his friends in Indiana, from which place he intends to go to Ohio and also to Pennsylvania. He is accompanied by the brethren Stephen Yoder and Eli Staatsman as his attendants. He stopped at Elkhart on Wednesday, August 25th, and in the evening spoke in the Mennonite Meeting-house at that place to a large audience, who listened with attention to the strange phenomenon presenting itself in the condition of Bro. Troyer while preaching in an unconscious state. This was the first time we had the privilege of hearing him, and from actual knowledge can testify to the facts as they are given in the accounts published concerning him, both in the papers and pamphlets. He spoke with wonderful earnestness, in both the English and German languages, for about two hours, after which he knelt and prayed, and then fell backwards into the arms of

his attendants, who laid him on his couch, where he then rested quietly. After the congregation had dispersed he was carried on his cot to Bro. Breneman's where he slept till 4 o'clock, when he arose and read awhile till the other members of the family arose. On the following day he went to La Grange county, where his father lives. When at home he works and attends to his duties on the farm as other farmers. His attacks come over him about five or six o'clock, every evening, though he does not speak every evening. During the last year he spoke 133 nights in succession, not missing a single night, and yet his health is good, feels well, and eats with a good relish. This is indeed a most remarkable case.

BRO. A. K. FUNK and wife are at present sojourning in the vicinity of their old home, in Bucks County, Pa., whither they accompanied the body of Mother Landis who died in Elkhart on the 12th of August. Obituary in another column.

BROTHER CHRISTIAN PLANK, of Pretty Prairie, LaGrange Co., Ind., who is now in his 87th year, is slow to give up his life long habits of farm labor. On the 29th of June he drove the team before a harvester.

CHURCH NEWS.

A BROTHER writes from Osborne Co., Kansas, that the crops are very light there; that they have hard times there now, and will have to be very economical to get through the coming winter.

BRO. JACOB HAUTER, of Cullom, Livingston County, Illinois, desires that ministers traveling that way should stop with them and preach for them. We trust our brethren will bear in mind the brotherhood in this place and visit them.

THE BROTHERS ABRAHAM D. EBERSOLE and **ABRAHAM MYERS,** of Whiteside County, Illinois, left home on a visit to their friends in Nebraska, on the 16th of August. We hope they may have a pleasant journey. They intend to stay about two months.

THE BROTHERS residing in the vicinity of Emporia, Kansas, make a very earnest request that ministers who travel that way should by no means pass them by without visiting them. They are willing to meet

them at the station and bring them to the settlement and back again. Or if they prefer they can come on the cars to Hartford and inquire for Peter Goldsmith, who lives only one quarter of a mile from the station. Those who wish to write can address Peter Goldsmith, Samuel Rich, or Michael Bender, Hartford, Kansas.

ON THE 21st of August Bro. J. S. Coffman visited the Amish brethren on the Haw Patch, LaGrange and Noble Counties, Ind. He reports a pleasant visit, and that two well attended meetings were held in the new meeting-house, one on Saturday evening and the other on Sunday. The meeting on Sunday was especially well attended, and the remarks listened to with much attention by old and young. At the close of the service an earnest appeal to sinners was made by the aged brother Isaac Schmucker, who has labored there for many years. Much feeling was manifested as his touching appeals and pressing invitation rang out in tender tones over the audience. A flourishing German Sunday-school is held every Sunday morning, and the church seems to be in a prosperous condition. Many young people have become members of the church, and labor with the older ones in the good cause.

FROM INGHAM CO., MICH.—It was the privilege of the Editor to spend a few days recently with the brethren near Lansing in Ingham County, Michigan. During his stay there he attended three meetings held at the house of Bro. Cornelius Unruh, which were indeed seasons of refreshing and encouragement to all present. There are in this vicinity some twenty-five members under the spiritual instruction of Bro. Unruh. The land in this vicinity is productive and sells for about forty dollars an acre for improved farming lands. There is plenty of timber and good water. The brethren here desire to be visited by ministering brethren who may be traveling that way. If any should desire to change their locations and settle there, the brethren would welcome them very warmly. Any desiring to write for information may address Cornelius Unruh, Okemos, Mich.

CONFERENCES.

CONFERENCE IN KANSAS for the Fall of 1880 will be held on the third Friday in October (15th), in the new meeting-house

near Kill Creek, Osborne County, fifteen miles west of Osborne City, and seven miles from Bull's City, which are the nearest stations on the Central Branch R. R. Ministers, deacons, and others are invited to be present.

ABRAHAM SHELLENBERGER.

THE ANNUAL CONFERENCE in Missouri for 1880 will be held on the fourth Friday in September (24th), at Cherry Box meeting-house, Shelby County. The brother sending this notice, says, "Brethren from other parts are cordially invited to attend, especially ministers. I believe that much good could be done by the brethren in the East and West meeting together. The nearest railroad station is Clarence, on the Hannibal and St. Jo R. R., where all who come will be met with conveyance."

THE ANNUAL CONFERENCE for the state of Indiana, will this year be held at the Yellow Creek meeting-house on the second Friday in October (10th). Ministers from other states are cordially invited to meet with us at that time.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held at Hildebrand's church, Augusta County, on the last Friday in September (24th). The members of this church give a hearty invitation to all the brethren and sisters from all parts, especially ministers and deacons to meet with us. Those coming by Baltimore & Ohio R. R. will stop at Mount Sidney, where, if they give previous notice, they will be met by John W. Landes. Those coming by Chesapeake & Ohio R. R. will stop at Waynesboro, and inquire for R. F. Way, who will provide conveyance to the church.

JACOB HILDEBRAND.

THE ANNUAL CONFERENCE in the South Western District of Pennsylvania will this year be held on the third Friday in September (17th), in Weaver's meeting-house, Cambria Co., Pa. Brethren from the East and West are cordially invited. Johnstown on the P. C. R. R. is the nearest station. Conveyance will be at the station all day on Thursday, the day previous.

PETER A. BLOUGH.

THE ANNUAL CONFERENCE for Franklin Co., Pa., and Washington Co., Md., will this year be held at Chambersburg, on the second Friday in October (18th).

THE SEMI-ANNUAL CONFERENCE in Lancaster Co., Pa., for the fall of 1880 will be held on the first Friday in October (1st),

in Mellinger's meeting-house, about three miles east of Lancaster City.

THE SEMI-ANNUAL CONFERENCE in the Eastern district of Pennsylvania, for the fall of 1880 will be held on the first Thursday in October, at Franconia, Montgomery Co., Pa.

THE SEMI-ANNUAL CONFERENCE in Waterloo County, Ontario, will be held on Friday, Sept. 27th, at Christian Eby's, Waterloo Co., Canada.

THE SEMI-ANNUAL CONFERENCE in Lincoln County, Ontario, will be held on Friday, Oct. 1st, at Meyer's, Clinton Township, Lincoln Co., Canada.

THE SEMI-ANNUAL CONFERENCE in Hallimand County, Ontario, will be held on Friday, Oct. 8th, in Rainham, Hallimand Co., Canada.

PRAYER OF MOSES.

PSALM 90: 1-17.

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to desolation, and sayest, Return, ye children of man. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sheep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is cut off, and we fly away. Who knoweth the power of thy anger? even according to thy fear, so is thy wrath. So teach us to number our days that we may apply our hearts unto wisdom. Return, O Lord! how long? and let it repent thee concerning thy servant. O satisfy us early with thy mercy: that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto thy children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

A MIDNIGHT HYMN.

The authorship of the following beautiful hymn of trust is unknown. It was found treasured up in a humble cottage in England.

In the mild silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but thee?

And if there be a weight upon my breast—
Some vague impression of the day foregone—
Scarce knowing what it is, I flee to thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For O, in spite of present care,
Or anything besides, how joyfully
Passes that almost solitary hour,
My God, with thee.

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything; my bosom lies
Beneath thy power.

For what is there on earth that I desire,
Of all that it can give or take from me?
Of whom in heaven doth my spirit seek,
O God! but thee?

USE NOT HASTY WORDS.

How many persons have been ruined by a very few words, uttered in haste and without thought. A moment's reflection showed them their folly, and brought repentance; but it was too late. Engagements made without reflection often bring the keenest remorse; and declarations in a moment of excitement are the occasion of many bitter tears. Heaven made men thinking beings and they should never speak till they have thought what is best to be said. Those who are in the habit of making hasty and positive assertions, as many are, should not pride themselves much on their decision of character, for if they do they will not be likely to recall their words, however fatal the consequences may be to themselves or others. And such persons are always in trouble. Solomon has well said: "Seest thou a man hasty in spirit; there is more hope of a fool than of him."

"ALL men forsook me" is Paul's own account of himself "but the Lord stood with me." Here is a golden hint for the young who are put to their metal in refusing a sinful fashion or in bearing a jibe at their conscientious scruples. The young man who can be laughed into a glass of wine, or a game of cards, or a ball room, may set himself down as a pitiable coward, who can be pushed by a straw. If he is no more afraid of a companion's sneer than of God's frown, he is doomed.

HOME.

There childhood nestles like a bird which has built its abode among roses; there the cares and the coldness of earth are, as long as possible, averted. Flowers there bloom, or fruits invite on every side; and there paradise would indeed be restored, could mortal power ward off the consequence of sin. This new garden of the Lord would then abound in beauty unsullied, and trees of the Lord's planting, bearing fruit to his glory, would be found in plenty there—it would be reality and not mere poetry, to speak of

"My own dear quiet home,
The Eden of my heart."

Home of my childhood! What words fall upon the ear with so much music in their cadence as those which recall the scenes of innocent and happy childhood, now numbered with the memories of the past. How fond recollection delights to dwell upon the events which marked our early pathway, when the unbroken home circle presented a scene of loveliness vainly sought but in the bosom of a happy family! Intervening years have not dimmed the vivid coloring with which memory has adorned those joyous hours of youthful innocence. We are again borne on the wings of imagination to the place made sacred by the remembrance of a father's care, a mother's love, and the cherished associations of brothers and sisters.

Home! how often we hear persons speak of the home of their childhood. Their minds seem to delight in dwelling upon the recollections of joyous days spent beneath the parental roof, when their young and happy hearts were as light and free as the birds who made the woods resound with the melody of their cheerful voices. What a blessing it is, when weary with care and burdened with sorrow, to have a home to which we can go and there, in the midst of friends we love, forget our troubles and dwell in peace and quietness.

There is no happiness in life, there is no misery like that growing out of the dispositions which consecrate or desecrate a home. Peace at home, that is the boon. "He is happiest, be he king or peasant, who finds peace in his home."

Home should be made so truly home that the weary tempted heart could turn toward it anywhere on the dusty highway of life and receive light and strength; it should be the sacred refuge of our lives, whether rich or poor. The affections and love of home are graceful things, especially among the poor. The ties that bind the wealthy and the proud to home may be forged on earth, but those which bind the poor man to his humble hearth are of the true metal and bear the stamp of heaven. These affections and loves constitute the poetry of human life, and,

so far as our present existence is concerned with all the domestic relations, are worth more than all other social ties. They give the first throb to the heart and unseal the deep fountains of its love.

Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solitudes form the chief interests of human life. There is nothing in this world so venerable as the character of parents; nothing so intimate and endearing as the relation of husband and wife; nothing so tender as that of children; nothing so lovely as those of brothers and sisters. The little circle is made one by a singular union of the affections.

The only fountain in the wilderness of life, where man drinks of water totally unmingled with bitter ingredients, is that which gushes from him in the calm and shady recess of domestic life. Pleasure may heat the heart with artificial excitement, ambition may delude it with golden dreams, war may eradicate its fine fibers and diminish its sensitiveness, but it is only domestic love that can render it truly happy.

Even as the sunbeam is composed of minute rays, the home life must be constituted of little tendernesses, kind looks, sweet laughter, gentle words, loving counsels; it must be like the torch-blaze of natural excitement which is easily quenched, but like the serene, chastened light which turns as safely in the dry east wind as in the stillest atmosphere. Let each bear the other's burden the while—let each cultivate the mutual confidence which is a gift capable of increase and improvement, and soon it will be found that kindness will spring up on every side, displacing constitutional unsuitability, want of mutual knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the gray sea-rocks.

There is nothing on earth so beautiful as the household on which Christian love forever smiles, and where religion walks a counselor, a friend. No cloud can darken it, for its twin-stars are centered in the soul. No storms can make it tremble, for it has a heavenly support and a heavenly anchor.

Home is a place of refuge. Tossed day by day upon the rough and stormy ocean of life—harrassed by worldly cares, and perplexed by worldly iniquity, the weary spirit yearns after repose; it seeks and finds it in the refuge which home supplies. Here the mind is at rest; the heart's turmoil becomes quiet, and the spirit basks in the peaceful delights of domestic love.—Selected by EDWIN E. MARTIN.

ANXIETY about future support and comfort in this world is needless, hurtful and wicked; for present obedience to God will insure all needed good.

A PEACEFUL DEATH.

Not long since a youth of eighteen, son of a clergyman in the west of England, went out on the beach for a ramble in search of sea weeds. Pursuing his walk, unconscious of all but his immediate object, he at length discovered that the tide had flowed in, and he was inclosed between the cliff, and the advancing waters. Taking out his pocket Bible, he wrote on the fly leaf as follows: "In danger—surrounded by water; if help does not speedily arrive I must be drowned; but Jesus, to whom I gave myself five years ago, is with me. I am perfectly happy. May He bless and comfort my beloved parents, and bring my little brothers and sisters to Himself, so that we may all meet in heaven." The body of the dear lad was discovered next day, and the Bible was taken from the pocket of his coat.

Have we given ourselves to Jesus when in health and in safety? If so, death can never find us unprepared, and whether it come by flood or by flame, by accident or disease, we shall die in the Lord and see his face in peace when He appears.—*Home Mirror.*

THE BIBLE SAYS:

That God tries the heart.—Thou, O Lord, knowest me; thou hast seen me, and tried mine heart toward thee. Jer. 12 : 3.

That God influences the heart.—And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. 1 Sam. 10 : 26.

That we should believe with the heart.—And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts 8 : 37.

That we should trust God with the heart.—Trust in the Lord with all thine heart; and lean not unto thine own understanding. Prov. 3 : 5.

That out of the heart are the issues of life.—Keep thy heart with all diligence; for out of it are the issues of life. Prov. 4 : 23.

That a broken and contrite heart are pleasing to God.—The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Ps. 51 : 17.

To HAVE a place for everything, and everything in its place, when not in use, saves much time and vexation; but no more than to do everything at its proper time and in the best way.

THE GATE.

O Strong-barred gate,
Open to me!
On the other side
Such joy I see!
None ever weary,
None are crossed;
Even the thought
Of pain is lost.

I prayed in vain
Before the gate;
I watched and wept
Early and late.
I watched and wept
From sun to sun;
At last I said,
"Thy will be done."

Said it in truth,
And turned away
To do God's will
From day to day;
"One farewell look,
My wish, to thee."
Behold, the gate
Was open to me!

—M. F. Butts, in S. S. Times.

NO COMPROMISE.

As I grow older as a parent my views are changing fast as to the conformity to the world which we should allow our children. I am horror-struck to count up the profligate children of pious persons, and even of ministers. The door at which these influences enter, counter-ventil parental instruction and example, I am persuaded, is yielding to the ways of good society; by dress, books, amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a determined opposition to the fashions of the world, breasting the waves like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offense of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us.—*Domestic Journal.*

If a man is honest and truthful, there is no necessity for him to say much about it.

SEE THAT each hour's feelings, thoughts and actions are pure and true, then will your life be such.

THREEFOLD SALVATION.

The Bible gives three meanings to the words, saved and salvation. The first is salvation at the very beginning of Christian life, from the guilt and punishment of past, unforgiven sins, and into a walk in a new and holier life. It is expressed in Titus 3 : 5, where Paul carries Titus back to their very entrance on faith in Christ. "Not by works of righteousness which we have done, but according to his mercy He saved us." The second is that daily, hourly, momentary salvation, from sinning and in the doing of the Divine will, which Paul expresses when he says to the believing Philippians, "Work out your own salvation," one already begun, "with fear and trembling," in the strength of the indwelling Spirit, "for it is God which worketh in you, both to will and to do of his good pleasure."

The third is the final salvation in heaven, mentioned by Peter, 1 Pet. 1 : 5 : "Kept by the power of God through salvation, ready to be revealed in the last time."

This Theodore L. Caylor beautifully illustrates in the *Independent*. He writes: "A clipper ship crossing the Banks of Newfoundland in heavy weather, strikes an iceberg. She settles rapidly at the bow, and her captain and crew have barely time to leap into the life boat. The question, 'What must we do to be saved?' is answered by their prompt leap into the lifeboat (committal of the soul in trust to Christ), which is an act of faith. They trust their lives to it for salvation. From immediate death they are saved."

But after the ship has sunk, the crew are still out in the deep and dangerous sea. There is a second process necessary. In order to keep out of the trough of the sea and to reach the distant shore, they must stick to the boat and pull lustily at the oars. They must "work out their salvation" by hard rowing. But this is a continued process of salvation day after day, until they reach the shores of Nova Scotia. Never for a moment, however, are they independent of the life-boat. That must keep them afloat or they go to the bottom. At last, after hard rowing, they reach the welcome shore. This is their third, final, and complete salvation; for they are beyond the perils of the treacherous sea. Now they are at rest, for they have reached "the desired haven."

From the first awakenings of the soul to spiritual life, to the entrance into the purity and glory of heaven, the work of salvation is carried on by the power and operation of the Holy Spirit.—*Friends' Review.*

I WONDER many a time that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

Miscellany.

THE EVENING RAINBOW.

Arch of promise, in the evening sky,
Thou shinest fair, with many a lovely ray,
Each in the others melting. Much mine eye
Delights to linger on thee; for the day,
Changeful, and many-weather'd, ceased to smile,
Flashing brief splendor through the clouds awhile,
Which deepened dark anon and fell in rain;
But pleasant it is now to pause and view
Thy various tints of frail and watery hue,
And think the storm shall not return again.
Such is the smile that piety bestows
On the good man's pale cheek, when he in peace
Departs from a world of woes,
Anticipates the world where sorrows cease.

A TOMB BURST OPEN BY A TREE.

A young German countess was a noted unbeliever, and especially opposed to the doctrine of the resurrection. She died when about thirty years of age, and before her death gave orders that her grave should be covered with a solid slab of granite: that around it should be placed square blocks of stone, and that the corners should be fastened to each other and to the granite slab by heavy iron clamps. Upon the covering this inscription was placed "the burial place purchased to all eternity, must never be opened." All that human power could do to prevent any change in that grave was done, but a little seed sprouted, and the tiny shoot found its way between the side stone and the upper slab and grew there, slowly but steadily forcing its way into the iron clamps which were torn asunder, and the granite lid was raised, and is now resting on the trunk of the tree, which is large and flourishing. The people of Hanover regard it with almost a kind of superstition and speak in lowest tones of the wicked countess.

THE LORD'S PRAYER.

Mr. Hay in his book on "Western Barbary," writes: "I remember on one occasion traveling in this country with a companion who possessed some knowledge of medicine. We had arrived at a door near which we were about to pitch our tent, when a crowd of Arabs surrounded us, cursing and swearing at the "rebels against God." My friend, who spoke a little arabic, turning round to an elderly person, whose garb bespoke a priest, said: "Who taught you that we are disbelievers? Hear my daily prayer and judge for yourselves." He then repeated the Lord's prayer. All stood amazed and silent till the priest exclaimed: "May God curse me if I ever curse again those who hold such belief! nay, more, that prayer shall be my prayer till my hour has come. I pray thee, O Nazarene, repeat the prayer, that it may be remembered."

RULES FOR PARENTS.

1. First give yourself, then your child, to God. It is but giving him his own. Not to do it, is robbing God.
2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from men. Do this for yourself. Do it for your child.
3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.
4. Give no needless commands; but when you command, require prompt obedience.
5. Never indulge a child in enmity, even to an insect.
6. Cultivate a sympathy with your child in all lawful joys and sorrows.
7. Be sure that you never correct a child until you know that he deserves correction. Hear its story first and fully.
8. Never allow your child to whine and fret, or to bear grudges.
9. Early inculcate frankness, candor, generosity, magnanimity, and self-denial.
10. The knowledge and fear of the Lord is the beginning of wisdom.
11. Never mortify the feelings of your child by upbraiding it with dullness, neither inspire it with conceit.

DR. TANNER'S FAST.—The great feat of abstaining entirely from food for forty days commenced by Dr. Tanner in New York city on the 28th of June, has been successfully accomplished, and at noon, Aug. 7th he finished his task and commenced to eat.

During the last hour of his fast he became nervous, his head drooping several times with faintness. At five minutes of twelve he ordered a glass of milk ready, and pared a large, luscious peach which he had been holding in his hand for some time. He anxiously watched the minutes, and said, "O, I wish that whistle would blow," and hungrily looked at the peach. As the twelve o'clock whistle rang out he raised the peach to his mouth, and with a long drawn "Oh" of intense satisfaction, the faster tasted the first food that he had had for forty days. He lost 36 pounds in weight.

During the first twenty-four hours after his fast he ate immoderately of melons, apples and beefsteak, and drank large quantities of milk, wine, beef tea, and ale. When asked what was the object of his fasting he said it was to prove the correctness of his report that he had fasted over forty days in 1877, to show the power of the human will, and to prove to materialists that there is something besides oxygen, hydrogen, and carbon in the brain. He also said, "One of the most important benefits to be gained will be in the treatment of diseases. Thirty or forty years ago physicians practiced

bleeding, purging and using a low diet. But now this mode of treatment has gone out, and a nutritive diet is employed. Now doctors fill their patients with beef tea and soups in inflammatory diseases. My experience ought to teach medical men to lower their patients' diet, and sponge them freely with cold water."

CHAMBERS' JOURNAL says: "Wine is commonly said to 'make the heart glad'; such a hilarity is short lived, and it would seem from the latest discoveries of science that the drunkard is even physically a heart-broken man." The heart is compared to a force-pump to keep the circulation of the blood, and "the pulse indicates the beats or strokes of the pump." The use of alcohol, it is added, increases abnormally the number of beats just as a fire makes a kettle boil over. This over-action of the heart is a terrible enemy to good health, and kills by inches. But the fact "only breaks on people when the mischief is far advanced and past remedy." Look at your pulse, for on the proper working of the heart length of days in a great measure depends." In the light of this scientific exposition of the function and action of the heart it is not difficult to understand that "heart disease" and alcoholism are synonymous in very many cases. It is abstinence rather than the wine which makes the heart glad, and which promotes length of days.

THERE are 83,637 clergy in the United States to 166,000 saloon keepers, and we spend \$47,636,495 for the support of the Gospel and \$700,000,000 for liquor, making \$652,363,505 more for liquor than for religion. The annual contribution per capita for religion is \$1.11; for education, \$2.02; and for rum \$17—eight times as much for rum as for education, and fifteen times as much for rum as for religion; \$700,000,000 worse than wasted, while more than double that amount is spent to repair the waste from rum. The prisons, almshouses, penitentiaries, asylums, reformatories, children's aid societies, poor-houses, and hospitals, costing hundreds of millions of dollars, are filled with the victims of this deadly traffic, till three-fourths of the taxes and donations for the support and maintenance of these are chargeable directly to the liquor traffic. The money spent for liquor is so much capital taken from the productive industries of the country. It is estimated upon good authority that the same money spent in making useful articles as is spent manufacturing liquor would employ 20,000 more hands and pay six millions more money in the State of Pennsylvania alone. The enormous waste and drain upon the resources of the nation from the liquor traffic must be stopped, or the nation cannot long survive.

STRUGGLES has no instrumental music in use at worship at the great tabernacle.

SMALL THINGS.—We talk of little things. Do you know what "little" means? Chemists tell us that a single grain of iodine will give its color to seven thousand times its weight of water. And a single grain of musk will perfume a vase for centuries! And can you tell how long the influence of a little word, a little deed, spoken or done in the Master's Spirit, will remain and be a living power to those who saw or heard it? Oh! the little things of life. How powerful they are! How abiding in their influence for evil and for good! The little acts, the little courtesies, the little kindnesses, how much they can adorn the doctrine of God our Savior! They show its strength. They bring out its beauty.

SOME of the cigarettes which are smoked to so large an extent are said to be dangerous articles. A physician had one of them analyzed, and the tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proved to be the most ordinary quality of white paper, whitened with arsenic, the two poisons combined being presented in sufficient quantities to create in the smoker the habit of using opium without being aware of it, and which craving can only be satisfied by an incessant use of cigarettes.

The Cologne Cathedral was completed about the middle of August. This work has been going on since 1250, or about six hundred years. Parts of the building, however, have been in use nearly all the time, from the year 1322. It is one of the finest religious temples in the world. The Cathedral is in the form of a cross, and is 511 feet in length and 231 feet in breadth. The towers are about 500 feet high. One of the six bells belonging to the Cathedral weighs over eleven tons.

RAILWAY UP VESUVIUS.—The London Times says the train consists of a single car, attached to a wire rope, carrying ten persons only, and as the ascending car starts, another counterbalancing it, comes down from the summit. The new railway up Vesuvius reduces the time for the ascent from an hour and a half to eight minutes.

THE WHEAT CROP.—The estimate for the wheat crop of the United States for 1880 will be 470,000,000 bushels, against 448,755,000 bushels in 1879. This will leave at least 180,000,000 bushels for export.

WILLIAM BIGLER, ex-Governor of Pennsylvania, died at his home in Clearfield on Monday morning, August 8th.

DURING the week ending Aug. 7th thirty-seven deaths by yellow fever occurred at Havana, Cuba.

BETTER be upright with poverty than unprincipled with plenty.

CUSTOM.

There is not, perhaps, a more dangerous snare to the souls of men than is to be found in the word custom. It is a word invented to reconcile corruption with credit, and sin with safety. But no custom, no fashion, no combination of men, to set up a false standard, can ever make a wrong action right. That a thing is often done is so far from being a proof of its being done right, that it is the very reason that will set a thinking man to inquire if it be not really wrong, lest he should be following a "multitude to do evil." Right is right, though only one man in a thousand pursues it; and wrong will be forever wrong, though it will be the allowed practice of the other nine hundred and ninety-nine.—*The Mannu.*

HOW THE SWISS LIVE.—As much as anything, I am surprised at the places deemed habitable and actually inhabited. On the sides of mountains, on the edges of precipices, upon steep slopes which the children of the plains would hesitate to climb as a feat of daring, are seen not single houses alone, but groups of them, and large neighborhoods. Indeed, half the people of Switzerland seem to love to live on shelves, and it is difficult to see how they ascend and descend. How children are brought up, I can't imagine. I should expect four or five, the moment they stepped out of the door, to fall down into some lake or gorge. Yet the population continues to increase and maintain its numbers. They are children of the air. They are forever surrounded by mountains, than which nothing is more beautiful and nothing more sublime, except the clouds that solemnly sweep their tops, and hold mysterious communion with them.

INFANT BAPTISM.

We have always thought that those whose profession of religion is made for them in unconscious infancy are at a disadvantage in comparison with those who act for themselves. It is often said that if infant baptism can do no good, it can at least do no harm. We think it does a great deal of harm. It keeps the recipient of it from doing its own duty, and thus deprives him of the growth in grace consequent upon the discharge of duty, and also of the reward which God bestows on the obedient. The child is taught from its earliest years to believe that he has been baptized, and that, therefore, he need not be baptized, and thus he is led to disregard the command which requires him to be baptized; and thus his whole life is spent in disobedience. Infant baptism does a great deal of harm. We sincerely pity all who have been so unfortunate as to be subjected to it.—*Christian Index.*

WITHOUT A WEDDING GARMENT.

How strange! And yet how many there may be in the church, in the Sunday-school, among those who in a general way attach themselves to the church, who are, at least, in the embrace of Christendom! that have not the Christian character! It is not enough to be at the marriage feast. He must be fitted for it. He must have on the wedding garment. He must be trying to live a Christian life, and must love and serve Jesus and trust in his redemption.

No concealment can escape God's eye. No matter how heavy the disguise, he knows whether at heart we love him or not. If we have not on the wedding garment, he will certainly notice it. He can see our hearts and he will judge righteous judgment. This is a great comfort to the true friends of Christ, but a sad thought for those who only serve themselves.

What excuse can a man make for not having on the wedding garment—for not being a Christian? He will certainly be speechless when God asks him the reason.

COMMUNION WITH GOD.

There is no communion so sweet, so safe, so honorable and advantageous as communion with God. There is that in it which exactly suits, fully satisfies, and infinitely delights the sublime and capacious powers of the immortal soul. Sensual delights are momentary, and rather surfeit than satisfy, often leaving a sting behind; but, in communion with God, the soul finds its center and rest. Here the spirit returns to God, who gave it. Here all the scattered beauties in the wide creation are found collected together. Not the most exquisite painting to the limner's eye, nor the softest strains to the musician's ear, nor the sweetest fragrance to smell, or most delicious food to the palate, are worthy to be compared to the blessedness of communion with God.

Let not the example of others who may be ashamed of the cross, and of plainness and simplicity, influence thy conduct; nor the levity of heart incident to youth, prevent thy seriously and frequently reflecting on the shortness of life, and the continuance of the next, as well as on the infinity of the consequences of our present conduct. We are advised to pass the time of our sojourning here in fear; how different is the conduct of the world! It ridicules or despises that fear in which are true safety and real wisdom. But let us be rather the companions of the despised followers of a crucified Savior, in meekness and lowliness of mind, than grievers, and injure our own souls, by conforming to the world and its fashions and practices.—*Richard Reynolds.*

PRIDE AND HUMILITY.—I have learned by experience that the cause of our becoming lifted up in pride, is neglect of duty. When duties are presented to us which are very crossing and humiliating, we slum them. The consequence, pride creeps into our heart, and the grace of God creeps out, for it is impossible for both to dwell in the same heart at the same time. Those who get into this condition are in a state of condemnation before the Lord; and often long to get back into the condition they formerly occupied. Now there is but one course for such to pursue, viz: they must go back and perform those neglected duties. There is too much of this trying to keep clear of pride, and all the time indulging in those things which foster pride in the heart. Dear reader, may you and I be numbered among the humble, for unto such God has promised to give his grace.—*Set.*

IS A BROTHER out of the way? Cut him not off impatiently, nor repel and drive him yet further away; nor yet ignore or neglect him, but see, first for his good, then for the church's good, to win him back. In many instances when a member has done wrong, or has fallen into sin, the affectionate, faithful, earnest action of the Church, as of a good shepherd who cannot bear to leave any one of the flock to stray off alone until all effort has been exhausted in endeavor to reclaim it, has been his salvation. Without it he would have been lost. The motive is not a rigid, unsympathetic regard for "the honor of the church," but an eager love for souls, which "loves to the end," and which, if it must, at last, give up and cut off any member, will do so only in the spirit of the Master, as with an infinite pity He looked down on Jerusalem that "would not" be saved.—*Vermont Chronicle.*

OBITUARY.

On the 12th of August, in Elkhart, Indiana, of stricture of the bowels, MARY LANDIS, widow of Joseph Landis, late of Bucks County, Pa., aged sixty five years. Sister Landis has been afflicted for about a year, and suffered severely, especially during the last three weeks of her life. She bore her sufferings with patience and Christian fortitude, and realizing that her change was nigh at hand, she was earnestly engaged in preparation for it. She desired an interest in the prayers of God's people and prayed earnestly herself. She was resigned to her heavenly Father's will, and desired to depart that she might go to her eternal rest. She manifested an earnest solicitude for the spiritual welfare of her children, and expressed a desire to be buried in the plain ways of the church of which she for so many years had been a member. We trust her example in these things may leave a lasting impression on our minds. Funeral services were held at the house of Bro A. K. Funk, in Elkhart (whose wife is her only daughter), on Thursday evening at 8 o'clock, by J. S. Coffman, from John 19:27, after which the body was put on the

9 55 P. M. train, accompanied by A. K. Funk and wife and Joseph H. Landis and wife, and taken to her former residence in Bucks County, Pa., where, on the following Sunday, followed by a large concourse of friends and relatives, her body was laid to rest beside her husband at the old Deep Run Meeting-house. She was a daughter of Pres. John Gill, of New Britain, who served in the ministry in the Line Lexington church fifty-five years.

Married.

August 3rd, at the Town Line Church, La Grange Co., Ind., by Joseph Y. Der of Michigan, ABRAHAM B. BERENSTEIN and MARY D. MYSSER, both of Adams County, Ind.

July 27th, near Bank Church, Rockingham Co., Va., at the residence of the minister, by Bishop Samuel Coffman, Brother Jacob SUREK and Sister REBECCA HEATWOLE, all of Rockingham County.

August 4th, in Rockingham County, Va., by the same, ABRAHAM BERENSTEIN, of Mt. Clinton, and REBECCA BERENSTEIN, of Dale Enterprise, Rockingham County.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

May the 19th, in Juniata Co., Pa., of consumption, JOHN SUTTERLY, aged 36 years, 10 months and 6 days. Buried the 20th at Arloget Church. Services by Thomas Graybill and Solomon Tressler, from John 5: 21.

May the 20th, in Snyder Co., Pa., of diphtheria, SARAH JANK, daughter of Daniel and Catharine MITTELBERG, aged 4 years, 4 months and 8 days. Buried the 22nd at Freemont. Services by Thomas Graybill from John 16: 22.

On the 9th of July in Mahoning Co., Ohio, of disease of the kidneys, Bishop JACOB KORN, aged 72 years, 1 month and 23 days. He was buried at the Centre Meeting-house, on Sunday, 11th, followed by a very large concourse of friends, relatives and neighbors to his last resting place. For one year he had not been able to be about with any satisfaction, and in his last trial he bore up with Christian fortitude, looking for that which all the faithful in the church Jesus hope. His last meeting with the church was June 13th, at communion. Though very weak at the time, he had a desire once more to commune with the church in remembrance of his Lord and Master, Jesus! In the death of Brother KORN the church has lost a zealous laborer and one who will no doubt be missed. As a bishop he was worthy of the important position he held for twenty-five years, always endeavoring to have union and harmony in the church. His example truly is worthy of imitation; and whose character was pure and upright.

May the 27th, in Snyder Co., Pa., of diphtheria, SARAH IDA, daughter of Frederick and Sarah SUTTERLY, aged 6 years and 7 months. Buried 29th at Arloget Church. Services by Thomas Graybill, from John 14: 4.

June 22nd, in Snyder Co., Pa., ELZA JOSEPHINE, daughter of John and Mary RADKE, aged 6 years 6 months and 15 days. Buried at Arloget Church. Services by Thomas Graybill and John H. Snyder, from Psalm 132: 14.

July 9th, near New-Erection, Rockingham Co., Va., Sister ELIZABETH SWARTZ, aged 83 years, 11 months and 19 days. Buried at New-Erection on the 11th; appropriate remarks were made by

Samuel Coffman, William T. Price and Daniel Heatwole. Text: John 5: 25-29.

July the 15th, in Franklin Co., Pa., Sister SARAH FLECKINGER, aged 88 years, 5 months and 1 day. Buried at the Chambersburg Meeting-house. Text: 2 Tim. 4: 7, 8.

July the 19th, very suddenly, in Franklin Co., Pa., Sister LENA, wife of Bro. Jacob MARRIS, in her 58th year. Buried at the Chambersburg Meeting-house. She leaves a bereaved husband and 13 children, but they need not mourn as those that have no hope. They can follow her home to the land of the blessed, where sighs are not heard and the weary ones rest. Text: Matt. 24: 41.

In Lower Salford Township, Montgomery Co., Pa., the family of Brother HENRY K. LAMUS was sorely afflicted by diphtheria. Five of his children died in the short space of eight days.

July 21th, HENRY, aged 9 years, 9 months and 27 days. He was buried at Franconia on the 27th. Funeral services by Isaac Clements, Henry Price and Josiah Clemmen, from John 16: 22.

July 27th, JONAS, aged 5 years, 6 months and 1 day.

July 29th, LIZZIE, aged 12 years, 4 months and 15 days. Both were buried together at Franconia on the 1st day of August. The funeral was largely attended. The services were held by Henry Nice, Henry Price and Henry Bowers, from Job 1: 21, latter clause.

July 31st, MAURICE, aged 1 year, 4 months and 25 days.

August 1st, LINA, aged 7 years, 1 month and 19 days. These two were buried together beside their other brothers and sister. Services were held by Henry S. Bower, Henry Price and Henry Nice. Text: Baruch 4: 19. These children were all glad to die; and one of them requested their parents shortly before its death that they should not put grand or showy clothes upon its body for burial. This is a loud call to the young, and to all classes without distinction.

On the 26th of July, in Buzgo Tp., Elkhart Co., Ind., of consumption, Bro. JACOB SPRENGER, aged 40 years, 9 months and 19 days. He suffered during the latter part of his life very severely, but he bore them with patience and resignation. He said to the writer that he could not praise God enough for his goodness and his mercy. His joy and delight seemed to be that he might be in the presence of God's children and listen to the conversation of heavenly things as well as speak of them himself. He had a strong and abiding hope in Christ, and was willing to depart and be with Him, which is far better. His only anxiety seemed to be for his family, but was resigned to the will of his Heavenly Father, expressing the confidence that God would keep them under His protecting care. His trust in God remained steadfast even to the last. He leaves a wife and two children to mourn his departure. He was buried on the 28th. Services by John F. Funk, J. S. Coffman and H. Schaum.

July 24th, near Nappanee, Elkhart Co., Ind., infant of Solomon STABLEY, aged 7 weeks. Funeral services by ——— Auglemeier and Jonathan Smucker.

Near Nappanee Elkhart Co., Ind., July 27th, LOUISA, and on the 29th, EMMA, twin daughters of Christian and Mary STABLEY, aged nearly 4 months. Both were placed in one coffin and buried on the 30th. A great many young people were present and sympathized with the afflicted family. Services by Jonathan Smucker.

July 22nd, near Davidsville, Somerset Co., Pa., Bro. JOHN L. KAUFFMAN, aged 50 years, 4 months and 15 days. Bro. Kauffman was a faithful member of the Amish church about 28 years. His death was unexpected, as he had worked in the harvest the 21st, but in the night was taken with pains in the region of the heart

from which he suffered until 5 P. M. of the next day. The funeral services were conducted by Moses Miller, Jonas Harshberger and Isaac Miller, from John 5: 24-30. He leaves a sorrowing widow and seven children, who have the sympathies of many.

July 28th, in Walnut Creek Twp., Holmes Co., Ohio, of the infirmities of age, Widow SARAH HOENSTETLER, at the great age of 86 years, 1 month and 12 days. She was a sister in the Amish church, and remained in widowhood 33 years. Buried the 28th, at which time services were held by David Bitsch, Abraham Mast, and by John Schrag, of Dakota, from Rev. 7: 9-15; Romans 14: 7-9.

July 29th, in Putnam Co., Ohio, PETER M. MYERS, aged 26 years and 9 months. Buried on the 30th. He was unwell about three years. One year ago he was received into the Mennonite church. He leaves a mother, five brothers and one sister to mourn his loss. Services by H. Huber and H. Shenk.

Aug. 1st, in Harvey Co., Kansas, WARREN A. SON OF BENJAMIN AND ELLEN HAMILTON, aged 5 months and 7 days. Funeral services by D. Brundage and Jacob Holdeman.

August 1st, in Dularey's Valley, Baltimore Co., Md., of typhoid fever, ERNE M. WARPEL, aged 28 years, 3 months and 26 days. He made application to unite with the church, took instructions, but the Lord called him away before he was baptized, yet we hope that he is saved. Funeral services by Gideon Stoltzfus, in German, from John 5: 24; and by Isaac Eby, in English, from Psalm 90. He leaves a bereaved wife and four small children to mourn their loss.

On the 14th of August, in Elkhart Co., Ind., of gravel, Bro. WILLIAM OVERHOE, aged 75 years, 5 months and 21 days. In company with two other brethren he had been on a visit to his friends in Bucks Co., Pa.; stopping on his way home in Ohio, where he already had an attack of sickness, but improving a little in health he hastened home, when the disease laid hold on him with renewed vigor, and after about three weeks of severe suffering, which he bore with patience and Christian fortitude, he was called away as we trust to the joys of a brighter and better home. He was buried at Yellow Creek, followed to the grave by a large concourse of friends and relatives. Services by John M. and Christian Christophel and John F. Funk.

July 25th, in Mountville, Lancaster Co., Pa., Bro. CHRISTIAN MELLINGER, aged 91 years, 11 months and 20 days. Buried on the 25th. Text: Psalm 39: 5; 2 Tim. 4: 7, 8. Buried in the family grave-yard. Bro. Mellinger was a consistent member of our church.

July 28th, in West Donegal Twp., Lancaster Co., Pa., of consumption, Sister ANNA STONER, aged 61 years, 10 months and 22 days. Buried on the 31st. Text: Rev. 14: 12-13. Buried at Bassler's Meeting-house. Sister Stoner was a faithful member of the River Brethren.

July 31st, near White Oak Mills, Lancaster Co., Pa., ALBERT, infant son of Gabriel and ——— EASTON, aged 3 months and 20 days. Buried on August 3rd. Text: Psalm 39: 5, 6. Buried at Strickler's Meeting-house.

August 2nd, in Rapho Twp., Lancaster Co., Pa., ALICE, daughter of Samuel S. and Kate ALBERT, aged 3 years, 2 months and 6 days. Buried on the 6th. Text: Psalms 4: 8. Buried at Landisville Meeting-house. This dear little girl choked to death by drawing a piece of apple into her wind-pipe. The bereft parents have the sympathy of their friends and neighbors.

August 3rd, near Manheim, Lancaster Co., Pa., ELIZABETH M., only child of Chr. and Elizabeth HORSER, aged 3 months and 26 days. Buried on the 5th. Text: Job 1: 21. Buried at Erb's Meeting-house.

August 7th, in Bamfordville, Lancaster Co., Pa., EMMA, daughter of John and Elizabeth BARNHART, aged 1 year, 5 months and 12 days. Buried on the 9th. Text: Psalm 16: 6. Buried at Landisville Meeting-house.

August 9th, near White Oak Church, Lancaster Co., Pa., Bro. DANIEL BLOCHER, aged 85 years, 4 months and 14 days. Buried on the 12th. Text: Psalm 31: 6. Buried at Herby's Meeting-house. Bro. Blocher was a man of sorrow.

August 12th, in Mount Joy, Lancaster Co., Pa., NELLIE MARIA, infant daughter of John M. and Sarah BARS, aged 1 year, 1 month and 1 day. Buried on the 15th. Text: Mark 10: 13-16. Buried at Krabill's Meeting-house.

August 15th, near Manheim, Lancaster Co., Pa., Sister MARIA EBY, Wid., aged 85 years, 6 months and 14 days. Buried on the 18th. Text: Isa. 46: 4. Buried at Erb's Meeting-house. Sister Eby was very feeble in body and mind the last few years, but as long as her mind was strong she lived in the faith of the Son of God.

Letters Received.

WITHOUT MONEY. Rev. A. Mast, Jacob L. Shelly, Isaac Schmecker, Isaac P. Lehman, H. S. Bower, David Huber, Peter A. Blough, Peter Culp, John P. Oyer, Isaac Holdeman, Hettie Albert, Peter Wiens, William Elsenhaus, Abraham Shellenberger, Nathan B. Cassell, Joseph Hoffer, Peter P. Steiner, Emil Wagner, D. S. Holdeman, Anna Wenger.

WITH MONEY. B.—Abraham Bitsch, Jacob F. Bucher, J. B. Bower, Brenneman & Keil, C. S. Burkhardt, Peter S. Bower, Jacob N. Brubaker. C.—John Culp, Sr., H. P. Clever. D.—Abraham Delander. E.—William Elsenhaus, Jacob Eberhard, Jacob Eshlenn, Abraham D. Ebersole. F.—H. H. Friesen, C. Friesen, Peter Fast, Simon Folk, William G. Freed. G.—Isaac L. Gehman, Samuel Goldshalk. H.—Levi Hoebstetter, C. M. Housner, William Harms, David Hartzler, J. H. Herr, C. H. Hess, C. Hersberger, J. D. Hersberger, L. P. Harshberger, Michael Honderich, John Heger, Benjamin Hostetter, Clara W. Harush, J. D. Hartzler. J.—C. Jansen. K.—Isaac King, John W. Klaeser, Stephen B. Kaufman, Magdalena Kehr, Joseph Kaufman, Lydia Keima. L.—Solomon Lantz, Lutrisc Society, Edward Lockard, Martha Loug, A. C. Lantz, George LeJevier.

M.—Joseph J. Mast, John U. Metz, Isaac H. Mast, Chas. Muller, N. B. Metzler, Leonard S. Mast, Daniel P. Mosser, Amos Manaw, A. W. Martin, George Mumaw, H. A. Moore, Peter Mueselman, Benj. Metz, Christ Martin. N.—W. H. Nelson, John Newhauser, per C. S. Hoffman, admr. P.—John P. Parkratz, A. Penner, Klaas Peters Pa. R. Co. Co. R.—David Ratzliff, Jacob Ramsayer, W. Rahn, Heinrich Ratzliff, Jonas Rainer, John F. Rittenhouse. S.—Joseph Stuckey, W. H. Smith, John Snyder, Pre John Strickler, Louis Sheestley, G. Scheller, David Stolz, John P. Schmitt, Milo Sbaetler, Albin Shank, Isaac Schmecker. T.—Jonas Troyer, Noah Troyer, David A. Troyer, Cornelius Toews, Abraham Theissen. U.—Pre Cor Unruh. W.—Jacob Wipf, Gerhard Wall, Cor Wiehe. Y.—Ben Yoder, Jonathan Yoder, M. Yoder, Benedict Yoder, David D. Yoder, Simon S. Yoder.

FOR MISSIONARY FUND. A young brother, \$8; M. Honderich, \$3.

ENGLISH BOOKS, TRACTS, &C.

Table listing various English books, tracts, and concordances with prices. Includes titles like 'Anxious Inquiry after Salvation', 'Alder's English and German Dictionary', 'Alphabetic Index of New Testament', 'Allene's Alarm to the Impenitent', etc.

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No. 3, Night Express.....	2 15 A. M.
No. 5, Pacific Express.....	4 40 "
No. 71, Way Freight.....	6 10 "
No. 9, Accommodation.....	7 30 "
No. 41, Way Freight.....	3 30 P. M.
No. 7, Fast Mail.....	12 45 "
No. 1, Special Chicago Express.....	4 10 "
GOING EAST—MAIN LINE.	
No. 8, Night Express.....	3 05 A. M.
Grand Rapids Express.....	5 00 "
No. 2, Mail.....	12 01 P. M.
Grand Rapids Express.....	2 55 "
No. 50, Way Freight.....	6 40 "

GOING EAST—AIR LINE.	
C. W. & M. Express.....	6 00 A. M.
No. 4, Special New York Express	1 10 P. M.
Indianapolis Exp. (via C. W. & M.)	4 20 P. M.
No. 8, Atlantic Express.....	9 50 "
No. 20, Limited Express.....	7 05 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12 55 P. M.
" " " " " " " " " " " "	9 25 "
No. 7, Special Michigan Express,	4 15 "

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Indianapolis Exp.	11 50 "

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 17—No. 10.

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Whole No. 202.

TRUSTING.

I lay my hands, my Father, into thine.
 Take them and clasp them firmly in thine own, O'er golden hills where rays of sunlight shine, Or through the shadow of oncoming days.
 I cling, O Father, feebly unto thee.
 Treading in dust, I onward faltering go,
 Blinded by tears, the way I cannot see,
 And sorrow makes my pathway dark below.
 My hands are weak as of a little child's.
 Take them and clasp them firmly in thine own, And clinging unto thee, all reconciled,
 I shall be thine, and thou be mine alone.
 And if, perhaps, in these poor hands to hold,
 Thou placest any gift however small,
 Riches, or power, or love, or princely gold,
 To thee, to thee, I consecrate it all.
 Oh, bless these hands I hold thee, give them power,
 To aid with kindly pity the oppressed,
 To soothe the wanderer, and in the hour
 Of parting, crown them with eternal rest.
 Now take them, Father; hold them in thine own,
 No dangers shall oppress, no cares delay;
 Warm'd in thy living clasp, with thee alone,
 These hands shall cling to thine, thy dread
 The way.—*Harriet K. Spalding.*

MENNO SIMON AND THE ANCIENT MENNONITES.

The following is an extract from the excellent work of Robert Barclay, entitled, "Inner Life of the Religious Societies of the Commonwealth."

The reader should know that Robert Barclay was a Friend (Quaker) and claimed for his society that the principles which they hold were taught long before by the Mennonite Baptists, and gave rise to his own and other societies in England. The Mennonites were called Baptists in their early history because they re-baptized those who had been baptized in infancy and not because of the mode they practiced. See "Martyr's Mirror," Introduction:—

It must be borne in mind that the great principles of religious liberty, and those views of church government which led to the formation of the Independent and Baptist Churches (and as we shall subsequently show, the Society of Friends) new and strange as they were in England, and leading to important changes, had been practically worked out in Holland for many years. At this period Holland was in the enjoyment of a large measure of religious liberty, which had been purchased by their blood and awful suffer-

ings of the martyrs of the ancient Mennonites and other Reformed Churches.

Menno Simon was born in the year 1492, at Witnarsum, a village half way between Bolsward and Harlingen, and was ordained a priest in the Romish Church at Pinningen, in West Friesland, in Frisia, a province of Holland, in 1516, and died in 1559. He had witnessed the constancy of the Baptists under persecution. He conferred with Luther, Bucer, and Bullinger on the subject of infant baptism, but they all differed one with the others in the grounds on which they supported the practice. It was, however, as he tells us, "alone by the reading and meditation on Holy Scripture" and the illumination of the Holy Spirit, that he came to the knowledge of the "true baptism and supper of the Lord," and he began "publicly to teach from the pulpit the doctrine of true repentance; and on the 11th of January, 1536, he left the Romish Church, joined himself to a Baptist community of which Obbe Phillips (who ordained Menno a teacher and Elder) was a member. In 1537 or 1538 he published his third work—"The Beautiful and Fundamental Doctrine of the Word of God: admonishing all who call themselves Christians to the heavenly regeneration and new birth, without which no one can be a true Christian." In his work he speaks of the new birth "which is begun by God, the word, and Holy Spirit, of which the most certain fruit is a new life and a walking in true repentance and all the Christian virtues, according to the example of our Lord. These regenerated persons constitute the true Christian Church, who worship Christ as their only and true King, who fight not with swords and carnal weapons, but only with Spiritual, that is, with the Word of God and the Holy Spirit. They seek no kingdom but that of grace. They conduct themselves as citizens of heaven. Their doctrine is the word of the Lord, and everything not taught therein they reject. They exercise after the example and institution of Christ, the sacred supper in commemoration of the death and benefits of Christ. Their church discipline is extended to all who are impenitent sinners, without distinction, and they withdraw from perverse apostates accord-

ing to the word of God. They lament every day their daily sins and carnal infirmities, and by this course are daily profiting. They have no other justification than that which is by faith of Christ, and which is of God by faith. They leave the things that are behind, and press towards the mark of their high calling."

His sixth work is entitled, "The Evident Doctrine of the Word of the Lord, Concerning the Spiritual Resurrection, and the New Heavenly Birth." The substance is stated to be, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Dirk Phillips, a Mennonite minister coeval with Simon Menno, in a tract called "Brevis Confessio de Incarnatione Domini nostri Jesu Christi," also expresses himself much in the language in which Fox expressed his views. He says, "It is not sufficient to confess and know all these things, but we must accept this Jesus Christ as the Eternal Word and Incorruptible Seed of the Eternal God the Father, by the Holy Spirit in ourselves to preserve and retain Him, for in Christ neither circumcision availeth anything, nor uncircumcision, but a new creature." Menno denies also (as Fox afterwards) that his followers are a "sect." He taught the orthodox doctrine of the Trinity, but objected to the words "Trinity" and "Person," which he held to be unscriptural. He held that God created no creature to condemnation, nor desired the death of a sinner, but sought his repentance and eternal salvation. Menno held that no Christian could swear or carry arms, or wage war, or revenge himself in any way whatever, and that magistrates should be obeyed in all things not contrary to the Word of God. Since the office of a magistrate compelled men to use the sword, to take an oath, and other matters contrary to the duty of Christians, it was impossible for a Christian man rightly to fulfill it. Prior to the meeting of the Continental Anabaptists at Buckholt in Westphalia in August 1536, the differences between them did not take a definite form, but after that period there was no fellowship between the rebellious Anabaptists of Luther's time, and the followers of Menno. Menno, in January 1537, placed himself at the head of those who entirely protested against the violent

and fanatical party. The Mennonites had therefore no relations with the followers of Nicholas Stork, Mark Stubner, Martin Cellarius and Thomas Munzer. The tenets of the followers of these men, and their manner of life, were wholly different from those of the Mennonites, for the former indulged in enthusiastic revelations which superseded holy Scripture, rejected the liberal arts, abolished all books but sacred books, contended for a community of goods, and maintained that their mission was "to build the kingdom of Zion," and to destroy the office of the magistrate, and by armed force to set up the kingdom of Christ, for they allowed the use of the sword, and waged war.

It does not appear that the church discipline was commenced by Menno; it was received from the Swiss Baptists, but was doubtless improved and rendered more efficient by him. He was very active in enforcing the importance of church discipline upon his followers by his writings; and held that the outward and "visible church vanished, where church discipline is not exercised," and that "the words and works of the members of a church should agree." He was very successful in his ministry, which he exercised not only in his own church, but in the neighboring ones, and the result of this was that a number of compact and vigorous churches were founded. He labored in Embden, in Cologne, in Wismar and Holstein, as well as in Friesland. His works show him to have been a man of learning and ability. He gave up all for Christ, and lived a life of incessant labor and suffering, from the persecution to which he was subjected. The unsparing opposition he received from the clergy, supported by the state, naturally caused him to take an unfavorable view of their motives. "I fear," he wrote, "that all who serve for pay, are priests of the high places," 2 Kings 12; "False prophets," Matt. 7; "Thieves and murderers."

We have now seen, that some of the principal points both of doctrine and practice, which occupied the mind of Fox, were advocated by Menno. The work of Christ in the person of the Holy Spirit; the Word and the Light, as a real, personal, active agent in the conversion of sinners, and conferring on the Christian the power to exhibit a holy life and walk before the world, and the absolute denial of the title of "Christian" to persons who evidently do not so live, were characteristic of the teaching of the two men.

The Mennonites strongly condemned infant baptism, and made use of adult baptism. It was administered by pouring water on the head of the person received into the visible church, who was believed, on credible evidence of a change of life, to be washed, cleansed, and sanctified in the name of the Lord Jesus, and by the Spirit of our God,—not as conferring the slight-

est grace, but as emblematical of the state of the believer. The Lord's Supper they received in the same sense, as a thing which Christ has ordained to be done, not claiming for the outward act any ritual efficacy. It was kept twice or thrice a year among the Waterlander Mennonites. The washing of the saints' feet they also considered as a command of the Lord. The Waterlander Mennonites, however, at the period when their views were promulgated in England, did not practice this ceremony. The agreement of their membership did not rest upon a purely doctrinal basis in the shape of any creed, but on the general sense of the church, or churches, of the plain meaning of the New Testament Scripture. The Mennonite Confessions of Faith were, as in the case of the early Baptist Churches in their country, generally used for the purpose of avoiding misapprehension, and to prevent the ignorant abuse with which they were loaded from misleading the public.* They denied any oath to be lawful to a Christian. They considered all war, or bearing of arms, or the resisting an unrighteous power, to be unlawful, and that all revenge is forbidden to the Christian. No merchant was allowed to arm his ship. No appeal to the courts of law was allowed among the brethren, and all disputes were referred to the Church, or to arbitrators chosen by the Church, excepting when a brother was acting as a guardian, &c. They were bound to submit to human government as an ordinance of God, but Christ was the sole head of the church. No office in the church conferred headship. "We are brethren in the church, not masters, or servants," They excommunicated all who married unregenerate persons, and at one time, those who belonged to other religious societies, and put them out of the church. All unnecessary ornaments in dress, even buttons and buckles not absolutely useful, were disused, and they were generally precise and simple in their dress and the furniture in their houses. They believed that Elders (exercising the varied gifts of "prophets, pastors, teachers, helps, and bishops"), and Deacons were the only two classes of divinely established officers of a church. The deacons had charge of the church collections, and were often teachers, generally remaining in the office for three or four years, and sometimes for life. They sat with the elders in the ministers' meeting. They considered that human learning did not qualify for the

*The publisher says, in a foot note, "In 1676 an ancient member made a declaration before the notary, that the Waterlander Mennonites never had a confession of faith, and that Haas de Rys' confession was merely a private action of his, and that sixty or seventy English people wished to join themselves, but did not like to do so till they knew what the Waterlanders believed. L. F. Rues' *Aufrichtige Nachrichten der Mennoniten*," Jena, 1743, p. 98.

ministry, and they did not allow their children to go to universities, lest they should be injured in their spiritual life. Their ministers wore the same dress as other members. They held that the calling of ministers must be either "immediately" from God, or through the members of the church. No hire should be given to ministers; if they were poor and had no fortune, the congregations assisted them with the means of living—special help was however given them; in some instances a house or shop was hired for them. Their meeting-houses were very plain, and had galleries or platforms where the ministers sat. In their worship they first sang a hymn. The practice of regularly singing the psalms was not followed. [i. e. they sang hymns instead of the psalms, Ed.] They then, both ministers and people, engaged in silent prayer, the men kneeling and the women sitting, till one of the preachers rose. After he had finished, they again engaged in silent prayer, and they ended by singing a hymn. Prior to 1663 there was a "liberty of prophesying" or preaching in the congregation, irrespectively of those in office.

For the Herald of Truth. FAMILY WORSHIP.

I noticed in the HERALD OF TRUTH, July No., among the remarks made by the bishop in the Ohio Conference, an exhortation to ministering brethren to admonish the brethren and sisters of the duty of family worship. Especially when members visit each other that they admonish one another of their Christian duties, and join in worshipping God. This is a practice that needs to be earnestly encouraged among our people. I must confess that it is greatly neglected, not only in one place nor among a certain class of people, but every where. Too frequently when brethren meet together the time is taken up in speaking of growing crops, of erecting buildings, of fattening cattle, &c., and sometimes even in discussing politics. Brethren, how does this correspond with the word of God, and the confession of our faith? The word says, that of whatsoever the heart is full, the mouth speaketh.

The apostle Paul says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, and not on things on the earth," &c. When a person's time is all taken up in speaking of earthly

things, can any one believe that he is very deeply interested in spiritual things, that he is seeking "those things which are above, where Christ sitteth at the right hand of God?"

The Savior said, "He that loveth anything more than me, is not worthy of me." We cannot serve two masters, we will love one and hate the other. "Ye cannot serve God and mammon." "If any man love the world, the love of the Father is not in him." The great commandment of the law says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If we are living up to this command, we have but little time to spare when we are visiting brethren and sisters to speak of earthly things. Our conversation should be in heaven, from whence we look for the Lord Jesus to take us unto himself.

Family worship was commanded under the law. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7. Under the gospel we should teach the family the ordinances of the house of God, his word and his will. We should teach the children to sing and pray, and praise their Maker in word and deed. At the present time this is greatly neglected, but there are some who are innocent, and they are free. Hundreds of children of professed followers of Jesus have never seen their parents bend their knees in the household in family worship, nor heard them utter a word of prayer. The Scriptures teach that children should be brought up in the nurture and admonition of the Lord; and what can be more pleasing to the Lord than that a father gather his family and all join in a true spirit in worshipping God.

Every careful father is diligent in teaching his children in business affairs, and tries to give them good advice and show them a worthy example in this direction. Is it not of vastly greater importance that it should be so in spiritual things? Daniel prayed three times a day at his window, with his face turned toward his native city. It was not more necessary for him to pray than it is for us. We all need to bend on

knees in prayer, having our faces turned toward the Zion of our God. From his bountiful hand cometh all our help. When alone with our families we should not neglect to assemble them for prayer; and when brethren and sisters visit each other they should not neglect the needful duty of admonishing one another in love and joining in worship to the great God, whom we profess to obey.

ABRAM H. KAUFFMAN.

THE INDIANS AND THE QUAKER MEETING.

I have somewhere met with the following anecdote, but cannot now recollect where. In western New York or Pennsylvania, in a period of Indian hostilities, a neighborhood of Friends, who had erected a log meeting-house, regularly assembled after the manner of their society. They had been invited and urged to come within the protection of the army and its fortifications. But they refused to abandon their testimony by expressing any such reliance on the arm of flesh. They were consequently exposed to the attack of every wandering horde of warriors on that part of the frontier. One day, while sitting in silent devotion in their rude meeting-house, a party of Indians suddenly approached the place, painted and armed for the work of slaughter. They passed to and fro by the open door of the house, looking inquisitively within and about the building, till, having sufficiently reconnoitered the quiet worshippers, they at length respectfully entered and joined them. They were met by the principal Friends, with the outstretched hand of peace, and shown to such seats as the house afforded, which they occupied in reverent silence till the meeting was regularly dissolved. They were then invited to one of the nearest dwellings by the leading men of the society, and hospitably refreshed. On their departure the Indian chief took his host aside, and pledged him and his people perfect security from all depredations of the red men. Said he, "When Indian come to this place, Indian meant to tomahawk every white man he found. But when Indian found white man with no guns, no fighting weapons, so still, so peaceable, worshipping Great Spirit, the Great Spirit say in Indian's heart—No hurt them, no hurt them!" So saying, he gave a final friendly grip, and hastened off with his followers to find that kind of white men whose confidence in deadly weapons invited destruction.—*Olive Leaves.*

Take short views, hope for the best, and trust in God.

MINISTERS OF THE GOSPEL ON WAR.

BY JOHN HEMMENWAY.

It is a very melancholy truth that ministers of the gospel for ages past exerted, and do still exert, a powerful influence upon mankind in cultivating a war spirit with a love for military glory. I do not wish to be understood that they really, as a class, delight in the destruction and misery invariably caused by war; but they seem to entertain the notion or sentiment that there is a true patriotism in war, and that a war spirit should be maintained for the safety and well-being of nations.

It is pleasant, however, to be able to state that there have been, and I hope still are, some precious exceptions among ministers in regard to the propriety and necessity of cultivating a war spirit for the good of the public and of nations.

One of the best and perhaps the greatest man among the clergymen in the history of the Baptist Church of America—Dr. Francis Wayland—has argued in his "Elements of Moral Science," very ably, and, to my mind, conclusively, that "the cultivation of a military spirit is the cultivation of a great curse to a community." I might quote other ministers, both of the New and the Old World, who decidedly condemn all war and all spirit of war. But it is very sad to find, on looking over the lives of ministers of the gospel for the last fifteen or sixteen centuries, that those who have truly and fully taught the gospel of Christ, the Prince of Peace, concerning war, have been "like angel's visits, few and far between."

Now, I charitably believe this war spirit in the doctrines and practices of the clergy is and has been, not a love of war, and an admiration of military glory, but from a sincere though mistaken belief that war is often necessary to the true prosperity of nations and mankind, and that being their honest and steadfast opinion they have not for once taken pains to candidly and carefully look into the question to see if war is agreeable to Christianity or not. But I fully believe that if I were able to offer a large sum of money, say ten thousand dollars, to any and every clergyman in Christendom who would write an essay, arguing that all war, for any

purpose, is directly contrary to the gospel of our Savior, and sign with their own hands at the end of the essay, these words, "I solemnly declare, before God as my witness, that I sincerely and fully believe, as I have argued in this essay, that all war, for all purposes, is contrary to the gospel of Christ," I say that I believe a very large majority of the clergymen in Christendom would write such an essay, saying it with an appeal to God as their full and conscientious sentiments in regard to war.

But methinks I see many ministers who may chance to read this article, show signs of what they think a "holy indignation," and exclaim: "John Hemmenvay, you are an enemy at heart of the true minister of the gospel, or you can not presume to say that we would sign what we really believe to be false, for the sum of ten thousand dollars." No, do not be too hasty in your condemnation of me. I have great respect for all good ministers of Christ. From my childhood days till now, at the age of sixty-five years, I have fully believed that ministers, as a class, are greatly better as men, as philanthropists, as Christians, than any other class of men on earth, and though very unworthy. I try to preach the gospel myself. I do not believe that any minister who is called of God to preach the gospel, humbly "looking to Jesus," would write and sign what he believed to be a lie for ten thousand dollars, even in extreme poverty and suffering. But what I mean is this: That all the ministers would candidly, faithfully, intelligently, thoroughly, and conscientiously examine the war question by the principles of christianity, as taught and preached by Christ and his inspired apostles, a very large majority of them, as I said, would strongly believe and gladly sign their belief that war, in no possible case, for any purpose, can be consistent with the christian religion. And ten thousand dollars would induce them to examine the question.

In proof of this opinion I will say that I never knew of an intelligent Christian, who examined whether christianity and war are agreeable, one with the other, in such a candid, thorough manner as the importance of this great subject demands, who did not come to the

conclusion that christianity will not allow of war for any cause whatever.

Do you inquire in astonishment if I am so visionary as to pretend to say that war is never justifiable? Let me give you a word in reply from the late Dr. Humphrey, President of Amherst College: "Let those who believe war justifiable prove it from the New Testament if they can. I know the oftener some conscientious men attempt it, the more difficult they find the task."

I will give the sentiment of some who have carefully considered if war is allowed by christianity.

Jeremy Taylor says: "If men be subject to Christ's law they can never go to war with each other."

John Wesley observes: "Shall Christians assist the prince of hell, who was a murderer from the beginning, by telling the world the benefit of war?"

Gorden Hall, the missionary, writes to a friend: "As for war, you may mark me as a thorough Quaker. I believe it to be utterly opposed to the spirit of the gospel for man in any case to draw the sword and stab his brother."

Titus Coan, the missionary to the Sandwich Islands, who is pastor of the largest Christian church in the world, candidly says: "I know the argument for strictly defensive war is plausible, strong, and apparently logical. In fact, it looks almost like demonstration. But after all, I dare not trust it. It is not the gospel, it is not Christ-like."

It is needless to add that whatever is not "Christ-like," can not be agreeable to christianity, and therefore is absolutely wrong.

The late John Pye Smith, an eminent minister of the Independent Church of England, said in a speech before the London Peace Society: "Having gone through the painful process in my own mind, a process continued through years of anxiety, I am bound to acknowledge that I can find no rest to my soul, no satisfactory conclusion which, as a professed disciple of Christ, I dare adopt, but that all war is inconsistent with the nature and the spirit of the Christian religion."

Probably no man ever lived who so patiently, perseveringly, and honestly examined the question, "Is war ever justified by christianity?" as William Ladd, the apostle

of Peace. He, for many years after he began his arduous labors in the cause of peace, believed, or tried to believe, that war might sometimes be morally right; but he was at last compelled reluctantly, as he says, by the force of christian truth, to abandon that doctrine. In his letters to ministers of the gospel, he observes: "When I first began to act in the cause of peace, I saw only 'men as trees walking.' Like the first temperance societies which were established on the principle that it was right to drink a little on proper occasions, but not too much, so I thought it right for Christians to fight a little provided they did not fight too much. I thought all that was expected of a follower of Christ was that he should live peacefully with those that would live peacefully with him. It was more than seven years before I could so far divest myself of the prejudice of education as to see clearly that all war is absolutely forbidden in the gospel." I am sorry, my numerous brethren in the gospel ministry, that I am so poor that I am not able to give each of you ten thousand dollars to examine the question, "Is war ever right?" and to write an essay that you believe it never can be right. But will you not be induced by the love to the human race, and your regard for the honor of christianity, to consider prayerfully this the most important subject that can engage our attention as christian philanthropists, and surely every minister of the gospel ought to be a philanthropist of the very highest order, resembling his master, the Prince of philanthropists.

O, that all who profess to be "ambassadors for Christ" realized how much power they have to answer for all christian lands, at no distant day, in the negative the question, "Shall the sword devour forever?" How very mournful is the fact that all christian nations, so-called, are yet living their practices in a state of savage barbarism, continually pointing to the sword as their defense, their strength and their glory. O, church of Christ! shall such a state continue forever?

It is for you to answer the mighty, the appalling question. You may send out, O, Christians, your missionaries to all infidel and pagan lands, and christianize them up to the type of boasted New England pi-

SALVATION.

To learn to know ourselves and see our nothingness is one thing; and to choose Jesus Christ, the highest good and life of the soul to supplant our nothingness is another. The latter is the one thing needful; the whole race of fallen mankind needs the glorious gift of salvation so freely offered by the Savior of the world. Yet, how many continue to wander in forbidden paths, standing unsaved, dying for want of salvation in Jesus! How vain and transitory are all earthly things! Yet, man strives to obtain them to the neglect of salvation in heaven. Earthly things remain only a short time, and are gone forever. Man himself is as the grass, which to-day flourisheth and to-morrow is cast into the oven; he continues awhile in the bright sunshine of God's mercy; but soon the ills of life overtake him, and suffering and death end his few troublesome days. Every where we cast our eyes we see only objects of mortality and dissolution. The earth itself is hastening on to destruction.

Spiritually, man begins life without sin by the redemption through Christ, and continues only a little while in his innocency in the sunshine of God's love, soon to meet with dark storms of temptation that becloud his life and lead him into sin. But salvation through the atoning blood is then offered for his deliverance and heaven, permanent rest is promised as a home for the weary pilgrim. Without salvation through Jesus, the sinner, no matter how weary of life, can not be a proper subject for heaven. Salvation is free for all; then accept it while the blooming days of sunny youth are bright along your path, and the soul has not wandered far into the dark ways of sin and unrighteousness. Nearly all, no matter how careless and sinful their life has been, comfort themselves with the belief that at some future time they will come to Jesus, repent of their sins, and seek salvation; but the hour of coming is put off from day to day, from month to month, and a multitude of excuses are offered for not coming now, and devoting the present hour to the service of God. All hopes with which persons try to comfort themselves arise from the deceitfulness of their hearts, and will only end in everlasting ruin.

Dear reader, be not so unkind, when you hear the gentle knocking at the door of your heart, as to say to the Good Spirit, "Go thy way for this time." It may be the last call. It may be the last opportunity to accept salvation. Death may come before the Spirit returns, and take us to our graves unprepared for happiness in the life to come. How dreadful if life shall end thus with us! How gladly would we then open the door, but the door of mercy may be closed; it may be too late.

ety; but that form of piety will not bring the long looked for millennial day of universal peace. New England piety, firmly established throughout the whole earth, would not bring the world to a state of gospel peace, like the state of the primitive church. Swords, and cannons, and rifles, and bayonets, and forts, and war ships would be left abundantly in all lands reposing in insolent, sullen stillness and silence, or engaged in dealing destruction and death to immortal souls, which Christ, the Prince of Peace, gave his life on the cross to redeem from sin and woe, to a life of ever lasting peace and love.

I will close this hastily written article in the solemn and truthful words of Titus Coan: "I say, as one of the deepest convictions of my soul, that war, with all its bleeding horrors, will never cease until the church testifies against it in doctrine and practice.—*Messenger of Peace.*"

For the Herald of Truth.

RELATION OF THE CHURCH WITH CHRIST.

"Turn, O backsliding children, saith the Lord; for I am married unto you." Jer. 3: 14.

What wonderful condescension of God, to acknowledge such a close relation to beings fallen so low as Adam's posterity! God sets forth the relation between Christ and his church in the most tender and endearing terms, as "love," "beloved," "betrothed," "bride." Such condescension is in direct accordance with his infinite love, mercy and humility. And that we should refuse to accept and acknowledge such a relation, and act in strict conformity thereto, is as wicked as the former is sublime.

In their natural marriage relation many persons are anxious to secure an alliance with those of a high rank, but spiritually they refuse that which is infinitely higher. Let us consider how we may obtain and maintain this blessed relation with our Master.

A marriage contract cannot be partial; the affections of the parties must be centered in each other alone; the slightest deviation from this would cause estrangement and separation. God says he is a jealous God, and will give his honor to none other than his own. If we love anything more than him we are not his and cannot claim his love. If we love him not with our whole hearts we are not true to him; he will not accept our love as genuine. This state is not so readily reached, nor so easily understood.

We cannot have perfect love to God so long as we are not dead to sin; the smallest sin will render us unfit for the society of heaven or for the indwelling of the Holy Ghost. God and sin are so at variance that both cannot dwell in man at the same time. Therefore he has made provision for the cleansing of our natures, that we may be blessed with the fullness of God. This may be done at any time we choose to give ourselves wholly to God to let him make of us what he will.

We have but little satisfaction in conversing with a person who seems to give but little or no attention to what we say, or one whose mind is constantly drawn away, or one who is half asleep, or one who is not interested in the subject we are presenting. In such cases we cut short our remarks and fail to enjoy the presence of our auditors. The mind that is not wholly consecrated to God is continually restless and wandering. There may be an effort to have it fixed upon heavenly things, but the next moment it may be drawn away upon some carnal or earthly object; the mind is not under control, even in prayer or pious meditation. This makes religious duties dull and irksome, and frequently the carnal nature triumphs over the spiritual. How can God dwell in us under such circumstances? If we are much of the time drawn away after the world or carnal objects, and find pleasure in them, if when God would talk with us by his Holy Spirit we are engaged—perhaps in "foolish talking and jesting," or in carnal conversation with carnal men, which cannot be to the glory of God, the Spirit is grieved and returns to God with the sad message that we were to busily engaged with earthly things to receive him. In this way our sacred relation is broken up and we are left to ourselves to mourn our leanness. But there is a better way, forsake all for Christ—our worldliness, our carnal enjoyments, and ourselves too, desiring no pleasure but such as we can have in God, choosing rather to bear the cross than to enjoy the pleasure of sin.

Let us now consummate the blessed sacred relation with Him; take him into every secret of our hearts, making him the ruling partner in all our pursuits, taking no steps without his command. Let us take our crosses joyfully as they come, desiring suffering rather than ease, and we shall have a blessed communion with our God. JOHN O. SMITH.

NEVER relax in adding to your stock of useful knowledge, both by reading and meditation. If you read without meditation, you preach only the thoughts of others; if you meditate without reading, you will gain few ideas.

If industry is no more than a habit, it is at least an excellent one.

We can do nothing to make God a debtor to us, that salvation will be ours by merit, it is free, and all we need to do is to accept it by faith, love, and obedience, according to the promises of the holy Scriptures. When we have done all that is our duty to do we are still unprofitable servants.

JOHN H. BRUNK.

Rushville, Va.

For the Herald of Truth.

WHY TEACHERS ARE NOT SUCCESSFUL.

The reason why many Sunday School teachers are not successful in quieting their classes and interesting their pupils is, because they are not sufficiently interested themselves. They meet their classes on Sunday without having taken a thought during the week as to how they can interest them and do them good, without asking God for wisdom in their important work, and without praying for the members of their classes. Everything connected with their teaching is, in many cases, too mechanical. The teacher merely asks a stated set of questions; the same form is gone over at every recitation, and no special effort is made. The teacher should have some originality, and be continually inventing and introducing new methods of instruction and recitation; he should be a new, interesting teacher all the time, yet teaching precious Bible truths at every effort.

To be eminently successful as a teacher or superintendent, there must be a real heart-interest for every pupil in charge, not only for his attainment of knowledge, but for his conversion and the salvation of his soul. And how is it possible for a teacher to be thus interested without frequently engaging in fervent prayer for himself and his pupils?

Sometimes teachers seem to forget that the religion of Jesus Christ, which should be the leading object with every Sunday School teacher, is very simple and requires plain, simple teaching. They get an idea that everything in which they engage must be high-toned. Their manner before the class, however elegant it may appear, freezes the pupils into a rigid reserve, forbidding the intimacy that should not fail to exist between teacher and pupils. The language employed, though fine and accurate, is frequently of such a cast that the pupils are awed into silence, and their mouths are effectually stopped by a fear of betraying their weakness before one who seems too wise to look with any degree of allowance upon such ignorance as they feel conscious of. We must become as little children before we can enter into the kingdom of heaven, or be successful in leading others into it.

"THEY SAY."

"They say!"—ah, well, suppose they do! But can they prove the story true? Why count yourself among the "they"? Who whispers what they dare not say? Suspicion may arise from naught. But malice, envy, want of thought.

"They say!" but why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what may be untrue, And is it not a nobler plan To speak of all the best you can?

"They say!"—well, if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress, Or make one pang of sorrow less? Will it the erring one restore, Henceforth to "go and sin no more?"

"They say!"—Oh, pause and look within, See how thine heart inclines to sin, And lest in dark temptation's hour Thou, too, shouldst sink beneath its power, Pity the frail, weep o'er the fall, But speak of good or not at all.

WHAT EARLY PIETY ACCOMPLISHES.

1. Forms good habits.
2. Protects against temptations.
3. Strengthens the best affections.
4. Purifies thought and speech.
5. Draws out love for parents.
6. Brightens the home circle.
7. Endears relatives and friends.
8. Gives character more decision.
9. Instills reverence for holy things.
10. Teaches love for the sanctuary.
11. Leads to a study of the Scriptures.
12. Inclines the heart to earnest prayer.
13. Repels evil companions.
14. Makes life more conscientious.
15. Helps in the choice of a profession.
16. Encourages activity in wise directions.
17. Transforms duty into pleasure.
18. Induces self-sacrifice for others.
19. Saves from bitter reflections.
20. Crowns the evening of life with peace.
21. Lights up the dying hour with joy.
22. Robs death of its sting and the grave of its victory.

No one ever looked for the dark side of life without finding it.

That which is a tempest to some is to others a pleasant and prosperous gale.

GREAT ATTAINMENTS IN KNOWLEDGE.

As respects "the boasted march of intellect," it will be well to strive to hit "the golden mean." Are there not shoals and dangers on the one hand as well on the other? Are not Scylla and Charybdis alike to be avoided? Is it not worth the query, on which side to us individually the greater peril lies? Is it not to be feared, that the laurels of learning, now so profuse, will render submission to the self-denying cross of the Savior more difficult? It is a noteworthy truth from the lips of the Infinitely Wise, that from "the wise and prudent" of this world—those who trust too much upon the fruits of the tree of knowledge—the secrets of the kingdom are to be hid. While fully recognizing that humility and filial dependence upon a Savior, who "made himself of no reputation" among men, are great safeguards in respect to these attainments to those who trust in Him; yet, at the same time, it may be feared that the pride of great acquisitions in science and philosophy, as in that of great wealth, may too generally equally obstruct the reception and growth of the little seed of the kingdom in the heart. A poet has written—

"Whatever passes as a cloud between,
The mental eye of faith and things unseen,
Causing that brighter world to disappear,
Or seem less lovely or its hopes less clear,
This is * * our idol," &c.

While greatly approving of a good, and liberal, and practical education, amply sufficient to fit for all the necessary business and duties of this life, the writer fears lest, amid the din and stir about education, with the amplification of manuals and unceasing efforts towards instruction in *head* knowledge, that not only the susceptible minds of the young will be deceived, but the *hearts* of the older, as respects the needed inward adorning, may be too much overlooked. Do we not all, in relation to this very important subject, heed more of that amiable philosophy which makes wiser by rendering us better—that philosophy of sitting as humble listeners at Jesus' feet, which alone maketh wise unto salvation—lest we be found wanting when weighed in the balance of the sanctuary.

Under the attractive mask of great attainments in knowledge or of popular philosophy, which tend to puff up, is there not danger of religious restraint becoming more and more irksome, or of being set at naught? Of the discriminating features of the cross of Christ growing into less and less repute? Is there not painful evidence that, without the sanctifying power of the Redeemer's grace, the greater the attainment in knowledge the greater simultaneously is the danger of soaring above the meek and modest Truth into materialistic views, or into other

"splendid eccentricities," no less dangerous and far from the sober path of meekness, piety and virtue? Is it not well in this, as in every other respect, to heed the injunction of the apostle, "Let your moderation be known unto all men;" for the annexed reason: "The Lord is at hand." How needful in this day, and on this subject, would seem the "moderation" commended, with also the self-abasement which is inseparable from true Christianity; lest the apprehension of a distinguished and pious writer be verified: "Whether the natural man be called upon to part either from great possessions, or high imaginations, he equally goes away sorrowing."—*The Friend*.

HOME.

Yes, home is a place of rest—we feel it so when we seek and enter it after the busy cares and trials of the day are over. We may find joy elsewhere, but it is not the joy, the satisfaction of home. Of the former the heart may soon tire, of the latter, never; in the former there is much of cold formality, much heartlessness under the garb of friendship; but in the latter it is all heart, all friendship of the purest, truest character. The road along which the man of business travels in pursuit of competence or wealth is not a macadamized one, nor does it ordinarily lead through pleasant scenes and by well-springs of delight. On the contrary, it is a rough and rugged path, beset with "wait-a-bit" thorns, and full of pitfalls, which can only be avoided by the watchful care of circumspection. After every day's journey over this worse than rough turnpike road, the wayfarer needs something more than rest: he requires solace, and he deserves it. He is weary of the dull prose of life and thirst for the poetry. Happy is the business man who can find that solace and that poetry at home. Warm greetings from loving hearts, fond glances from bright eyes, the welcome shouts of children, the many little arrangements for our comfort and enjoyment that silently tell of thoughtful and expectant love, the gentle ministrations that disencumber us into an old and easy seat before we are aware of it: these and like tokens of affection and sympathy constitute the poetry which reconciles us to the prose of life. Think of this, ye wives and daughters of business men; think of the toils, the anxieties, the mortification and wear that fathers undergo to secure your comfortable homes, and compensate them for their trials by making them happy by their own fire-side.

Is it not true, that much of a man's energy and success as well as happiness, depends upon the character of his home? Secure these, he goes forth bravely to encounter the trials of life; it encourages

him to think of his pleasant home. It is his point of rest. The thought of a dear wife shortens the distance of a journey, and alleviates the harassings of business. It is a reserved power to fall back upon. Home and home friends! how dear they are to us all! Well might we loathe to linger on the picture of home friends! When all other friends prove false, home friends, removed from every bias but love, are the steadfast and sure stays of our peace of soul,—are best and dearest when the hour is darkest and the danger of evil is greatest. But if one have none to care for him at home,—if there be neglect, or love of absence, or coldness in our homes and on our hearths, then, even if we prosper without it, it is dark indeed within! It is not seldom that we can trace alienation and dissipation to this source; if no wife or sister care for him who returns from his toil, well may he despair of life's best blessings. Home is nothing but a name without home friends.

(To be continued)

THE BEST EVIDENCE.

The best evidence of Christianity is Christianity itself: not the by-gone relics of ecclesiasticism, but the present, living, glowing embodiment of the life of God in the soul of men. There are plenty of proofs of the truth of the Bible, but men are not satisfied with them; there are plenty of evidences which are convincing, but which yet fail to convince.

Men argued that it was not possible for a steamship to cross the Atlantic; the best reply to that was when an American steamship came puffing up the Mersey. The best proof that Christ is our Savior, is the fact that He saves. It is vain for sectarians to talk of the peace and harmony which the Gospel of Christ brings; it is vain for religious swindlers to expatiate upon the sublimity of the precept, "Thou shalt love thy neighbor as thyself;" it is vain for luxurious priests and Levites, who have looked at the wounded sufferer, and passed by on the other side of the humanizing influences of the Gospel of the Son of God; the best proof that Christ is a Savior is found in the man whom He saves.* And when the infidel is confronted, not with dry disputes and learned disquisitions, but with loving, living, earnest followers of the Son of God, he has an argument for the divinity of Christ's religion which he cannot deny and knows not how to confute. When men show themselves patterns of good works, in uncorruptness, gravity, sincerity, and soundness of speech, than he that is of a contrary part will be ashamed, having no evil thing to say to them.

The best evidence of all is within the reach of all. Let us prove its power.—*The Armory*.

THE SALVATION ARMY.

Fifteen years ago *William Booth* of England became anxious to reach the masses who appear to be outside the pale of all Christian churches, and resolved to try to do it. He began with an old tent, which soon blew down; and then used a former dancing-room with which he struggled on for twelve years. Three years ago the movement took the more definite and distinct shape it now has, and its growth has since been remarkable. In three years the number of stations increased from 26 to 162, and the number of officers or evangelists from 35 to 285. The number of unpaid speakers in 1870 was 1,987, in 1880 they numbered 5,280.

The organization is called the "Salvation Army," and as an aggressive body of working Christians, has been operating chiefly in England among the lower classes. A few months since a detachment from the main army set foot on the shores of the New World, at New York, under the command of Commissioner Railton. It is proposed to extend the work as their efforts are blessed, and as they meet with the help of the defenders of the faith. The soldiers are men and women, who wear blue uniforms; on the shoulders, instead of a tinsel epaulet, is a red letter "S," while the hat is decorated with a red badge bearing the title, "Salvation Army." Commissioner Railton has been working in Chicago of late His method of attack is to take a stand at the parks or in saloons, or other places frequented by the great numbers who seldom enter a church, and there propound the gospel of good will. The army works in the following manner:

1. By holding meetings out of doors, and marching sing through the streets, in harmony with the law and order of free states.
2. By visiting saloons, stores, prisons, private houses, and speaking to and praying with all who can be got at.
3. By holding meetings in low music halls, saloons or other common resorts of those who prefer pleasure to God, and by turning factories and other strange buildings into meeting rooms, so securing hearers who would not enter ordinary places of worship.

4. By using the popular song tunes and the language of every day life to convey God's word to every one in novel and striking forms.

They set their converts, men and women, to work. The organization is self-sustaining. They say to their converts, "Get on your feet and say something for God, and put down something for his cause." They do not guarantee any salaries.

It is said by some that, while these people may mean it all well, their practices are as erroneous as they themselves

are sincere. They seem to attach more importance to outward forms than the inward work of a change of heart. They make great efforts to proselyte members from other churches, succeeding in many instances with those who make great pretensions, but do almost anything else than live piously. They use no forms in the ordination of ministers, and put to preaching any one who can talk readily, without considering his other qualifications or his character. They are said by some to savor strongly of Jesuitism, requiring of all their members imperative obedience to their commander in their dress, deportment, manner of conducting their labors, &c. Whether good or evil will result from their labors time will reveal.

For the Herald of Truth
NOAH TROYER.

This man, who has become noted on account of his preaching while in an unconscious state, is now on a visit to his friends and the church in the east. On the 25th of August he stopped at Elkhart, Ind., and remained till the next day. Here was the first opportunity we ever had to witness the strange phenomena attending his unconscious state.

He was perfectly natural in every respect till toward 5 o'clock P. M., when he manifested signs of unconsciousness, and seemed not to have the full control of his limbs. At 5:40 o'clock he walked to the Mennonite Meeting-house, where a bed was prepared for him to lie down upon. He sat up and remained conscious till within a few minutes of 6 o'clock. During this time he seemed uncomfortably warm, and his coat and shoes were taken off.

He sat with his head bowed forward supported by one hand. The hands opened and closed convulsively, and the muscles of his arms were in a rapid quivering motion. When spoken to he would start as if frightened. He did not lie down till urged by his attendants to do so. He was on the bed about thirty minutes. During this time he would remain perfectly motionless from half a minute to a minute, the limbs remaining stationary at whatever angle they happened to stop, but nearly always extended to the full length, the fingers sometimes spread apart and at others tightly closed. The whole body would suddenly convulse, the lower limbs extended, and sometimes raised considerably off the bed, and the arms striking wildly, and the hands clutched at the pillow and any other object within reach. Frequently the whole body would go into a tremor like that sometimes seen in expiring animals; several times this was violent the heels striking rapidly down on the bed. While lying motionless the

muscles of his limbs felt almost as rigid as a piece of wood, and a considerable effort of the writer failed to bend the arm at the elbow joint. When the extended and widely separated fingers were pressed together they would, on being relieved from the pressure, fly back to their former position. The head was thrown back as though the spine was contracted. The face was flushed, and his head felt somewhat warmer than normal. The pulse beat about 70 to the minute, but quite feeble. Several times the breath stopped for probably a minute. No sounds escaped him, except an occasional low groan and the breathing could at times be heard for some distance.

He slowly began to utter some unintelligible words—*Velacea, Metralama*, which he repeated and began to pray in a clear distinct voice, "Jesus, thy love and thy blessings, O Lord." The foreign words were repeated and followed by a prayer of fifteen minutes in the German language. He lay upon his back almost motionless. For several minutes his arms were raised toward heaven, and then clasped upon his breast. When the prayer was about half finished he began to move his hands and head, making natural gestures. He thanked God for life preserved, and for his Son to redeem the world. He prayed for protection through the night, and for the divine presence during the hour, for the presence of the Holy Spirit, and for the pardon of sin. He made an earnest appeal for a blessing upon ministers, and his people everywhere. He prayed that all present might, like Zacchaeus, come down into humility that they might be raised up to heaven. He made an appeal in behalf of his family, asking God to bless his children from whom he was separated; that God should be with him in the present hour, and protect him on his journey; and that God should teach all present how to sing and to pray, that they might once sing with the one hundred and forty four thousand. His German prayer closed with the words, "Through Jesus, Jesus. Amen."

A half minute of impressive silence followed, when a few words of prayer were uttered in English. He repeated the foreign words, and made a sudden effort to rise; he was assisted by his attendants, and took a kneeling posture with his arms extended their full length toward heaven, and for five minutes prayed earnestly in the English language, calling upon God to be with him in appearing before the people and to fill his soul with love and truth. He made an appeal for the people in these words, "I pray out of the depths of my soul for this congregation."

He was assisted to his feet, and stood a short time. Apparently he had not sufficient control of his body and limbs to rise or stand without assistance. As

soon as he was steady enough to stand alone he began to speak in the German language. At first his arms were extended and the hands raised, but soon they were clasped across his breast. In a few minutes he seemed to have perfect control of his body and limbs, and appeared quite natural in his movements and gestures, only that his eyes were closed from the first and remained so, not once opening in the least; and he would have walked off the stand, but for the desk before him and an attendant at each end to keep him in. He walked slowly back and forth, usually facing the congregation continuing in the same direction till turned back by his attendants. He used frequent and marked gestures with his head and arms, and seemed to labor hard, exerting his voice in speaking and his body in making gestures. He spoke rapidly most of the time, and the articulation was not very distinct, yet his remarks could be understood by a little attention. There was considerable variety in his tone, mostly it was loud and full, but sometimes low and subdued.

He spoke twenty minutes in German; then water was given him. He did not appear to notice the presence of his attendant, even when he placed his hand on the back of his neck, but continued speaking, but when the cup touched his lips he put his head forward and drank, raising his arms at full length. He then spoke in English thirty seven minutes. Here he seemed somewhat at a loss to quote a passage of Scripture in English, and quoted it in German, continuing in German without the least halt or interruption. He spoke yet thirty five minutes, which made one hour and thirty two minutes that he spoke. He closed with a prayer of five minutes, which made one hour and fifty seven minutes that he spent in praying and speaking. As he was nearing the close of his remarks he said he had now been before the people for a *time and a half* or nearly *two times*, (no doubt meaning hours by time). He requested that if there were ministers present they should say something, that the congregation should sing a hymn, and that a prayer should be offered before they separate. He spoke of the necessity of prayer, and asked that all should bow with him. As the last words of the prayer, "Through Christ Jesus, Amen, Amen," were uttered he fell back into the arms of his attendants who had arranged his bed and were ready to receive him.

After he was lain down he became motionless, lying upon his back with his hands across his breast. The whole body remained rigidly in the same position, the joints apparently unbending, the fingers seemed as though they would break before they would bend. He breathed easily and naturally, and appeared in a deep sleep. Many persons came around him

and handled his limbs, but nothing seems sufficient to rouse him. He was put on a lounge and carried to a house about twenty rods away and placed in a bed; through all this he hardly moved a muscle. He slept till four o'clock, and arose rested and refreshed, feeling no inconvenience from what had occurred. When asked whether he had not spent the night with brother B., he said, "Yes, there is where I found myself this morning, but I had to look a good while before I knew where I was."

Bro. Troyer announced as a text: The parable of the king's son, and the guest without the wedding garment, Matt. 22:11. He referred to a great number of Scripture incidents, and made an application of them to the people and times of the present day. He referred to Thomas and his doubts, and to the blessing promised to those who believe, though they see not, and to the condition in the life to come of those who live in faith, and suffer in this life. To show the difference he called attention to the different conditions of Lazarus and the rich man, both in life and after death. He spoke of the differences, contentions, and divisions in the churches, upon which he quoted the words of Jesus, "My mother and my brethren are those which hear the word of God and do it." He said it was not water baptism that did the work of salvation; that if a person had the water poured on him while he was on his knees in the house, and was not prepared for it, it would do him no good; and if he went down into the flowing stream, and his heart was not right, and he was not prepared for it, all the water in Jordan would not wash away his sins. He referred to the temptation of Jesus in the wilderness and the temptation of his followers. He made a touching appeal to the young, referring them to the example of Jesus at the age of twelve years. Being left back in Jerusalem he was not found running in the streets with evil associates, but was about his father's business, and also subject to his parents. He dwelt at some length upon the incident of the woman brought before Christ and accused. The lesson he taught was that people should not be so ready to accuse others when they have faults themselves; we should work at home and get rid of our own faults, and if we have sinned, we should go our way and sin no more. Thus he took up incident after incident, making practical applications of them.

Bro. Troyer, while speaking, seems to be well aware of the surrounding circumstances. His remarks on the occasion here referred to, would indicate that he knew at the time that there were ministers there, that it was in town, that he was far from home, and separated from his children, that he had been preserved through the dangers of travel, and that he had undertaken a long journey. These facts

might cause some to think Troyer an impostor, but it is the opinion of the writer that no one would fail to be convinced of his honesty, if he were present and would carefully watch him from the beginning of the strange phenomena, but for one night. It is indeed strange that these spasmodic attacks, coming on so violently, should subside for a time, leaving the individual to act and speak so naturally, and yet consciousness fail to return for hours afterward. It is remarkable, too, that the labor of speaking so long at a time and so frequently, does not wear away his vitality, enfeebling his body; instead of this, his health is good, and he seems to experience no unpleasantness from his prolonged and frequent sermons. At home he labors on his farm as other farmers do, and during the last year he preached one hundred and thirty-three nights in succession, yet his health was unimpaired. J. S. COFFMAN.

JUST TWO MORE THOUGHTS.

BY ELD. C. W. STONE.

"Just two more thoughts," said the preacher, "and I am done." At this point it had not occurred to me that we were very near the end of the discourse, for the preacher had spoken but forty minutes, and I was prepared to listen a full hour. Moreover, the sermon had been quite interesting, and my mind had not been led out to think of anything else. But as there is in the mind a natural inclination at times to long for the future and desire that coming events should approach more rapidly, so then, as soon as the preacher had spoken of the end of his discourse, I looked at my watch and began to calculate what time it would be when he should finish. The sermon did not seem to interest me for a few moments, and it was only after saying to myself, "Well, he is nearly done," that I was able to grasp again the broken thread of the discourse.

Twenty minutes had past away, and I had forgotten the announcement of the "two thoughts more," and was listening to what seemed to be his closing words, when he said, "The other is—," and away he sped with a lease of breath, while I again consulted the time, and began to wish that he would not go far over the usual hour. In ten minutes the closing words of the "second thought" were reached, and everybody began to move a little, as we had been encouraged by the preacher's words to look for the *omega* at that point. Thirty minutes had we been expecting it, and our disappointment was considerable when the preacher said, "There is just one more thought that seems to be applicable here."

With seeming patience we listened, our confidence in the speaker's "just one

more" a little shaken. The "thought" was soon before us, and the preacher pleaded, "Bear with me a moment, and I will close with an idea suggested by"—such a text. The most I could think of now was the preacher's oft violated promise to stop. His closing idea lost half its force by means of this, and when it was out, and the speaker said, "A few more words, and I will relieve your patience," my mind was in a poor condition to receive a good impression from even the best of words. I could think of nothing. I hoped the man would find a period soon. But it seemed as if he could not find one. No sentence seemed to end just to suit him, and he added another. Poor man! He finally closed at the end of an hour and twenty-five minutes.

Then I asked myself why the time had seemed so long. I had often listened to sermons as long as this, and longer too, and the preacher would wind up with a round sentence, that completed the expression of an idea, and without setting me thinking of the close by any reference to it beforehand, suddenly the preacher stopped.

If a guide in taking me over a new route, should say, "Just around the next turn you will obtain a most beautiful view of Mt. Washington, I should be all intent upon the prospect. Rounding the turn, the guide remarks, 'We have to pass around this little hill; and after this is done he says, 'Just one little turn more; and now when I have lost the beauty of objects passed because I have been peering around every turn to catch the first glimpse of Mt. Washington, he unfeeling says, 'After a strait walk of about five miles, we shall come in a fair sight of it. How much pleasanter would have been my trip had he interested me with passing objects, and not tried to show me Mt. Washington long before I could possibly have the pleasure of seeing it.

So in a discourse. It is far better to hold the attention fast to the present point, than to intimate at every turn that the end is coming, as though the speaker inwardly felt that that might be the period most desired by his hearers. Don't mention it, at least till you are close upon it; better not mention it at all. Of course there may be exceptions to this rule; but if the end be promised after "just one more idea," let the end come at that place.—*Review and Herald*.

If the Christian religion had not been of God, it must have been destroyed long since by the misconduct of its professed friends, from which it has stood in far greater danger than from the enmity of its avowed foes.

A CHRISTIAN should never plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

HERALD OF TRUTH.

October, 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

POCKET EDITION OF THE ENGLISH MENNONITE HYMN BOOK.—We are again prepared to fill all orders for the pocket edition of our English Hymn Book. The book is nicely printed with an appendix of choice English hymns, and neatly bound. Price 75 cents per copy, sent by mail to any address.

ALMANAC FOR 1881.—Our "Family Almanac" for 1881 is now out and hundreds of copies have already been sent to different parts of the country. The Almanac contains several good illustrations and an excellent selection of reading matter, is neatly printed on good paper and bound in a fine colored paper cover. For price list see another column. Send at least for a copy for yourself and ask your neighbor to do likewise.

COLLECTIONS.—While the greatest number of our patrons are prompt in paying up their subscriptions, and deserve the highest meed of praise for their earnest support in the work of publishing a good church paper, there are also some who from time to time get in arrears, and it is to those that we have a word to say. We desire to have all our business affairs arranged in the best possible manner, and to meet our liabilities promptly, and for this reason we need the funds that are due us. And as the harvest is now gathered and the farmers have again the means wherewith to meet their liabilities, we would ask all who owe us, either on subscription or books, to remit to us at the earliest opportunity. Each subscriber can see on the little label on his paper just after the name how his account stands; and friends, if you see that you are in ar-

rears for your paper, if you will have the kindness to enclose it in a letter and send it to us by the first opportunity, you will aid us in our business and have our warmest thanks.

THE HERALD OF TRUTH FOR 1881.—Two more numbers will complete vol. 17 of the Herald, and if the Lord will, we shall continue its publication during the coming year as heretofore; and as there is still abundant room to extend the circulation of our paper, we shall make special efforts to do so.

With the next number we will send a prospectus and subscription blanks, and would kindly request all our friends to ask their neighbors and others who do not take the paper to subscribe for it.

We would like to have in every neighborhood some one who will interest himself in behalf of the paper and endeavor to promote its circulation. A great deal of good can be done by circulating a healthy, christian literature, besides we are willing to remunerate all who are willing to give their time and attention to this work. In our next we may have more to say about this.

OUR FAMILY ALMANAC FOR 1881, is now ready for delivery. The Almanac this year contains several improvements over former years. The time of the moon's changes, Eclipses, &c., are given for the longitude of Philadelphia, Pa., Elkhart, Ind., and Lincoln, Nebraska. This arrangement makes our Almanac substantially correct for any locality either in the East or West. The calculations are made by Lawrence J. Bach. The Almanac is well printed, contains a number of illustrations, and a variety of excellent, entertaining, moral, and useful reading, with recipes, &c. Orders for the same may be sent in at once, and we hope our friends will exert themselves to sell all they can. By a little effort a large edition could be sold out in a short time.

Price per single copy, by mail, prepaid...	68
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All orders by mail should be accompanied with the cash. United States postage stamps taken in amounts less than one dollar. Send your orders soon, so as to get them on sale early.

NOAH TROYER'S SERMONS.—We still have a supply of the discourses of Noah Troyer, the sleeping preacher, both in the English and German languages, containing also a sketch of his life and describing his condition while under his singular attacks. Price per copy, by mail, 25 cents.

OUR BOOK STORE.—The season of the year is again at hand in which many of our readers desire books to read during the long winter evenings, and the reading of good books is certainly to be recommended, as well as good papers; and in this connection we wish to call attention to the fact that we have in our store a large collection of books that may be read with profit by all. We have sometimes been asked whether we have every kind of books in our store. We always answer that we have not; for this would be impossible. There is not a store in the world that could possibly keep even a single copy of all the books published in the world. And there are thousands of books, containing vile trash, which we would no more suffer to be brought into our store than we would wantonly allow a venomous reptile or a destructive pestilence to be brought into our presence. But we do have a large collection of good, religious books, and especially such as vindicate and teach the doctrines of the Mennonite Church, and the Christian church in general. To these books we would kindly call the especial attention of our readers, and would encourage our people to give their earnest attention to making themselves acquainted with the literature of their own Church and people. There are Mennonite Books which contain valuable treasures of christian knowledge, and the purest principles of Bible doctrine; and these we cannot too earnestly recommend. Then, as a Mennonite Publishing house we feel that we have special claims on the patronage of our brethren. They have indeed so far patronized us well, and we feel thankful for it, and shall endeavor by upright dealing and prompt attention to business to merit the confidence and patronage of our people still, and trust that if any are in need of any books, or of printing, or book binding, they will write us, and we will furnish prices or estimates as they may desire; and hope through such business intercourse, to be able to satisfy the demands of our customers, and at the same time

build up a business which will be a credit to ourselves and the people for whose welfare we labor.

EXAMPLE OF MINISTERS.—Every minister should remember that his people are looking to him for an example, not only in forms of worship and spending the Sabbath day, but in his habits and transactions of business in every day life. If he would not have his people indulge in such practices and worldly conformity as he disapproves, he must keep at a distance from them himself. "If he walks near the brink, others will fall down the precipice."

AN EFFORT TO CONSOLIDATE.—THE EDITORS of the various papers published by the Brethren (Dunkers) recently held a conference at Ashland, Ohio. The object was to try to consolidate their papers, or at least form some plan by which the most friendly and Christian relation could be maintained among them. The result of the meeting is not yet made public, and is probably not finished, but it is hoped that they have succeeded so far that they will appear more of one mind in the future than they have in the past.

INDICATIONS OF APPROACHING WINTER.—The gradual shortening of the days, that cool nights, the ripening of the autumn fruits, and the indications of withering vegetation, all tell us that the summer is near its close, and autumn—the forerunner of winter—is at hand. So the gradual decay of human strength and the frailties of age tell us that the autumn of life is approaching, and soon the winter of death will be upon us. "Be ye therefore also ready, for in such an hour as ye think not the son of man cometh."

VISITING.—Bro. Joseph Summers of this office, editor of the WORDS OF CHEER, left Elkhart on the 20th of September for a visit to his friends in Pennsylvania. He will visit principally in Lancaster County, the home of his earlier days. We believe his friendly disposition with the recollections and friendships of former years, will insure him many warm receptions and happy associations. Bro. Michael Shelly and wife, of this vicinity also left on the evening of the 23rd for a visit to their friends in Bucks County, Pa. We wish our friends a pleasant visit and a safe return.

DON'T TALK POLITICS.—Brethren, say nothing rather than talk politics. All our talk will not change the affairs of the government, and can not do any good, but may, and frequently does, create ill feeling by magnifying differences that had much better be passed over in silence. Do not talk politics, even in a friendly, unimpassioned way, for they belong to the world, and betray a lack of grace in the heart. "Out of the abundance of the heart the mouth speaketh." Does it not look too bad to see brethren professing non-resistance and non-conformity to the world arguing their political differences in public places? Let Christianity elevate us so far above the world that we be in no way affected by the exciting movements going on among a corrupt set of politicians.

MISSIONARY.—A few little items that have recently appeared in our editorial columns seem to have awakened quite an interest with a number of persons in the necessity of preaching the gospel among those who are destitute of regular gospel ministrations; that is, churches which have no regular ministers, and members scattered abroad. And a number of persons have shown their interest in this cause by sending contributions to be applied in this cause. To encourage this work, and encourage brethren who really are without means to go where necessity often demands that they should, we shall hereafter keep a special book in which we shall keep a careful account of all moneys received, and how they were expended. And in this manner many destitute churches may be strengthened and encouraged, and the Master's cause promoted.

DIFFERENT MODES OF BAPTISM BY THE SAME CONGREGATION.—Not long since there were thirteen persons baptized at the same stream of water, by the same elder, and were received into the same church. The baptisms were performed in a variety of modes; some of the converts were baptized by a single immersion backwards, some by having three handfuls of water poured on their heads, one in each name of the Trinity, while they were in a kneeling posture in the water; the others by three sprinklings, one in each name of the Trinity, while they were in a kneeling posture on the bank of

the stream. One infant was also sprinkled, the parent holding it in his arms.

Water baptism has, or should have, a signification, but where so many different modes are used by the same congregation, it is difficult to know what that congregation understands baptism to signify. So long as the signification of baptism is so differently understood, different modes will be practiced; and it is not strange that different congregations which understand other points of doctrine differently from others, should practice different modes of baptism, but it does appear strange that there should be such a lack of harmony in opinion in the same congregation that so many different modes should be employed in baptism.

ENCOURAGING.—A ministering brother who spends much of his time in visiting and laboring for the upbuilding of the weaker churches and the scattered members of the flock, who has a large dependant family and but limited means of support, and who has recently received several letters from unknown sources containing small amounts of money to be used in travelling to preach the gospel or in supplying his necessities, express himself thus: "I feel to express my thankfulness to the donors, and much more to our heavenly Father, who is the giver of every good and perfect gift, and uses his faithful servants as instruments in his hands to do his will and labor in every good work. Dear friends, your gift was appreciated for several reasons. One, because the gift was needed; another, because it showed that our people are willing to give when they think it necessary, and are not, as is sometimes represented, unwilling to give anything for the support and spread of the gospel of Christ; and another, because it newly inspired me with a trusting confidence that "the Lord will provide," and never suffer those who put their trust in him and labor for him, to want for any good thing. Believe me, whoever you may be, and the Lord knows, that it was thankfully received, and caused me to vow anew that I would make more determined efforts than ever before so to live that these blessings may not have been conferred upon an entirely unworthy subject. My wish and prayer is that the gift may have been a lending to the Lord, and that he may repay you many fold."

THE WORLD OR CHRIST.—Demas forsook Paul, "having loved this present world." Paul mentions his name several times in his writings, and Demas seems to have conducted himself in such a manner as to elicit much of the apostle's confidence. The love of the world and the cause of Christ never go together; it is therefore plain that Demas forsook Paul and the cause for which he labored. This declaration of Paul, that he had forsaken him, is the last we hear of Demas. Just now, when the heat of a political campaign is inflaming the minds of the people all over the country, it is to be feared many Demases will be made manifest. Every member should, when he sees one inclined like Demas, to forsake the cause, labor to save the erring one before this world with its gold and positions of honor are riveted to him like Sampson's fetters, his strength gone, unable to break them off. Perhaps it would do no innocent brother harm, and others much good if every brother would well "examine himself" to see if he is not turning Demas. That there are such we very well know, but they are likely to be the last to read this. There is one truth that our brethren should well consider: There are many weaknesses and sins that members sometimes fall into, but repent and are restored; but when a brother falls away by becoming entangled with this world in connection with politics and office seeking we seldom hear much of his zeal for religion no matter what he may afterward profess.

WHAT A CORRESPONDENT SAYS ABOUT THE HERALD.—One of our correspondents writes to us, stating that the HERALD suits him exactly; that he supposes all are not suited, and that we sometimes get notices to stop the paper because certain things are advocated and certain others denounced, adding, "It is to be feared that in such there is great lack of charity." He states further, "Brethren, I feel that you are engaged in a good work. 'Be not weary in well doing.' 'Labor with an eye single to the glory of God.' May the blessing of heaven rest upon you."

Thanks, dear brother, for your good advice and kind wishes. We are glad that you appreciate the HERALD and the work in which we are engaged. We know that there are many who, with you, are in sympathy with us, and the many words of encouragement we receive give us new vigor for the work. We know too that

there are some who are not well pleased with everything we publish, but it is impossible to suit all. We are glad that so many, who do not appreciate all our articles, manifest so much charity, and still continue to take the paper, gleaming out what they consider good, passing charitably by what they cannot endorse. We do feel the consciousness that the brother is right when he says, "You are engaged in a good work."

We believe that all who studiously read the paper derive much benefit from it, and find that the subscription price is money well invested. We believe, every brother and sister should read the HERALD OF TRUTH, and no one who has the cause of Christ and the interest of the church sincerely at heart can afford to do without it. Will not our friends everywhere make efforts to extend its circulation? There are thousands not reading the paper that might read it with benefit if they had their attention called to it, or knew the instruction and comfort it brings to many homes.

DISSATISFIED MEMBERS.—Not infrequently when persons are overtaken in a fault, they are not only unwilling to give it up, but begin to find fault with every one's opinions and practices who does not justify them in their errors. When the church is grieved at their course, and is obliged to take action in the case, they begin to find fault with the church and the members of the church in every possible way; and they oppose certain doctrines and practices with which they had previously been satisfied, or at least had said nothing against. Their accusations and behavior would indicate that the church had suddenly fallen so low that they could not possibly continue with the church in its fallen condition. Such persons generally suppose that others see as they themselves do, and feeling conscious of their errors, they hold up some real or imaginary faults of others by the side of which they suppose that their own will sink into insignificance.

Sometimes persons are supposed to be offenders; they are falsely accused, and harshly dealt with, but with all the wrongs they suffer they do not censure the church nor accuse their accusers. They are inclined to make allowance for all wrongs, and ascribe the injustice they receive to misunderstandings and unavoidable mistakes, rather than willful misrepresentations.

Manifestations of forbearance and forgiveness are evidences of innocence and of true Christian charity, while an accusing, fault finding, and self justifying disposition fails to harmonize with that rule of love taught by the great Master.

CHURCH NEWS.

We had pleasant meetings at Waterloo, De Kalb Co., Ind., on Saturday and Sunday, Aug. 21st and 22nd. Bro. George Breckenman from Putnam Co., Ohio, was with us. We held the meetings in Bro. Coyle's barn. On Saturday two souls were added to our number; and on Sunday we observed the sacrament. A large congregation was present. ELI STOFER.

A SISTER writes to us from Lancaster Co., Pa., informing us that they are enjoying a season of grace and spiritual refreshing. On the 29th of August thirteen persons were received into the church by baptism at the Groff's Dale Church; and on the 5th of September twenty-four were baptized, three re-instated, and one received who had been previously baptized, at Weaverland Church, the latter being nearly all unmarried young men and women. Many tears of rejoicing were shed. It must be acceptable and pleasing to God when souls consecrate their early life to him, vowing to serve him all their days. Prove faithful, dear young friends, be lifelong servants of Jesus, who loves you more, and will do more for you than any earthly friend. Be not satisfied merely to keep from doing evil, but do something for your Master.

CONFERENCES.

CONFERENCE in Kansas for the Fall of 1880 will be held on the third Friday in October (15th), in the new meeting-house near Kill Creek, Osborne County, fifteen miles west of Osborne City, and seven miles from Bull's City, which are the nearest stations on the Central Branch R. R. Ministers, deacons, and others are invited to be present.

THE ANNUAL CONFERENCE for the state of Indiana, will this year be held at the Yellow Creek meeting-house on the second Friday in October (8th). Ministers from other states are cordially invited to meet with us at that time.

THE ANNUAL CONFERENCE for Franklin Co., Pa., and Washington Co., Md., will this year be held at Chambersburg, on the second Friday in October (8th).

THE SEMI-ANNUAL CONFERENCE in the Eastern district of Pennsylvania, for the fall of 1880 will be held on the first

Thursday in October, at Franconia, Montgomery Co., Pa.

THE SEMI-ANNUAL CONFERENCE in Haldimand County, Ontario, will be held on Friday, Oct. 8th, in Rainham, Haldimand Co., Canada.

A VISIT.

On the 13th of August my wife and I started on a visit to the western part of McPherson Co., Kansas. The first day we went twelve miles north to Brother Jacob Holdeman. The next day in company with Brother Daniel Wismer we went 26 miles west to Hay Township. At noon we stopped with Brother Mathias Coop- rider, and in the afternoon we visited some of the Amish brethren. Towards evening we went to Brother David Yoder. Bro. Wismer held meeting the same evening at Yoder's School-house; also on Sunday and Sunday evening. The house was well filled each time with Mennonites and Amish Mennonite brethren, and Danks and some of other denominations. All seemed to be interested and listened with attention to the word that was preached to them. I was made to think of the words of Peter on the mount at the transfiguration, "It is good for us to be here." Yes; I must confess it is very encouraging to visit brethren at a distance and see how they hunger and thirst for the word of God, especially in places where they seldom have the opportunity to hear it preached by our brethren. I know it would be strengthening to our souls, and to the upbuilding of Zion to visit one another more frequently. We should not allow ourselves to be hindered in this duty by being too closely attached to the things of this world, which will only continue for a short time, and then be taken away from us for ever. Let us seek for treasures that never fade, but ever continue. By the help of God let us lay up treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

MICHAEL KILMER.

A REPLY.

Dear Friend: Although I am not a Mennonite, the HERALD OF TRUTH is a paper which I regularly receive and read, and likewise prize highly for its firm and consistent advocacy of what it believes to be "simple and undefiled religion." The obligation to continue in the outward observance of the "ordinances" excepted, I rarely find any views advanced in thy paper that are such as I cannot endorse, whilst I often wish that their beneficial influence might extend to a still wider range of readers than is the state of the case at present.

It was hence with some surprise, and I

may say, somewhat of pain, that I read in the current number of the journal, (August) an article reprinted from *Zion's Land-marks*, on the subject of "Women Preaching." My exception to the article in question is not simply because it condemns the appearance of women in the ministry, but because of its use of sundry strong expressions which the facts of the case do not call for.

Much could be truthfully said, I believe in controversy of the general argument used by the writer of that essay, yet I do not ask that thy paper should be the vehicle for the advancement of what I esteem to be the scriptural warrant for woman's preaching. I desire only to quote and briefly to remark upon, two paragraphs, which I think might with much propriety have been omitted from his presentation of the subject. They are the following:—

"Then women preaching cannot do good, but must do harm; because it is a violation of Scripture. The spirit that will violate this Scripture, will disregard any other Scripture when it suits it. It is as the sin of witchcraft and infidelity."

"The common effort made by apologists for women preaching, that Paul was a celibate, hated women, was selfish, that his inspiration was so muddled and polluted with the selfishness of the man, that a rigid and literal interpretation of his writings must not be insisted upon, are such as only sneaking infidels could make; or to say that it applied only to that age, or special people, is to encourage another form of infidelity. No Scripture is of any private interpretation. But such insinuations as these, proceed from hearts at war with the truth. Let professed infidels make them; but let not those who profess to be Christians tolerate these for a moment."

As the Scripture authority for preaching by women has always been upheld by the Society of Friends, as a denomination, more fully perhaps than by any others, I may say as a member of that body, that I have not known them to use any such argument against the apostle Paul as that quoted above. On the contrary, they esteem his writings second to those of none of the other apostles, whilst they desire practically to sustain his declaration to those of the Galatians who had "been baptized in Christ" (chap. 3, verse 28.) that "there is neither male nor female: for ye are all one in Christ Jesus."

Some acquaintance with the published Lives and Journals of many women (Friend) preachers of the gospel of Christ in this country and England, enables me to say that I know nothing in any of them which betokens the shadow of a kinship to the "sin of witchcraft and infidelity." It will suffice if I instance only the case of that valuable preacher, Elizabeth Fry, whose blessed work in the

reformation of prisoners and their more humane treatment, is matter of history. Upon her death bed this devoted woman made use of the following language: "Since my heart was touched at the age of seventeen, I believe I have never awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might best serve the Lord."

Surely there cannot be anything in common with "the sneaking infidel" here. Nor, again, anything indicative of a "heart at war with the truth" in the purely evangelical utterances of this woman eminently qualified to be a preacher of righteousness—who was constant in declaring that "there is no other name given under heaven whereby we may be saved, but by the name of Jesus Christ of Nazareth"—the divine Son of God.

Nearly a hundred years ago, there was a young French infidel, educated a Romanist, named Stephen Grellet, who, when temporarily a resident on Long Island, became savingly convinced of the truths of Christianity. The preaching of a woman Friend of England—then on a religious visit to this country—was, in the providence of God, a prominent instrumentality in the furtherance of what proved to be a most effectual change in heart and life; so that, frequently in after years was the soul of Grellet lifted up with thanksgiving and praise, in remembrance of the means whereby he had been mercifully reached. During one of his several journeys to Europe, when he spent months in Russia in company with an English companion, the Mennonites in the southern part of the kingdom were visited. An interest in their history, and sympathy for their condition was thence excited amongst Friends, which practically showed itself in after years when persecution assailed the Mennonites and new homes had to be sought.

The fruitful career of this one man will not sustain the assertion that "women preaching cannot do good, but must do harm," whilst abundant other instances could readily be added confirmatory of the fact that sinners have been drawn from the way of destruction by the preaching of just such "weak instruments." Persuaded that thou, thyself, in the treatment of this subject would not have used so recklessly (I may almost say), the language of condemnation, I remain thy assured friend,

JOSIAH W. LEEDS.

German/ton, Phila., Eighth month 30th, 1880.

While we claim that the general principle held forth in the article criticised by the above letter is Scriptural, viz: That the public ministry of women is not sanctioned by the inspired writings, we must confess that some of the language was harsh, and the method of reasoning

unfair. This, however, we did not notice, not having examined the article as carefully as we should have done. For this reason we gladly give space to the above letter from friend Leeds.

For the Herald of Truth.

THE BOY THAT CRIED.

As I was walking along on a certain street in the city of my home a few days ago, I noticed a little boy standing all alone near the side walk under a tree. After I had come within a stone's throw of the little fellow I saw that he was crying, and in a manner, too, that betokened great distress. The cause of his grief I, of course, do not know. It may have been that he had wandered from his home and could not find the way back; or that he had lost something which was to him of some consequence; or that he had been misused by one of his little playmates; or last, "but not least," he may have been too harshly dealt with by his own dear father or mother, which, sad to relate, is now and then case. Whatever the cause of his sorrow may have been, he was an object of pity, as it seemed to me he had chosen this somewhat secluded spot that he might unreservedly give vent to his feelings. Poor boy, thought I, how many more seasons of distress he may experience ere he will have run his course in this world! But let that be as it may, this time his tears were soon dried and his heart made to feel easy by a good samaritan-like man who happened to see him as he walked leisurely along that way, reading in a book.

How many little boys and girls there are in the world, yes, in our own neighborhoods, who must daily pass through more trying ordeals than did the subject of this short sketch! It may be they do not have enough to eat, or sufficient clothing to protect their tender bodies from the cold winds, or do not receive the kind treatment that their hearts long for so earnestly. I wish I had some of the millions of dollars that are stowed away and are lying idle in our national banks. How many a little heart I would cause to beat with joy! But we need not wait for worldly riches to begin our home missionary labors. We can begin now to speak words of comfort to the children and show them by our acts that we have an interest in their welfare. We shall be fully rewarded for our labor of love by having the consciousness that we are living for some good. And what is of far greater moment is the encouraging thought that when our earthly pilgrimage is ended, and we shall be led by the Lamb unto "living fountains of water" in the throne where God shall wipe away all tears, we will bear our precious sheaves with us.

* * *

ON PRAYER.

For the Herald of Truth.

To pray is to ask with earnestness, to supplicate. A prayer is a petition, a supplication, a request for a desired favor. When we ask God to bless us, to help us, to be merciful unto us, and such like, with an earnest desire for what we ask, we pray.

A prayer does not consist only in a stated form of words in the form of a prayer. It is one thing to utter words in the form of a prayer, and quite another thing to pray. We may pray without words, and we may utter words in the form of a prayer, or petition without praying. But better, far better, is a heart without words than words without a heart. An earnest, longing desire from the bottom of the heart, expressed in a few short words, or with no words at all, is that which alone can avail in the sight of God and bring us an answer of peace.

"Prayer is the soul's sincere desire.

Unuttered or expressed;

The motion of a hidden fire,

That glows within the breast."

Many beautiful and charming words are not necessary to a good, acceptable prayer in the sight of God.

The poor publican could only say, "God be merciful to me a sinner," while the Pharisee had many beautiful words to bring before God: yet the publican went down to his house justified rather than the other. Peter had only time to say, "Lord, save me." His prayer, though consisting only of three words, was answered, and he was saved from a watery grave. Many more examples of a like nature are recorded in the holy Scriptures, showing very forcibly that only a few words are necessary to constitute an effectual prayer.

But whether our words are many or few we should remember that unless we try to live a pious and godly life, our prayers will be in vain. There are some who seem to think if a person can only make a long and beautiful prayer he certainly must be a good Christian; but this is not the case. I am personally acquainted with such, of whom it is said, that they can make as good a prayer as any one, yet their walk and conduct show very plainly that they have not the spirit of Christ, and consequently are none of his. Now we read that the Lord "heareth the prayer of the righteous;" and also that "The effectual fervent prayer of a righteous man availeth much," but the Psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." What then can prayers avail from those who are ready to return evil for evil, cursing for cursing, and railing for railing; and whose lips are polluted with the most profane and horrid oaths? It is a sad truth that there are those who will kneel

before a congregation and, with many beautiful and high-sounding words, offer their pretended prayers, being looked upon, probably by many, as good praying Christians. We cannot but conclude that their so-called prayers are as an insult to the Most High. It is very probable that such individuals pray like the Pharisees of old to be seen and heard of men. Of such the Savior says, "They have their reward."

Our Savior has taught us to pray to our heavenly Father in secret, and this we should be very careful to observe. Although audible public prayer is necessary on certain occasions, yet I must believe that every true Christian will be much engaged in secret prayer. I believe that in general the most fervent petitions are offered up, and the sweetest communion enjoyed with God in secret prayer, when all alone in a solitary place where none can hinder or molest. It is also a consoling truth that God knoweth our thoughts, and that we can pray to him in our hearts whenever, or in whatever condition, we may be. If inconvenient to use words, prayerful thoughts, no doubt, will be accepted. D. SHENK.

Elida, Ohio.

SOMETHING FOR JESUS.

Savior! thy dying love
Thou gavest me,
Nor should I ought withhold,
Dear Lord, from thee.
My soul would humbly bow,
My heart fulfill thy vow,
Some offering bring thee now,
Something for thee.

O'er the blest mercy-seat,
Pleading for me,
My feeble faith looks up,
Jesus, to thee.
Help me the cross to bear,
Thy wondrous love declare,
Some song to raise, or prayer,
Something for thee.

Give me a faithful heart—
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of darkness done,
Some sinful wand'ring won,
Something for thee.

All that I am and have,
Dear Lord, for thee;
In joy, in pain, in life,
In death, for thee;
And when thy face I see,
My ransomed soul shall be
Through all eternity,
Something for thee.

God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the lion's den; he sent his angel to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh, but he gave him sufficiency of grace to sustain him.

Miscellany.

THE BUOYANCY OF WATER.

The human body weighs about a pound in the water, and a single chair will carry two grown persons. That is, it would keep their heads above water, which is all that is necessary when it is a question of life or death. It is not at all necessary to know how to swim to be able to keep from drowning in this way. A little experience of the buoyant power of water, and faith in it, is all that is required. We have seen a small boy who could not swim a stroke propel himself back and forth across a deep, wide pond by means of a board that would not sustain five pounds weight. Children and all others should have practice in the sustaining power of water. In nine cases out of ten the knowledge that what will sustain a pound weight is all that is necessary to keep one's head above water, will serve better in emergencies than the greatest experience as a swimmer. A person unfamiliar with the buoyant power of water will naturally try to climb on the top of the floating object on which he tries to save himself. If it is large enough, that is all right. But it is generally not large enough, and half of a struggling group is often drowned in the desperate scramble of a life-and-death struggle to climb on top of a piece of wreck or other floating object, not large enough to keep them all entirely above the water. This often happens when pleasure boats capsize. All immediately want to get out of the water on top of the over-turned or half-filled boat, and all are drowned except those whom the wrecked craft will wholly bear up. If they would simply trust the water to sustain ninety-nine hundredths of the weight of their bodies, and the disabled boat the other hundredth, they might all be saved under most circumstances. An overturned or water-filled wooden boat will sustain more people in this way than it will carry. It would keep the heads above water of as many as could get their hands on the gunwale. These are simple facts, easily learned, and may some day save your life.—*Trenton State Gazette.*

CHINA'S MILLIONS.

Perhaps the most of my readers are aware that China contains a third of the population of the globe, and one-half of the heathen world. Some of you have heard of the expression, "China's millions"—not her thousands, but her millions. When we look at some of our large cities, and see the busy throngs who walk their streets, we can form some conception of their number, for they do not

reach much higher than perhaps a million. But when we cast our eyes far away to China, and think of a country which contains about four hundred millions, our mind fails to grasp it. It is too vast. We cannot comprehend it. And when we remember that not only is that empire vast in extent—of five millions square miles—and vast in its population, this is not the only thing to be considered and dealt with, but we must think of the depravity of the human heart, and the heathenism and darkness which prevail there. When we think of China's millions, and of the work to be done before they can receive the gospel, we as Christians ought to pray mightily that godly men and pious women might be sent there to labor for those who are perishing every day without the gospel. It has been estimated that there is only one missionary in China to every million of her population. Can we expect for China to be Christianized when the laborers are so few? The church has been too long unconcerned about the fact.

"A million a month in China
Are dying without God."

MASONIC OATHS.

Though many of the wicked characteristics of a Masonic oath are intertwined with the good, so their iniquity is not apparent to the casual observer; yet it is strange how any God-fearing man can be otherwise than alarmed at its bold faced blasphemy. Would not any assembly of devout Christians earnestly protest against dedicating a house of worship to Almighty God and to the Apostle Paul? Were such a thing done publicly, it would cause Christians of all sects to blush with shame. Is it any less sinful to do such an act under the cover of secrecy? And whenever a Masonic oath is taken, just such a deed is subscribed to by him who takes it.

With earnest entreaty I do call upon all Masons who have respect for the teachings of the Bible to consider your God-offending act of blasphemy whom you accede to the fact that the temple in which you take your oath is dedicated to Almighty God and to the "Holy St. John." A Masonic oath not only opens with this blasphemy, but closes with a barbarous and suicidal declaration that is as contrary to the teachings of Christ, in regard to oaths, as any utterance of wicked men can be. Is it any marvel, with such wickedness standing at the front in our churches, that they are struck with infidelity? And does the fact that so many in the church are "weak and sickly" explain why such an evil is tolerated within its fold? Hence the remedy for this evil, as well as for all others, is obedience to the Lord in all things.—*Earnest Christian.*

PUNCTUATION POINTS.

Greek Literature was not punctuated until 365 b. c., and there was no space between the words.

The Romans at a later day put a kind of division between their words, thus: Publius Scipio Africanus. For some time after the invention of the art of printing, arbitrary marks were used to divide sentences. Up to the end of the fifteenth century only the period, colon, and comma had been introduced. The latter came into use latest, and was only a perpendicular line, proportionate to the length of the preceding letter. The colon is first found in the "Acts of the English Worthies," published in 1550, and the Semicolon in Hackluyt's Voyages," which appeared in 1599. The parenthesis was introduced during the sixteenth century. The marks of interrogation and admiration and admiration were introduced many years after.

To Aldus Manvitus, an eminent printer of the seventh century, we are indebted for the present form of the comma. He also laid down rules for its use.

Inverted commas (") were first used by Mons. Allemeot, a French printer, and were intended by him to supersede the use of italic letters, and it is said that the French printers now call them by that name. Some English printers have used italics to denote quoted matter. It is so done in a work entitled "The Art of English Poetry," printed in London in 1880.

It is not known by whom the dash and apostrophe were invented.

Italic letters were invented by a Roman, who set up a printing office in Venice, in 1596. Venetian was its first name; but not long after, it was dedicated to Italy, to prevent any dispute that might arise from other nations claiming a priority.

Those who blow the coals of other's strife may chance to have the sparks fly in their faces.

Men may judge us by the success of our efforts. God looks at the efforts themselves.

NIGHT LIFE OF YOUNG MEN.

One night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvesting time. More sin and crime are committed in one night than in all the days of the week. This is more emphatically true of the city than of the country. The street lamps, like a file of soldiers with torch in hand, stretch away in long lines on either sidewalk; the gay-colored transparencies are ablaze with transactions; the saloon and billiard halls, are brilliantly illuminated; music sends forth its enchantment; the gay company begin to

gather to the haunts and houses of pleasure; the gambling dens are aflame with palatial splendor; the theatres are wide open; the mills of destruction are grinding health, honor, happiness, hope out of the thousands of lives. The city under the gaslight is not the same as under God's sunlight. The allurements, and perils, and pit-falls of night are a hundred-fold deeper and darker and more destructive. Night life in our cities is a dark problem, whose depth and abysses, and whirlpools make us start back with horror. All night long tears are falling, blood is streaming.

Young men, tell me how and where you spend your evenings, and I will write out a chart of your character and final destiny, with blanks to insert your names. It seems to me an appropriate text would be, "Watchman, what of the night?" Policeman, would the night life of young men commend them to the confidence of their employers? Would it be to their credit?

Make a record of the night of one week. Put in the morning paper the names of all the young men, their habits and haunts, that are on the street for sinful pleasure. Would there not be shame and confusion? Some would not dare to go to their place of business; some would not return home at night; some would leave the city. Remember, young men, that in the retina of the All-seeing Eye there is nothing hid but shall be revealed on the last day.—*Baptist Weekly.*

HINTS TO NIGHT-WATCHERS.—A person who is sick enough to need night-watchers needs rest, and quiet, and all the undisturbed repose he can get. If one or more persons are in the room reading, talking, or whispering, as is often the case, this is impossible. There should be no light burning in the room unless it be a very dim one, so placed as to be out of sight of the patient. Kerosene oil should never be used in the sick room. The attendant should quietly sit or lie in the same room, or what is usually better, in an adjoining room, so as to be within call if anything is wanted. In extreme cases, the attendant can frequently step quietly to the bedside to see if the patient is doing well, but all noise and light should be carefully excluded. It is a common practice to waken patients occasionally for fear they will sleep too soundly. This should never be done. Sleep is one of the greatest needs of the sick, and there is no danger of their getting too much of it. All evacuations should be removed at once, and the air in the room kept pure and sweet by thorough ventilation.—*Herald of Health.*

THE British House of Commons has passed a bill closing public houses on Sunday throughout England and Wales.

SOME FACTS ABOUT THE ANCIENT BABYLONIANS.

From one of these books, compiled after the manner of our modern cyclopedias, and the compilation of which is shown to have been made more than 2000 B. C., it has been ascertained, that Chaldea has long been supposed, that Chaldea was the parent land of astronomy; for it is found, from this compilation and from other bricks, that the Babylonians catalogued the stars, and named the constellations; that they arranged the twelve constellations that form our present zodiac to show the course of the sun's path in the heavens; divided time into weeks, months, and years; that they divided the week, as we now have it, into seven days, six being days of labor and the seventh a day of rest, to which they gave a name, from which we have derived our word "Sabbath," and which day, as a day of rest from all labor of every kind, they observed as rigorously as Jew or Puritan. The motion of the heavenly bodies and the phenomena of the weather were noted down, and a connection, as I have before stated, detected, as M. de Perville claims to have discovered, between the weather and the changes of the moon. They invented the sun-dial to mark the movements of the heavenly bodies, the water-clock to measure time, and they speak in this work of the spots on the sun, a fact that could only have been known by the aid of telescopes, which it is supposed they possessed, from observations that they have noted down of the rising of Venus and the fact that Layard found a crystal lens in the ruins of Nineveh.

The "bricks" contain an account of the Deluge, substantially the same as the narrative in the Bible, except that the names are different. They disclose that houses and lands were then sold, leased, and mortgaged, that money was loaned at interest, and that the market gardeners, to use an American phrase, "worked on shares;" that the farmer, when plowing with his oxen, beguiled his labor with short and homely songs, two of which have been found; and, to connect this very remote civilization with the usages of to-day, I may, in conclusion, refer to one of the bricks in this library, in the form of a notice, which is to the effect that visitors are requested to give the librarian the number of the book which they wish to consult, and that it will be brought to them; at the perusal of which one is disposed to fall back upon the exclamation of Solomon, that there is nothing new under the sun.—*Popular Science Monthly.*

THE General Assembly of the Presbyterian Church of Ireland has been agitated this year again over the question of instrumental music.

The following resolution was adopted by a vote of 151 against 150:

"That, whereas, the use of instrumental music in any of our congregations is a cause of grievous offense to very many of our brethren, and keeps up a spirit of irritation, alienation, and division in the Church, and whereas, the means employed have not induced the ministers and congregations referred to to abstain from the use of instruments, the Assembly in the spirit of Christian charity and brotherly love, urgently appeals to them, for the purpose of restoring peace and order to our beloved Church, to yield to the earnest desire of their brethren and give up instrumental music in the public worship of the sanctuary; that in the hope this appeal will be successful, the Assembly resolves that no action shall be taken in this matter the coming year, but that Presbyteries simply report to next Assembly whether they have yielded to the appeal made to them by the Supreme Court of the Church."

The large number voting in the negative includes not only those who favored the use of instruments but those also, a large number, who favored more summary proceedings against them.—*Christian Statesman.*

OURAY, Head Chief of the Ute Indians, who so materially assisted the commissioners in negotiating with that tribe in relation to the purchase of their reservation in Colorado by the government, died at the Southern Ute Agency on the 28th of August. As Ouray's successor, the tribe has selected Spovonari, who enjoyed so much of the confidence of the former chief that he was left in charge during Ouray's visit to Washington last winter.

WAR has broken out between Russia and China. The Russian troops were defeated in the first battle.

War between Turkey and Greece is also liable to break out at any time. People who educate themselves for war, prepare for war, and depend on war, are very likely to have war. While nations, like individuals, who are disposed to live peaceably with all men, are rarely, if ever, troubled by the bloody monster.—*Messenger of Peace.*

A NUMBER of Russian emigrants tried to colonize in Brazil; but the South

American climate did not agree with them. The survivors, sixty-seven in number, arrived in New York on the 13th of August. When they left Russia there were three hundred and thirty of them.

If Sabbath-school teachers would conscientiously count what their absence costs in the way of anxiety to the superintendent, dissatisfaction in the class, and trouble to secure a substitute, they would surely make every effort to be at their posts. Moreover, every absence is an opportunity lost to make an impression with the truth; to hold up one truth each week, and make a single impression, will, in the long run, rejoice the heart, and may lead a soul to Christ.

WHAT SHALL WE DO WITH OUR DAUGHTERS?—Teach them self-reliance. Teach them to make bread. Teach them to make shirts. Teach them to add up bills. Teach them not to paint or powder. Teach them to wear a cheerful smile. Teach them to wear thick, warm clothes. Teach them to wash and iron clothes. Teach them to make their own dresses. Teach them that a dollar is only one hundred cents. Teach them how to cook a good meal. Teach them how to darn stockings and sew on buttons. Teach them to say no, and mean it; or yes, and stick to it. Teach them to regard the morals and not the money of beaux. Teach them to wear calico dresses, and do it like a queen. Teach them to wear their own hair, and to dress it neatly. Teach them all the mysteries of the kitchen, the dining-room, and the parlor. Teach them to cultivate a garden, and to drive a road team or farm wagon. Teach them to have nothing to do with intemperate and dissolute young men. Teach them that the more one lives beyond his income the nearer he gets to the poor-house.—*Presb. Banner.*

DON'T BET.—Young man, make it a rule never to bet—no, not so much as a penny. The principle of betting is bad; and what is wrong in principle cannot be right in practice. The money gained by betting is not honestly acquired. Many a criminal is suffering the penalty of violated law who was led to dishonesty by betting. The habit of betting small sums cultivates in children and young people a desire to acquire means without returning a proper equivalent. This breaks in upon their honesty. Therefore, don't bet, and you will be safe from many a temptation. J. S. C.

I WOULD say to every young man in the United States, if I could reach him, "If you mean to live a cheerful life to the age of eighty, throw away your old pipe, put your cigars in the stove, and never buy any more, become an absolute teetotaler, take your dinner at noon, and rest one day in seven.—*James Parton.*

OBITUARY.

Departed this life July 15th, near Mason-town, Fayette Co., Pa., Sister JENNIE FLORENCE, oldest daughter of Rev. Christian and Catharine DEFFENBACH, aged 14 years, nine months, and three days. She was buried at the Masontown Mennonite Church on Friday, the 16th, followed to her last resting place by a large concourse of friends and relatives. Funeral services by John N. Durr, from Matt. 24:42-44.

Sister Jennie was a bright, intelligent girl, kind hearted and generous, esteemed and beloved by all who knew her, and was especially dear to her family and school-mates. She took a great interest in the Sunday School, both as scholar and teacher, and was continually learning from the Scriptures and glean- ing useful knowledge wherever she could. Doubtless the Church, Sunday School, and reading the Bible had a converting influence upon her mind, for in the first week of her sickness she gave herself to Christ, and was received into the church by baptism. She bore her afflictions with Christian fortitude, and after six weeks of illness, gently passed away, leaving to parents and friends a bright hope that she has gone to the heavenly home to enjoy the rest that remaineth for the people of God.

"Weep not for me, my parents dear,
Since I must go and leave you here;
With Jesus I shall happily be,
O parents, do no weep for me!

"Dear sisters, do not grieve for me,
Because I'm in eternity;
But cast your care upon the Lord,
And you'll receive a great reward.

"Weep not for me, since 'tis in vain;
In heav'n I hope we'll meet again.
Where we can then together be,
Forever in eternity."

The following thoughts were written by JENNIE DEFFENBACH shortly before her death, in one of her favorite books.

ARRANGED BY J. S. C.

When on this page my name you see
Remember 't was placed here by me;
From earth I've gone forever more,
But here's my name, read o'er and o'er.

Then think of me who loved you well,
Yes, more than these few lines can tell;
Think of my friendship and my love,
And of that better Friend above.

When you behold my still, cold face,
And give the last, long loving gaze,
Think of the time when we shall rise,
And meet again beyond the skies.

Come, friends, in summer's happy hours
To see my grave beneath the flowers,
And think of me as gone to rest,
And strive to meet me with the blest.

Married.

July 11th, in the Amish Church in Seward Co., Neb., by Joseph Schloegel, WILLIAM STUTZMAN and ELIZABETH STUTZMAN, widow of Samuel Stutzman.

July 18th, by the same and at the same place, JOHN KRIST and MARY STUTZMAN.

July 25th, by the same and at the same place, JACOB TROYER and SUSANNA SCHUBOCK.

August 29th, by the same and at the same place, JOHN UNSINGER and ELIZABETH KOLBEK.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

August 7th, near McClellentown, Fayette Co., Pa., JAMES WILLIAM, son of Jacob and Lizzie BARBER, aged 1 year and 5 days. Buried at the Masontown Mennonite Church. Services by Christian Deffenbach and David Johnson from John 14:1.

Sept. 3rd, at the same place MARY MALISSA, the only child of Francis and Catharine EAST, aged 8 years and 6 months. Services by W. O. Wilson from Matt. 18:14.

"Our infant child has passed away
To brighter realms above—
From earth to heaven has winged its way,
To bask in Jesus' love."

Sept. 4th, near Sculp Level, Cambria Co., Pa., Sister ELIZABETH, wife of brother Henry BONGARDNER, and daughter of Brother Tobias Weaver, aged 22 years, 11 months and 2 days. She was buried on the 6th in the family graveyard. Services by Jonas and Samuel Blough.

On the 29th of August 1880, near Wakarusa, Indiana, of dropsy and cancer of which she suffered very severely for some time, SARAH, wife of Samuel HOLDKMAN, aged 58 years, 7 months, and 2 days. She desired shortly before her death, to commemorate the Communion of the Lord's Supper, and said if it was her heavenly Father's will to restore her to health, she would be happy to live longer; but if she should be called away she was willing to go. On Monday she was followed by many friends and relatives to her last resting place at Shaun's Durying ground. Services by John F. Funk and John S. Coffman from Luke 23:28, last clause, which text she herself had selected. She leaves a husband and a number of children to mourn their loss. She united with the Mennonite Church when a young woman and remained a faithful member to the time of her death.

On the 14th of September, in Elkhart Co., Ind., after a brief illness, HENRY MULLER, aged 71 years, 1 month, and 6 days. He was born in Grunavine, Ober-Hesse, Darmstadt. He was buried on the 16th. Services by John F. Funk from Matt. 25:13. He leaves a deeply bereaved widow with her two sons to mourn his departure. May the Lord lead these bereaved ones through the green pastures and by the still waters of eternal life, to a better home beyond this vale of tears.

On the 18th of September, near Elkhart, Indiana, of a lingering illness of which she suffered some 6 months, MARGARETTE CATHARINE FRALLY, wife of — FRALLY, aged 68 years, 11 months, and 17 days. She was buried on Sunday the 19th. Services by J. F. Funk in German and Rev. Barr in English. She leaves an aged husband who deeply deplores the loss of his beloved companion.

August 26th, near Millersville, Lancaster Co., Pa., Preacher CHRISTIAN S. HERR, aged 68 years and 3 months. Funeral on the 28th. Text, 2 Tim. 4:6-8. Buried at Millersville Meeting house. A very large congregation of friends and relatives assembled to manifest their love and respect for their deceased brother and minister. Bro. Herr was nearly 38 years in the ministry.

August 30th, in Bachmansville, Dauphin Co., Pa., Sister JANK GINGERIC, widow, aged 79 years, 7 months, and 15 days. Funeral on the 1st of Sept. Text, Rev. 14:12-13. Buried at Stauffer's Meeting-house.

September 2nd, in Snyder Co., Pa., CORA, daughter of Jacob and Catharine GRAYBILL, aged one year. Buried on the 4th. Funeral services

by Samuel Winey, Thomas Graybill, and Solomon Graybill, from 1 Samuel 3: 18.

August 20th, in Bedminster Township, Bucks Co., Pa., JACOB OVERHOLT, at the advanced age of 85 years, 10 months and 28 days.

August 27th, in Snyder Co., Pa., CHARLES FRANKLIN, son of John and Caroline BOYER, aged 1 year and 1 month. Buried at Fremont on the 29th. Funeral services by Thomas Graybill, from John 14: 4.

August 18th, in Snyder Co., Pa., ADAM GARMAN, aged 45 years, 6 months and 6 days. Buried at Fremont on the 20th. Funeral services by Thomas Graybill and Solomon Ochsensford. Text, 1 Samuel 15: 32.

July 11th, in La Grange Co., Ind., EXOS, infant son of Daniel and Lucinda YODER, aged 1 year, and 9 months. Services by J. Weaver and H. A. Miller.

August 3rd, in La Grange Co., Ind., infant son of John and Leah MILLER, aged 1 year, 10 mo., and 11 days. Services by J. Weaver and H. A. Miller.

August 26th, in Knox Co., Tenn., DAWSON, son of Uriah and Sarah KREIDER, formerly of Lebanon Co., Pa. The deceased was a loving and dutiful son, and was liked by all who knew him. Buried on the 27th; services by Joseph Detweiler in the German, and by John Brown in the English language. Text, Job 14: 1-2.

August 25th, in Wayne Co., O., of the infirmities of age, CHRISTIAN BURKHOLDER, aged 80 years, 10 months and 26 days. Buried on the 27th, his remains were followed by a large concourse of friends and relatives to his last resting-place. Appropriate remarks by C. D. Steiner at the house, and by J. K. Yoder at the church.

July 18th, in New Britain Township, Bucks Co., Pa., of consumption, sister ELIZABETH GODSALK, wife of Christian Godschalk, aged 68 years, 6 months and 13 days. Buried on the 21st in the Doylestown Mennonite graveyard; her remains were followed to the grave by a great number of sympathizing friends and relatives. Remarks by Samuel Groes at the house, and by Isaac Rickert at the burying-place. Text, Psalm 90: 12.

August 23rd, 1880, in Rockingham Co., Va., of the infirmities of old age, ELIZABETH RUODES, (her maiden name was Good) aged 91 years, 7 months, and 18 days. She had been confined to her room for about three years and a half, having lost the use of her limbs. She was a member of the Mennonite Church for about 73 years, in which time she adorned her profession by a meek, peaceable and quiet walk, by which she gained the esteem of all around her. But we believe she could say with Jacob, "Few and evil have been the days of the years of my life," as she was no stranger to the trials and afflictions of this life. Yet she seemed to meet them as if it became a Christian, without murmuring. Her husband died about twenty-five years ago. She was the mother of nine children. One died in its infancy, six more died leaving families behind them, and two still survive her. Her children all became members of the Mennonite Church, and all settled near the old homestead but one. She was followed by her resting place, the Weaver Church graveyard, August 25th, by a large concourse of relatives and friends, who met to show their respects to one who attained to much more than the ordinary number of years. Funeral services by Samuel Coffman, Abraham Shank and Daniel Heatwole from 2 Tim. 4: 6, 7, 8. S. M. B.

On the 3rd of September, in Kill Creek Twp., Osborne Co., Kansas, MARY, daughter of Bro. Christian and Nancy MILLER, aged 15 years, 8 months and 16 days. She was buried on the afternoon of the 4th at the Zion Mennonite Church. Remarks suitable to the occasion were made from 1 Peter 1: 24. She was sick only about a week, but during her illness she saw the need of a savior and expressed a desire to be baptized, which, however was not accomplished because she was unconscious a great part of her time. May this be a solemn warning to all the young as well as the old to be always ready.

"Oh ye young, ye gay, ye proud, You must die and wear a shroud. Time will rob you of your bloom, Death will drag you to your doom! Then you'll cry, and want to be Happy in Eternity."

Letters Received.

WITHOUT MONEY.

H. L. Shelly, Geo. Dintaman, David Unruh, A. S. Winey, Josiah Brewer, Daniel Sheak.

WITH MONEY.

B.—Isaac Brown, Frank Beidler, Christ. Bontreger, Simon E. Bowman, Daniel S. Brunk, I. Born, John Brubaker, G. G. Brenneman, Jacob N. Brubacher, Jacob Berk, A. H. Beery, Samuel D. Behm, Isaac Blosser, D.—David Diller, John N. Durr, J. C. Driver, E.—Cornelius Ewert, Leah Eash, Martin Eioher.

F.—D. Flaming, Peter Funk, Abm. M. Friesen, G.—Samuel Graybill, H. Goertz, S. Godshall, Jacob Godshall, J. B. Gerig, David Grose, John Good, Solomon Good, D. S. E. Garber, P. Goerz.

H.—Manassa D. Hershberger, Emanuel Hartman, Jacob J. Hostetter, David Hershey, Philip Hershey, Jacob Hildebrand, Michael D. Hecker, Benjamin Hostetter.

J.—Peter Jansen, Chaharine Johnson, John Jansi, K.—Joseph Klopfenstein, D. B. Keeperts, B. C. Kauffman, Elizabeth Kauffman, Charles K. Kreibel, W. Krohm, Jacob M. Kreider.

L.—Baruhard Loewen, Jacob S. Landes, D. H. Landis.

M.—B. H. Metzler, Margaret Miller, J. J. Maust, Moses D. Miller, John B. Miller, C. J. Miller, Wid. Catharine Meyer, Christian Mohl, Elyvina Mishler, C. Martin, Sol. C. Miller.

N.—J. Nickel, S. Nash, Henry Nickel, Christian Naffziger, J. Nikkel, O.—John P. Oyer, John P. Oyer.

P.—A. Penner, K. Peters, R.—John Reimer, Caroline Ritzman, Samuel Reesor, J. A. Ressler, Henry Rohr.

S.—Christian Staker, Philip Stauffer, E. C. Stutzman, Jonathan Sharp, Christian Sprunger, J. Sawalcki, Jacob Y. Shantz, C. B. Seaman, Amanda Shoetter, Nobertus Sproll, Andrew Sheak, Rachael Sowers, E. M. Shellenberger, C. E. Smoker, D. B. Stutzman, John M. Strickler, Michael Salzman, H. L. Shelly.

T.—Lewis N. Troyer, U.—W. Unruh, V.—G. Voth, W.—Emil Wagner, Peter Weins, P. Warkentin, Jacob S. Walter.

Y.—Benj. Yoder, Frances Young, Jon. J. Yoder, Z.—L. A. Zimmerman, Jacob Zeller, Christian Zehr.

CONTRIBUTION.

For Dyer Hayward \$10.35, sent to him to Vinton, Valley Co., Nebraska.

MISSIONARY FUND.

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No. 5, Pacific Express.....	4.40 " "
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No. 41, Way Freight.....	8.30 P. M.
No. 7, Fast Mail.....	12.45 " "
No. 1, Special Chicago Express.....	4.10 " "

GOING EAST—MAIN LINE.	
No. 8, Night Express.....	8.05 A. M.
Grand Rapids Express.....	6.00 " "
No. 2, Mail.....	12.01 P. M.
Grand Rapids Express.....	2.55 " "
No. 50, Way Freight.....	6.40 " "

GOING EAST—AIR LINE.	
C. W. & M. Express.....	6.00 A. M.
No. 4, Special New York Express	1.10 P. M.
Indianapolis Exp. (via C. W. & M.)	4.20 P. M.
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No. 20, Limited Express.....	7.05 " "

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Grand Rapids Express.....	12.55 P. M.
" " " " " " " " " " " "	9.25 " "
No. 7, Special Michigan Express,	4.15 " "

TRAINS ARRIVE—AIR LINE.	
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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 17—No. 11.

ELKHART, IND., NOV., 1880.

Whole No. 203.

A THOUGHT OF PEACE.

BY FRANCES LOUISA BUSHNELL.

Why should a thought such peace bestow
 As this: My God doth all things know?
 Feebleth the soul a self content
 Beneath that gaze upon it bent?
 Ah, no! for when of that it thinks,
 Away from Him and self it shrinks.

Is it because a love so large
 Can lay no evil to our charge?
 No. Well may earth-stained souls embrace
 Too close to read each other's face;
 But loving blindness in His eyes,
 That surely could not tranquilize.

When we would seek ourselves to know,
 Tired and bewildered soon we grow;
 Or when on cloudy paths we stray,
 Hardly again we find the way.
 A thousand crossing lines mislead,
 The signs are blurred, we cannot read.

Then softly on the heart doth fall
 The thought of One who knoweth all—
 Our being at its deepest source,
 The darkest windings of our course;
 Needs not to trace the crossing lines,
 And reads by insight, not by signs.

And yet the secret of such ease
 Reaches to deeper roots than these.
 If what He saw He could not heal,
 Where were the quietness we feel?
 He sees the clearer for his love,
 And what he loves not can remove.

For the Herald of Truth.

THE BIBLE MODE OF BAPTISM.

The teachings of the Bible are the revealed will of God to man. All that is necessary to our salvation is here clearly set forth. If more were needed God would have revealed it. There has been much contention on the Bible mode of Christian baptism. Our learned men say that baptize is an equivocal word, that is, it has more than one meaning. Spring is an equivocal word. If I say I have bought a farm with a spring on it, you do not understand me to mean the spring of a watch, or the spring of the year, but a flowing fountain. From the words that precede or follow an equivocal word we learn the meaning of it. Baptize is an equivocal word; it means to dye, to stain, to color, to bedew, to wash, to dip. In all the above definitions mention is made of the thing done without telling

how it is done. John said, "I indeed baptize you with water." He also said that Christ would baptize with the Holy Ghost. The word *with* expresses mode. Peter said, when Christ's baptism with the Holy Ghost on the day of Pentecost was accomplished, Now is fulfilled that pouring out which had been prophesied. The baptismal element was poured out, shed forth, and fell upon the people. If immersion had been the mode prophesied and used, John would have said, "I baptize you into water; you shall be baptized into the Holy Ghost." Some try to make argument out of the fact that both John and Jesus went into the water and both came up out of the water; but neither the act of going in or coming out was baptism; these acts were equally true of both, yet both were not baptized. When Philip baptized the eunuch they both went in and both came out of the water, yet both were not baptized. In the account we have of the Savior's baptism the word does not tell us how it was done. This we learn from other portions of the Scriptures, which I shall proceed to notice. The inspired writers say, "When Jesus began to be about thirty years of age," the proper age, according to the law of Moses, to be consecrated to the priestly office, he came to John to be baptized of him. He came to John because he was the son of Zacharias, the high priest, who doubtless had consecrated him for the priesthood when he had arrived at the proper age. John being six months older than Jesus had probably been that length of time engaged in baptizing the Jews, preparing them for the kingdom of heaven. When Christ came to his baptism John said, "I have need to be baptized of thee, and comest thou to me?" Christ said, "Suffer it to be so now for it becometh us (John and Jesus) to fulfill all righteousness." Fulfill in the Scriptures generally means to obey. James says, "If ye fulfill the royal law ye do well," meaning, if ye obey the royal law ye do well. Paul says, "Bear each other's burdens and so fulfill the law of Christ." Now Christ and John are about to obey the law by fulfilling it, that is, Christ is to be set apart for the ministry, or consecrated to the priesthood according to the law of Moses. When we turn to Numbers, where we have in-

structions for the consecration of the priests, we read, "Sprinkle water of purifying upon them." Paul says, Rom. 15: 8, Christ was a priest or a "minister of the circumcision,"—the old dispensation; and such priests were set apart by sprinkling water upon them. Would it not be exceedingly strange if Christ had said, "It becometh us to fulfill the law," and the next step be immersed, contrary to the law, thus breaking instead of fulfilling it? Men who can believe that, can not only believe without evidence, but believe against evidence. We have evidence from Jesus himself on the subject. When he was in the temple attending to his ministerial labors, the priest and elders of the people said, "Who gave thee this authority?" or who made thee a priest or a minister? He replied, "The baptism of John, whence was it? from heaven or of men?" i. e. was John authorized to set him apart for the ministry or was his baptism only a human institution? They knew that what John did to Christ in Jordan gave him a right to teach in the temple, and they would not answer his question. If he had been immersed contrary to their law they might have said, "You was not consecrated according to our law." They knew his right to teach was given him legally, and they could not condemn him. John was subject to a law that required sprinkling, and he faithfully did his duty. Having performed it according to divine authority, it was from heaven. If he had baptized by immersion it would have been from man, for God has nowhere enjoined it. Thus the law was fulfilled, as the word says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled."

The Jews expected Christ to sprinkle from what Isaiah and others had written long before (Isaiah 52: 15), "So shall he (Christ) sprinkle many nations." Seeing John administering the ordinance of baptism, they did not know but that he was the Christ. Hence the question, "Who art thou?" John was born, and lived, taught, baptized, and died under a law that required sprinkling. No prophet of God ever foretold that under the old or new dispensation, that baptism by immersion, dipping, or plunging, would be required or practiced. We cannot, there-

fore, suppose that John, whom Jesus said was the greatest of all prophets, would act in utter disregard, and in direct violation of a law that required sprinkling; neither did any one accuse him of disregard for the law; therefore we are assured that he did not immerse. John very well knew that Moses by a special command sprinkled all the people: Heb. 9: 19.

John baptized in Jordan, in Enon, in the wilderness, in Bethabara, and where Christ abode, that is, beyond Jordan. In all those places pouring and sprinkling could have been conveniently practiced; but it is doubtful whether immersion could have been practiced except in Jordan. But in Jordan does not always mean in the waters of Jordan; see John 3: 8; therefore it is extremely doubtful whether the baptisms generally were performed in the water at all; especially since we read, Jn. 10: 40, that "Jesus went beyond Jordan into the place John at first baptized, and there abode." To reconcile these two passages immersionists must admit that John baptized on dry land, or that Christ stood in the waters of the Jordan to rest himself; for he abode where John baptized. He could not be beyond and in the Jordan at the same time.

The Jewish people expected Christ to sprinkle the nations; and they could not have thought that John was Christ if he immersed, but they came to that conclusion by seeing him do what they expected Christ to do. The mode of purifying among the Jews was sprinkling. Moses sprinkled the water of purifying on the Levites, Num. 8: 7. "Then will I sprinkle clean water upon you, and ye shall be clean." Ezek. 36: 25. So shall he (Christ) sprinkle many nations, Isaiah 52: 15. From reading such prophecies they expected Christ to baptize according to that mode. There is not one word of immersion in the entire Bible where baptism is spoken of. It is a Latin word, and means to sink or overwhelm. If immersionists wish to use it in reference to baptism they must use two Latin phrases: immerse—to put in, and emerse—to raise out of.

Some say, Christ was baptized to set us an example, and we should follow him down into the watery grave. If example was his object, why did he not say so when he came to John's baptism? He could have said, "It becometh us to set an example," instead of saying, "It becometh us to fulfill all righteousness." No one thinks he was baptized unto repentance or for the remission of sins; for he had no sins to remit. If he gave us an example to follow to the letter we must not be baptized until thirty years of age. Ask an immersionist why Christ was not baptized until thirty years of age? The true answer will explode his system. No intelligent person will say that Christ was baptized in his own name; yet if we

are not baptized in the name of Christ, it will not be Christian baptism, and therefore not valid. If Christ had aimed at that example, he would have been the first one to be baptized and would have shown John how it should be done. Instead of that he came to be baptized after many others had been baptized. Immersionists do not agree. Nearly all the public debates now-a-days are between immersionists. Some say, We must be baptized to secure the pardon of sin; others, that we must follow the example of Christ. Some immerse three times, face foremost. Others say, that is not necessary, that one dipping, backward is sufficient; that they say, will initiate them into the kingdom. In the baptism of the eunuch we have the only example in the Scripture where any one went one step from the place of worship toward water for the purpose of baptism. In this case they were on a journey. The eunuch had been up to Jerusalem to worship, and, on his return, was reading from Isaiah. The particular passage which the writer of Acts says he was reading, Isaiah 53: 7, 8, is in close connection with Isaiah 52: 13, where the prophet commenced speaking concerning Christ. It is but reasonable that Philip would explain all the prophecy concerning Christ. Luke says, He preached unto him Jesus from the same Scripture; i. e. he showed that the prophecy related to Christ; that he had come into the world to set up his kingdom; that he died for the people, "was bruised for our iniquities;" and instituted the ordinances of his church. The ordinance of baptism is prophesied in the passage, "So shall he sprinkle many nations," 52: 15. It is highly probable that Philip told the eunuch that he was doing the work enjoined by the great commission—"Go teach all nations, baptizing them," &c., according to the prophecy which the eunuch had been reading. By the time they came to the water he was convinced that Philip was the proper person to baptize him, and that he should be baptized, or sprinkled as his text reads. Philip could not have preached immersion from the text—"Sprinkle many nations."

I once heard an immersionist, when preaching upon this subject, say, "I can not see what put it into the head of the eunuch that he was immersed, it is unaccountable, but when we allow that he was sprinkled, the reason is obvious. Many persons have been misled by the words—"They both went into the water." When immersionists are asked why they believe in that mode, they nearly always say, "Because they both went into the water." But neither the going into the water, nor the coming out of the water, was the baptism, neither tells how it was administered. Neither were they any part of the baptism; one took place before and the other after it. Philip's text tells

us how it was done. Going in and coming out was the act of both Philip and the eunuch; the act of baptism was Philip's alone. Going in is not going under. We do not go under the water every time we go into it, nor do we go under a country or a field every time we go into them. But we must look to the Bible for the true mode of baptism.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom 6: 4. We find in this Scripture and its parallel passage, Col. 3: 12, figurative language representing death, burial, resurrection, planting, crucifixion, &c., all of which must harmonize; and there is no contradiction nor lack of harmony. No divine doctrines can lack harmony. If we understand the death and resurrection of which the apostle here speaks, we can also understand what he means by burial. Death cannot mean literal death; if it means spiritual death, the resurrection must be to a new spiritual life. Now, if the death and resurrection be spiritual, must not the burial be also spiritual? or would we make the divine record teach that the death, planting together, and circumcision are spiritual, and the burial a physical plunging under water? The true meaning is that our corrupt nature, "the old man," is dead and buried, and the new man, renewed life, is risen to life. If the burial were a plunging into water, what must the planting mean? Some think planting means an entire covering up; but the Bible does not teach that. It says, "The righteous shall be like a tree planted by the rivers of water." The roots are covered, and left there. No mode of baptism resembles this or any other planting. If both "buried" and "planted" express the mode of baptism, what mode is indicated by "crucified," which we find used in the same connection? Paul says we are buried, i. e. he and all his brethren at Rome were in a buried state at the time he wrote. "Buried with Christ" cannot mean buried under water. We are covered in whatever we are buried; if we are buried in water, we are covered with water; but Paul says of his Roman brethren, "ye are dead, and your life is hid with Christ in God." If the burial were by baptism into water, by what power would they be raised up? Immersionist must admit that it is by the arm of the administrator. The text says in Romans 6, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." That is, we are raised up by the same power that raised Him, that we might walk in newness of life.

The only case of literal baptism administered by the hand of God, himself, was at the passage of the Red Sea. How was

this administered? The clouds poured out water." Paul says, "They were all baptized unto Moses in the cloud and in the sea." The Israelites passed through the sea dry shod, yet they were baptized; but they were not immersed.

The mode of Christian baptism taught by the Bible is to apply the baptizing element to the subject. This is clearly brought out and sustained by the holy Scriptures, while immersion as a mode of baptism is sustained principally through dictionaries and church histories.

THE JUDGMENT.

For the Herald of Truth.

"And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

From these words of our Savior we learn that in the judgment we shall be accepted or condemned as we have performed or neglected Christian duties or works of charity—works which follow as a result of the great underlying Christian principle—love. We should remember that true piety and Christian charity cannot exist separately; the connection between them will clearly appear with the consideration that no man can be truly kind and merciful without loving those graces.

The teachings of Jesus are, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25: 34—36. These astonished souls shall then ask, with great humility, when they performed these services, as they never saw him in want and therefore could not assist him. "Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The united wisdom of men and angels could never have discovered a more suitable method to convey an idea of the fullness of God's love to the sons of men, or offer a more forcible argument for Christian charity than that the Son of God should from his seat of judgment, in the presence of all humanity and all the hosts of the blessed spirits from the

courts of heaven, declare that all the services done for his sake are done to Himself. While Jesus dwelt in flesh, sojourning in this vale of tears, he suffered unspeakable injuries and afflictions, and now he considers all the distressed, suffering righteous as members of his body, loves them, and is so much interested in their welfare that he rejoices when they are happy, and grieves when they are distressed. Hence all pretenses to godliness without grace in the heart manifested by good works, avail nothing in point of eternal salvation.

He who from right motives loves justice, truth and holiness in men, cannot but love them in their perfection in God, that is, he must love God with his attributes. Since, therefore, the duty we owe to God is the same in kind with that we owe to men, it will be clearly shown, where there is resemblance of circumstances, that true morality cannot exist where piety is wanting; and those who pretend to morality and lack piety are in themselves a contradiction.

The Judge himself has told us that after the happy ushering in of the righteous into glory, he will pronounce the following sentence upon the wicked: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me."

Jesus said, The "everlasting fire" of eternal punishment was not prepared for the wicked among men, but for the devil and his angels: but the kingdom of heaven was prepared for the righteous. Perhaps this is intended to teach us that the first design of Omnipotence was to make man happy, not miserable. And as wicked men join with devils in their sin of rebellion against the Almighty, they are doomed to share with them in their punishment—punishment of the severest kind.

After telling what the plaudit of the righteous shall be, and what the sentence that shall be passed upon the wicked, our Savior ended his teachings with these words: "And these shall go away into everlasting punishment: but the righteous into life eternal."

Let us now look with an attentive eye and an anxious heart to the end of all the living, to that awful scene in which God's mercy and wrath shall be revealed as never before. Think on the solemn day when the Son of man shall come in glory

sitting upon his throne to judge the world! Think on the time when all nations and people shall be assembled before him, and we shall form a part of that great assembly, when the righteous and the wicked must be separated! And O my soul; amongst which wilt thou be numbered? Is there an inquiry, is there a case of greater, of equal importance?

B. MAST.

WHAT THINK YE OF CHRIST?

I heard a sermon not long ago on this text, in which the preacher said that, if Christians were asked this question, there would probably be as many different answers.

No created mind can ever know all that is in Christ, or find the limit of his love; for "in him dwelleth all the fullness of the Godhead," and "his love passeth knowledge." Each heart finds in him just what it most needs; and so our loving, grateful answer to the question, "What think ye of Christ?" will vary according to our various characters and circumstances.

Quite as various, I think, would be the answers of the same heart at different times and under different experiences. It is pleasant to look back and see how through all the journey Christ has walked beside us, giving us just what was needed at every step, supplying every want, and each day filling our hearts with new gratitude and wonder at the fullness of his love.

We remember bright, sunny days, when we were well, and strong, and full of life, when the world was so beautiful in our eyes that it was a joy just to be living in it. Those who do not know Christ think that at such times we do not need him; but O how the brightness would fade out of everything if he should hide his face! We are glad to think that we owe even this earthly happiness to him, and we enjoy it doubly as a gift. "All things were made by him." "The sea," with its ever-changing beauty and grandeur, "is his; for he made it, and his hands formed the dry land," with all its loveliness of hill and valley, shady woods and sweet flowers.

The friends whose presence makes us glad are also his gift. There is no love so strong, so sweet, so satisfying as that which binds us together in him. We love each other more for loving the same Savior; and this love has no fear of future separation to embitter it. There may be sad partings for a little while; but we know that we shall spend eternity together. It is Christ, our dearest friend, who transforms our brief, uncertain friendship into love that shall last forever.

It is sweet to owe everything to such a

Friend. His love brightens every pleasure, and every pleasure deepens our love to him; till for very love and gratitude we can find no words to say what we think of Christ.

But our days are not all sunshine. Clouds will gather; sickness, pain and weariness come; and we are too tired with suffering to look out upon the fair earth, where the flowers are still blooming, the blue waves sparkling in the sunshine, and the hills standing beautiful in their quiet grandeur. Even the dearest friends fail to comfort us. They cannot give rest, nor relief from pain, and it wearies us the more to think of the weight of unavailing sympathy our suffering lays on them. We want them to go away, and leave us to bear it alone.

Thank God, such pain does not often come; generally loving faces and kind words can give some pleasure if not relief. But it does come some times, and there seems nothing left to care for.

"Then what think ye of Christ?" Oh! with the thought of that dear name, what rest and peace come into the heart! We cannot pray, perhaps, nor even think; but over and over our hearts repeat his words, "Come unto me, and I will give you rest." And rest does come with the very thought of him, and pain is not so hard to bear with him to lean upon.

"This is not fancy; but what we think ought to be, and so suppose that it is. But it is the experience of those who have suffered with Christ near them. He is the only Friend who can sympathize with every sorrow without being overburdened, and who can give comfort and rest.

Then, perhaps, death seems drawing near. We are not afraid to die. Heaven looks very bright and attractive; and we long to be beyond all pain, and sin, and sorrow forever. But still there is the dark river between us and home—the unknown Valley and Shadow of Death, where no friend can go with us. No one can even tell us what we shall meet there, what feeling and loneliness of terror when the soul leaves its earthly habitation and goes forth alone into an unknown world. But Jesus has been there. He knows it well. And, having walked with us through all the journey, he will not leave us when we need him most. No, he will hold our hand the more closely, when every other friend has let us go; and what more can we want of help or companionship than his presence whom our soul loveth? He has conquered death; and he is Lord and King of the land to which we are going. What shall we think of Christ then?

But there is a sadder waiting for death than this. He is coming nearer, nearer each day; but his message is not for us. He will pass us by, and lay his hand on one whose presence makes the gladness

of life; one on whom we have daily leaned for counsel, and love, and sympathy. It may have been long years since death had come very near to us, and we had almost forgotten that he could enter our home-circle. But he is coming, and we cannot shut him out or delay his entrance. The very foundations of life seem giving way, and all sense of security is gone. If death can enter so easily, and there is no power to resist him, how do we know that he will not come again and again, taking one and another, till we are left alone in the desolate earth? We cannot hold them back, and our hearts sink and tremble at the thought, till we hear Christ's voice, "I will never leave thee nor forsake thee;" "Lo! I am with you always;" "I will not leave you comfortless, I will come unto you."

We never know the full meaning of these words till they come to us beside the dying bed of one we love, and whose death will change the world for us. They come like Christ's words on the stormy sea, "Peace, be still!" and the waves of fear, and doubt, and disquiet are laid to rest. Again, Christ has conquered death for us. It may take all we have on earth, but it can never touch this Friend; and so we shall never be left quite alone or desolate. "Neither death, nor life, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"What think ye of Christ?" When we remember all he has been to us in the past, and think what he will be through life, in death, and in the eternity beyond, our hearts are too full to answer. We can only say:

"Thou, O Christ, art all I want.

More than all in thee I find."

"When we stand with Christ in glory.

Looking o'er life's finished story,"

then, perhaps, with fuller powers of language, and with eternity before us in which to speak his praise, we may begin to answer this question; though, even then, we shall have to say of the love of Christ, that it "passeth all knowledge." —*Sol.*

IF YOU CAN, cultivate the song-gift, and it will often help you to sing away trouble. When the melancholy Melancthon came to Luther with his troubles, the sturdy reformer would bear it patiently for a while, and then spring to his feet and say, "Come, come, let us sing the forty-sixth Psalm." By the time it was ended, they were ready to sit down peacefully and happily. What an anchor to storm-tossed souls that first verse has been for ages! There is nothing to bear the heart up, in great troubles or small, like God's word. Every Christian has his "illuminated verses," which shine out in the darkest night. Multiply these verses, and you will multiply your joys and comforts.

HOW THE BIBLE CAME FROM GOD.

Up on the top of the mount,—of dread Mount Sinai,—Moses received the two tables of stone. On them were written, by God's own finger, the law of the ten Commandments. Could we but learn that the whole book of Holy Scriptures was in some way prepared by God,—written by his own hand,—it would be easy to comprehend how the Bible came from God. No one, however, has ever maintained such a theory of inspiration.

But might not God have so possessed himself of the men who composed the various parts of Scripture, that he, as it were, used their hands to write the words which he wished to be recorded for the instruction of men? If he had so done, it would practically have served the same purpose as actually to have written with his own divine finger. It would, with equal certainty, have been the word of God as given by himself. But if God had used these holy men of old thus (and some claim that he did) as mere instruments,—as mere pens, so to speak, in his hand,—would the characteristics of these different men have shone so clearly through what they wrote? Would not there have been a severe and solemn sameness from one end of Scripture to the other? Would it not have been all the same whether David or Solomon, Isaiah or Moses, Paul or Peter, penned the words? Could we have known the men from their writings? But the sameness we do not find; we find that the writings of one or the other are just such as we should expect from his known temperament, or the circumstances of his history. In some way, then, God used these holy men as men; as variously constituted, with minds and faculties of their own. He employed them in no mechanical way.

As we read the Bible we observe certain very striking things. We behold Jehovah appearing unto Abraham, and telling him of future prosperity and greatness; that is, he holds an audible converse with the patriarch, as a man speaketh to his friend, face to face. We see Moses in the mount, looking at heavenly things of which he must construct patterns upon the earth; namely, the tabernacle, with the priestly services and ceremonies thereof. We hear voices coming from heaven to men, revealing strange portents. Later on we find prophets speaking with confidence about great future events; and especially about the coming of a great person, ages hence. We notice marvelous reasonings in the Epistles, and mysterious signs in the closing book of Scripture.

Now such things as these clearly came direct from God. They were special revelations, undoubtedly given by God; and necessarily so, as else they could never

er have been known. Neither is there any difficulty or obscurity about the way in which they were given by God; we, as it were, hear them with the ear, and see them with the eye. Is this, then, the inspiration of which the Bible speaks when it says: "All Scripture is given by inspiration of God;" is this the way the Bible came to be? No; for if things unknown and unknowable alone constitute what was given by God, then a very large part of the Bible cannot be ascribed to him. For what becomes of all the historical matter which it contains, whether in the Old or New Testament? Such things as historical events were known by the writers before they wrote them, were known among the people; it needed no special aid from God to know them.

But now as we look into some of these Bible histories, what do we observe? There is, for instance, that wondrous history which opens the volume. "In the beginning God created the heavens and the earth." The ring of eternity is in these words! They carry us back through uncounted ages! But let us reckon from the creation of man, recorded in the first chapter of Genesis, to Moses, in the last chapter of Deuteronomy; and more than twenty centuries intervene. How many volumes would be required to describe the history of the world from the time of Alexander the Great to the present hour? Yet the history of a period equally long is contained within a few pages of our ordinary Bibles. So hear what John says at the close of his Gospel: "And there are many other things which Jesus did, the which if they should be written." Why, then, leave out so many things, and complete the history of Christ within a few leaves of a single book? With such a vast amount of material before them, why and how did Moses and John select only certain parts? Ah! he directed the minds of the writers in the choice of essentials; and in so far what they wrote, of all that might have been written, was given by God.

As, then, matters strike us thus far, inspiration of the Bible seems to include the revelation by God of the unknown and unknowable things; and the selection by God of known things. Such revelation made by God, and such selection directed by him, resulting in the sacred Scriptures, made them the gift of God. Thus we may look upon the whole Bible, part by part, as given by God.

But we have hardly reached the true nature of inspiration as yet. Special audible, visible, or prophetic revelations, are means toward it. Selection of essential from among known matters, is one of the results of it. But neither states of ecstasy or exaltation, accompanying and facilitating revelation, nor suggestion, or direction, or superintendence in selection,

either separately or combinedly constitute inspiration. It is something deeper and more radical yet. The question remains: How did God reach these writers? How did the Bible come from God through men? The answer is Scripture's own: "Holy men of God spake as they were moved by the Holy Ghost."

The world of thought and emotion is a strange world. Thoughts come and go; feelings are awakened and pass away,—and we know not whence they come, nor whither they go. It is indeed a world of caprice and waywardness. The body is subject to rigid laws. We must eat at regular intervals. We open the eyes and the eyes must see. We move the feet, and the body must move along. Force may compel the body to occupy a certain position, even though we desire it not. It is different in the realm of thought and feeling. We discover no such rigid exactions here. Thought will be free, and the feelings will not be forced. The influences here at work are inscrutably subtle. We have a thought. Whence came it? Why came it just now? Why came it at all? Again, how did this feeling come so strongly and so suddenly upon us? We did not call it; it came unbidden!

But just in the midst of this subtilness of influence, this caprice and wild freedom among the thoughts and feelings, we discover vast opportunities for the operations of God's Holy Spirit. He takes the man entirely as he is; makes no dead instrument out of him, but uses him with all his peculiarities of mind and character. The thoughts come; the feelings are aroused; they move in the channels in which all the man's other thoughts and feelings have moved and do move,—he speaks, he writes, and lo, the things that come from him are of God! These things came not by the will of the man, the writer; he did not sit down with the purpose of laboring to produce the thoughts. The thoughts came upon him by special divine influence, and what he thought and felt he brought forth in his own way. Yet in a high and real sense, also, what he brought forth in his way was eminently of God. Thus came into existence the poetry of the Bible; the songs of David, the proverbs of Solomon, the deep reflections of Job. Thus, in a natural and yet supernatural way, was Paul sustained in his high and abstruse reasonings. Thus entered the thoughts into the hearts of Paul and the other apostles, which took shape in tenderly affectionate counsels, and faithful and searching rebukes and expostulations. Thus the historians, as their eyes glanced over the teeming field of history, were strengthened or enlightened in their judgments, to choose the right and appropriate circumstances for the sacred record.

Feeble, very feeble, after all we can

say, must ever remain our conception of the great and wonderful fact of inspiration. Yet what we have just been saying may help along, at least to some extent, to make us understand how it is that the Bible, though written by men, came from God, and is the word of God. His influence over the minds of these holy men could be and was direct and potent. He could and did so convey his truth unto them, that they need not be mistaken about its being from him. His influence, of course, was still near as they wrote. His omniscient eye was upon them, and he could prevent errors in the presentation. Therefore we can have perfect confidence that the Bible given by God not only contains, but is, his everlasting truth. We can build upon it for eternity! We can point humanity to it for the solution of all our doubts and fears, for the creation of mighty hopes that swallow up the grave itself! The Bible is an unspeakable gift, direct from God. Let men see to it how they use that gift!—*S. S. Times.*

For the Herald of Truth.

THE COVERING FOR SISTERS.

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."—1 Cor. 11:5, 6.

My dear sisters, let us not be ashamed, though we be laughed at by the world, to obey the commands of God by wearing the covering in the form of a cap, which has been the form in nearly all churches in times past, and in the Mennonite Church for hundreds of years. The cap is convenient and seems to be more becoming than any other form of covering for those who are willing to obey the gospel of Christ in not conforming to the world in its numberless changes of fashions and utter disregard for the teachings of the sacred Scriptures. Let us not shrink from this duty, even if the state of society around us is such that it becomes a cross. Unless we are willing to take the cross daily and follow the Savior we cannot be his disciples. If we follow him we must frequently walk low in the valley of humility, and many times, by our words and conduct, display the worldly minded, and make ourselves the objects of criticism. Jesus did not refuse to be laughed to scorn; he even went forth wearing the crown of thorns and was mocked and spit upon. He bore all his sufferings to redeem all those who believe in him and love him, and he says, "If you love me, keep my commandments."

Many people have the idea that the covering urged so strongly by Paul is the natural hair, taking for proof the words, "For her hair is given her for a covering." But Paul is here showing by nature that it is not becoming for a woman to pray or prophesy without an artificial covering; or why should he say, "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven." If the covering were the natural hair she could not have her head uncovered without being shaven or shorn. Let us "put on the whole armor of God, . . . taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." And we who have become willing to obey this command, let us not be satisfied because we have put on modest apparel, thinking this is all we need; but let us watch and pray that we be not found disobeying God's commands by neglecting our duty towards others. If we have sometimes found it necessary to teach this duty to some young, inexperienced members, and it was unkindly received, let us be patient and prayerful.

Let us remember that the eyes of the world are upon us, watching our acts, appearance, and conversation; and let us give no reason to be spoken of as unfaithful to our profession and to God in all things. Let us prove our faith by our works, for "faith without works is dead." Let us not be ashamed to plead the cause of Him whom angels praise; for if we are ashamed of him and his word, he will be ashamed of us when he comes in glory; so he has himself declared. How sad if we should come to the judgment and be denied of the Son of God who died to save us! Let us keep our lamps trimmed and burning, and not hide them under a bushel, but let us light them and place them upon a candlestick that all may see the glowing light of a life consecrated to God.

A SISTER.

WATER-SPIRIT.—There is a water baptism, and there is a Spirit baptism. The former is performed by man, the latter by Christ; the one is external, the other internal; the one is a sign and seal of the forgiveness of sin, the other the effectual application of the remission of sin; the one is accidental to salvation, the other essential; the one is the door to the external visible church, the other the adoption as a child into the internal invisible church; the one is temporal, the other eternal.

The largest thing to hold in the world is an unruly tongue.

"WHO SHALL ROLL AWAY THE STONE?"

That which weeping ones were saying,
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe,
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And, in joyous song outgushing,
Rise in rapture, Lord, to thee.
For, before the way was ended,
Oft we had with joy to own
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to cause us pain.
Ofttimes in the feared "to-morrow"
Sunshine comes,—the cloud has flown!
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness;
God doth bid thee, man, "rejoice!"
In to-day's bright sunlight basking,
Leave to-morrow's cares a-asking,
Sorrow not present joys by asking,
"Who shall roll away the stone?"

—Selected.

For the Herald of Truth.

THE APOLLYON OF HUMANITY.

There was a time when the earth was destitute of its boundless beauty, its marvelous vegetation, and its myriads of human beings; consequently there was a time when there was nothing like impurity here. The inference to be drawn from the current and historical facts is, that from some beginning has come the great iniquity with which this naturally beautiful earth has been blemished. There has been a great change from that pure, undefiled state to the pollution which pervades the whole world. What means all this? Do you ask the cause of so great a change, of so much dissension, so many crimes, so much discord? The answer, coming down to us from the records of the past, is "temptation." This is the monster Apollyon, "clothed with scales like a fish, winged like a dragon, having feet like those of a bear, and a mouth like that of a lion; and out of which comes fire and smoke." This monster has lived, and is acknowledged to be the enemy of all good, through the whole history of Adam's posterity. In every city that has existed lie hidden volumes of ungodly wickedness which this fiend has caused. He has demonstrated his iniquity to all nations. For the wealth of the country the Assyrians were conquered by the Babylonians. For the wealth of Italy Hannibal was tempted to

conquer it. And for a similar reason the British attempted by force of arms to hold in subjection the American colonies.

We are the sons and daughters of liberty, enjoying the blessings of a free country with its free institutions and religious liberties. But are we in all our glory and independence undefiled by this Apollyon of deception? Not so; he comes to us unexpected; he comes bringing despair, denouncing the true royal road of life with all its pleasures, and snatches his victims, as with iron hands, leading them down into the pit of intemperance, dragging them to shame and destruction. This great mover of society has so increased in power that his influence extends to the four winds of earth. We are told that his subjects walk mostly in the valleys of despondency and despair, and though these valleys present most repulsive and heart-sickening appearances, great numbers are tempted to pass through them.

One who has passed through one of these valleys, surviving all its terrors, describes it thus: "These valleys are continually dark, but as there were several burning pits of brimstone, I could see, at times, the hobgoblins, satyrs, and dragons of these doleful pits. I heard a continual howling and yelling as of people under unutterable misery, who there sat bound in afflictions and irons. I could see bleaching bones of those who had been stung by the poisonous arrow of inebriety. Over the valley hung the clouds of confusion. Death also does always spread his wings over these places. In a word it was every whit dreadful, being utterly without order. The pathways are exceedingly narrow and are bordered with marshes and ditches, which make it extremely hazardous for any one to travel there. As I traveled on, over these toilsome roads, I could hear the intrepid fiends following me; they would clash their teeth together and pant hideously. I was terribly frightened. I plunged forward, and were it not for the lantern of life everlasting which I held in my hand, I would surely have been overtaken. I soon found that the ground began to ascend, and I could see afar off the dawn of life again. Ah! how my soul rejoiced to again enjoy the morn'g of a new life. When I reached the border land beyond the valley I found that one who had been over this valley had taken the pains to erect a guide-post on which was inscribed, 'Beware, and go by the city of peace.' Enter ye in at the straight gate, for many I say unto you shall strive to enter in and shall not be able."

Now this is the description sanctioned by those who have tasted both righteousness and corruption, and at last have sailed safe from under the clouds of doubt and darkness into the pacific waters of a pure life. Do all accept their testimonies, expressing a living with evangelical truth?

No; hundreds close their eyes to this, to them painful, truth.

The old story that society requires persons of temperance, chastity, integrity, and morality is ever a new one. "By their fruits ye shall know them;" so says the holy Word. No person can succeed in secular or religious work if he indulges in the iniquities of this Apollyon. O, how great is the power and influence of this fiend over the masses of humanity! When we stop to think of the innumerable cases of felony, treason, arson, murder, war, and even the downfall of nations, we are amazed to think that men, after they have had so many opportunities to acquire knowledge which would have directed them like a shining star to the haven of purity, should allow the allurements of "temptation" to step in and mar their character forever. For a paltry sun Judas Iscariot was led to betray our Savior; for a few hundred pennance Benedict Arnold was led to perform an act which blotted his name forever; and the talented Burns who lived only thirty-five years, was crushed by the monster, intemperance.

O, for more guide posts! "The harvest truly is plenteous, but the laborers are few." Matt. 9:37. The question that every professing Christian should ask himself or herself is: "Am I trying to reach the mountains of safety, or am I clinging to Sodom?" While we tarry here below, and come face to face with temptation, we must keep the path of rectitude, never stepping aside, if we wish to gain a complete victory.

T. L. BRUNK.

JUSTIFICATION AND SANCTIFICATION.

The soundness of a large mind appears in these words of our late venerable friend, Richard Mott, written in 1847 and probably never before published: "Permit me to express the belief that where vital Christianity prevails there will be very little polemical discussion and distraction, so fatal to the best interests of man; there will be no contention about justification and sanctification, no creaturely curiosity indulged which of them has the first operation on the soul: we shall be blessed with clearness of mental vision to see by the light of truth that they are joined together by our heavenly father and can never be dis severed—that both will have their true operations upon us if we are but humble enough to do it."

—Friends' Review.

DAY BY DAY.

If I were told that I must die tomorrow,
That the next sun
Which sinks should bear me past all fear and
For any one—
All the fight fought, all the short journey
Through,
What should I do.

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone;
But rise, and move, and love, and smile, and
[pray,
For one more day.

And lying down at night, for a last sleeping,
Say in that ear
Which hearkens ever, "Lord, within thy keeping,
[sing,
How should I fear?
And when to-morrow brings Thee nearer still,
Do Thou Thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning
[splendor
Flashed o'er the sky,
I think that I could smile—could calmly say,
"It is His day."

But if a wondrous hand, from the blue yonder,
Held out a scroll
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clew,
What should I do?

What could I do, O blessed Guide and Master!
Other than this:
Still to go on as now, not slower, faster,
Nor fear to miss
The road—although so very long it be—
While led by Thee.

Step by step, feeling Thee still close beside me,
Although unseen—
Through thorns, through flowers, whether the
tempest hide Thee,
Or heavens serene—
Assured Thy faithfulness can not betray,
Thy love decay.

I may not know, my God; no hand revealeth
Thy counsels wise;
Along the path no deepening shadow stealth;
No voice replieth
[tell;
To all my questioning thought, the time to
And it is well.

Let me keep on, abiding and unfeared
Thy will always;
Through a long century's ripening fruition,
Or a short day's;
Thou canst not come too soon, and I can wait
If Thou come late!
—Selected. SUSAN COOLIDGE.

AFFLICTION.

BY J. M. GRAYBILL.

Affliction is compared to a "stormy deep, where wave resounds to wave;" and many who pass through those deep waters are young men and women. How pity prompts the rising sigh when we see the young suffering! The young—the young! Who so cheerful, so interesting, and often so afflicted, too!

Doubtless some of these many readers are earth's afflicted ones; perhaps in life's fair morning. Such I would ad-

dress thus: Dear young friends, do you ask why you are afflicted—deprived of every worldly pleasure? You see others pass along the streets, strong, gay, happy, while you are weak, cheerless, suffering. You wonder why you are thus made a mark for the arrows of the archer. I know the state of your mind. I see your pale, careworn countenance, and the falling from your dimmed eye, in the lone silence of your chamber. You are inquiring, in all the fullness of your soul, why sleepless and wearisome days and nights are appointed unto you. Many as young as you are, and far greater sinners, are basking in the pleasures of life, and you are afflicted, forsaken and, seemingly, innocent. Why this distinction? You are not forsaken.

"Judge not the Lord by feeble sense;
Behind a frowning Providence
He hides a smiling face."

In these mysterious ways Jesus is training you for his service in earth's dark and thorny vale, through which every pilgrim must pass to the "Mansions of Light." Are you a Christian—a child of God? I hope you are. What is it that makes us Christians? A cordial reception of Jesus Christ as our only and all-sufficient Savior, and a consecration to Christ as our Lord and Master—faith in Christ and obedience to him. Whosoever has this is a Christian. O, then, young pilgrims, do not get tired of the roughness of the Christian way. It will all be over soon. Night must soon give way to eternal day; sorrow and pain to endless joy and pleasures. It is far better to die young as a Christian than to live to a great age in sin and die the sinner's hopeless death. A thousand times rather die in Jesus, in the morning of life, and be escorted to heaven by angelic guards, than live to old age in sin, and then, in the night of old age, die without God and without hope. O that I could persuade you, my young readers, to think how much Jesus loves you, and what a friend you have in Jesus. Consider how we ought to fear sin. Fear sin more than death; for the wages of sin is death, and the soul that sinneth shall die. Sin, when it is finished, bringeth forth death. Do not give way to sin in your youth. Shun evil companions. Do not read novels. Attend not playing and dancing parties. Deck not your bodies with jewels and foolish garments; it denotes an empty mind, and is the symbol of pride, which is the worst kind of sin. Read the Scriptures, good books and papers. Dress nice; it denotes good sense, intelligence, culture, virtue, religion. Keep good company. Be honest and truthful. Make the Sabbath a delight, the house of God your dwelling place, and Jesus your pattern and guide; and when sickness and death come, all will be well.

Consider how soon even the young

must give up—quit forever the ways of sin and lie down to die, be laid in the grave, and appear at the judgment seat. Perhaps only one more gay drive; one more proud walk down the street; one more night in the dance, in the drinking saloon, around the gambling table. How soon—who knows how soon your end may come? Jesus of Nazareth is passing by. He waits for you to choose him now, in the days of your youth. He will not wait long; onward he moves that others may embrace him. What will you do without Jesus, when death ends all your sinful pleasures? What will comfort you in death? How will you appear in the Lord's avenging day? Consider how sanctified afflictions will prepare even the young for the glories of heaven. Prepare you for what? for the purest society, the highest enjoyments, the heavenly anthems, the everlasting triumphs. O what an exchance! The sick chamber for the Jasper walls of the City of pure gold; a few weeping friends for the hundred and forty and four thousand on Mount Zion; a weak and enfeebled body for an immortal, glorified one; a hard and dying couch for the downy, pavilioned ones, upon which angels in grandeur recline; a rude, cheerless, earthly habitation for that "Holy City prepared as a bride adorned for her husband;" (Rev. 21:22) and the poverty and trials of time for the riches and rewards of eternity. O ye afflicted, suffering ones, press on through rude and stormy scenes to that Eden of love.

What though you are born in poverty, live in obscurity, and pass away young in affliction; you have lived long enough to receive the reward of those whose humble and sublime devotion and resignation brings them to the "rest that remaineth for the people of God."

May the fragrance of early piety fill the world with unselfish devotion of noble young men and maidens everywhere; and may pilgrims assemble in vast numbers at their sacred shrines of memory, until the jubilee songs shall be heralded in glory as the signal that heaven's divided family is gathering home to part no more forever.—*Musical Million.*

Love is the one want of all God's attributes, if we may call it want, and the supplying of that one want is the sole worship of the creature. The Creator is the creature's home. Neither spirit of angel nor soul of man can rest short of God. They can anchor nowhere save in the capacious harbor of His infinite perfections.

Some often repent, yet never reform; they resemble a man traveling on a dangerous path, who frequently starts and stops, but never turns back.

BOYS MAKE MEN.

When you see a ragged urchin
Standing wistful in the street,
With torn hat and kneeless trousers,
Dirty face and bare red feet.
Pass not by the child unheeding,
Smile upon him. Mark me, when
He's grown old he'll not forget it;
For remember, boys make men.

Have you ever seen a grandire,
With his eyes aglow with joy,
Bring to mind some act of kindness,
Something said to him, a boy?
Or relate some slight or coldness
With a brow all clouded, when
He recalled some heart too thoughtless
To remember, boys make men.

Let us try to add some pleasure
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy.
Call your boys home by its brightness,
Their avoid the household when;
For remember, boys make men.—*Set.*

FREEDOM FROM SIN, THROUGH FAITH.

Dear reader, shouldst thou be lamenting thy hasty temper, and be truly desirous of being freed from it, I have good news for thee. This blessing is already treasured up for thee in Christ Jesus, who bought both thee and it, by his own blood when he suffered without the gate. If the Son shall make thee free, thou shalt be free indeed: not only from a hasty temper, but from every other evil temper. He health all manner of sickness, and all manner of disease. Come straight away to him. "But I am not worthy." True, my brother; if we are to receive no blessing till we can merit it, I, for one, should never have experienced this good thing. "Worthy is the Lamb!" and here is the ground for hope. "But faith is the gift of God, and how do I know that he is willing to give me power to believe?" It must be his will that thou shouldst please him, and without faith it is impossible to please him; therefore he is willing to give thee power to believe.

Whence came these stirrings after good that thou feeblest, feeble though they be? Whence this spark of desire to be free, entirely free, from thy hasty temper? Is not this the work of the Spirit of Truth, that proceedeth from the Father and the Son? Lift up then thy head in hope, Christ is ready, what more canst thou need? "But may not my feeling be delusive? A stratagem of Satan's?" What, my brother! Satan excite desires to be freed from the carnal mind? How, then, shall his kingdom stand? "But I am tossed with a tempest." Christ is in the vessel. He is within thee, or thou wouldst be quite indifferent and hardened. "But my faith, if I have any, is so small, so exceedingly small." Yes, my brother,

"less than the least of all seeds." Then be the more careful (as one says) not to throw it away as dirt. "But I have not suffered enough, my sorrow is not sufficiently pungent." If thou art making a savior of thy sufferings, there must either be two saviors, or Christ hath shed his blood in vain. Away with all these excuses. Come as thou art, and come now—

"If thou tarry till thou'rt better,
Thou wilt never come at all."
"But many will seek to enter in, and shall not be able." Go on with the quotation, my brother. It runs thus: "Shall not be able when once the Master of the house is risen up and hath shut to the door." He has not shut the door upon thee; the door of faith is still open to the Gentiles. Our day of grace is not ended. Let us then give thanks to God for his abounding mercy, "that we, being delivered out of the hand of our enemies, might serve him without fear, in righteousness and true holiness before him, all the days of our life." Glorious Charter this! Blessed Freedom. May we not, therefore, say with reverence, that the Most High declares in substance thus: Not for your sakes, for your merits, do I this, for ye have been stiff-necked and rebellious; but for mine own sake, saith the Lord of Hosts. Yea, Lord! It is due to thyself thus to manifest thy own mercy. Thou canst be just, and the justifier of him that trusteth in Jesus. "Not of works, lest any man should boast," and say, I have done thus and thus, therefore I am saved; but by faith thou makest the tree good, and good fruits naturally follow.

Such, my brother, is the love of God towards thee. Shall I add a few thoughts that may be helpful?

"Do not expect to appear in thy own eyes as a fine, wise, or glorious creature;" but rather to be reduced to child-like simplicity. Perfect knowledge of all things (observes Pennington) is not necessary for a babe,—all it needs is to know the breast and derive nourishment therefrom.

It were easy to quote largely from the writings of others respecting this simple, dependent, child-like state; but I want thee to experience for thyself in this good thing. Satan may suggest that thy condition is a peculiar one; yet remember there is wisdom enough in Christ to meet all the peculiarities of thy case, and to meet them now. It is this now that Satan hates. He cares not how correct thy notions may be, provided thy faith is "always in the future tense." He told one seeking soul (who is now in the heavenly world) "Such and such trials are before thee; get those trials past, and then come for the blessing." "Nay," replied she, "I cannot face those trials without it." The twining serpent insinuated, "If thou obtain this blessing thou wilt soon lose it." "Let my Lord look to that," was her noble answer.

Do not expect freedom from tempta-

tion. The disciple is not above his Master. He was tempted, and yet was *without sin*: and he knoweth how to succor thee.

The veil of the temple is rent. What should hinder thee from entering into the holiest, by the blood of Jesus?

These are glad tidings. This love that fulfills the law,—this love that produces every good word and work,—will be more and more proclaimed under right authority. Wherefore I conclude in the words of Job Thomas,—"Success to the Gospel from sea to sea, and from the river to the ends of the earth."—*Set.*

THE BLESSING OF NOT GETTING.

There is one class of mercies and blessings of which we are not sufficiently ready to take note. These are the things that God takes from us. We recount with more, or less gratitude the good gifts that we receive from him, but there are many blessings that consist in our *not* receiving.

There was a trifling accident to a railway train one day, which caused an hour's delay. One lady on the train was greatly excited. The detention would cause her to miss the steamer, and her friends would be disappointed in the morning, when she should fail to arrive. That night the steamer on which she wished to embark was burned to the water's edge, and nearly all on board perished.

A carriage drove rapidly to a station, one afternoon, just as the train rolled away. It contained a gentleman and his family. They manifested much annoyance and impatience at the disappointment. Important engagements for to-morrow could not now be met. Sharp words were spoken to the coachman, for the fault was his, as he had been ten minutes late in appearing. An angry scowl was on the gentleman's face as he drove homeward again. All evening he was sullen and unhappy. The next morning's papers contained the account of the terrible bridge accident at Ashtabula. The train he had been so eager to take had carried its sleeping passengers to a horrible death. The feeling of bitter disappointment was instantly changed to one of praise and thanksgiving. In both these cases the goodness of God was shown in not suffering his children to do what

they considered essential to their happiness or success. These are typical illustrations. In almost every life there are similar deliverances at some time or other, though not always so remarkable or so apparent. There is no one who has carefully and thoughtfully observed the course of his own life, who cannot recall many instances in which providential interferences and disappointments have proved blessings in the end. We make our plans with eager hope and expectation; then God steps in and sets them aside. We submit, perhaps sullenly, with rebellious heart; it seems to us a sore adversity. But in a little time we learn that the interference was to save us from some peril or loss. If God had let us have our own way, pain or sorrow would have been the inevitable result. He blessed us by not permitting us to do as we wished.

Who can tell from how many unseen and unexpected dangers he is every day delivered? When a passenger arrives at the end of a stormy voyage, he is thankful for rescue from peril; but when the voyage is quiet, without tempest or angry billow, he does not feel the same gratitude. Yet, why is not his preservation even more remarkable in this case than in that? He has been kept, not only from danger imminent and apparent, but also from terror or anxiety. Each of our lives is one unbroken succession of such deliverances. There is not a moment when possible danger is not imminent. Yet we too often forget God's mercy in saving us from exposure to perils.

Passing into the realm of spiritual experiences, the field is equally large. God is continually blessing us by suffering us not to do certain things which we greatly desire to do. He thwarts our worldly ambition, because to permit us to achieve them would be to suffer our souls to be lost or seriously harmed. One man desires outward prosperity; but in his every effort in that direction he is defeated. He speaks of his failures as misfortunes, and wonders why it is that other men less industrious and less conscientious succeed so much better than he. He even intimates that God's ways are not equal. But no doubt the very disappointments over which he grieves are in reality the richest of blessings. God knows that the

success of his plans would be fatal to the higher interests of his spiritual life. The best blessing God can bestow upon him is to suffer him not to prosper in his plan to gather riches and to attain ease. The same is true of all other human ambitions. To let men have what they want would be to open the gates to ruin and death for them.—*S. S. Times.*

MY SHEPHERD.

"The Lord is my shepherd; I shall not want."—*Psa. 23: 1.*

God's watchful care for his trusting ones is fully set forth in the writings of the Psalmist, and many, in distress and want have laid hold on the promises there laid down, as well as in other portions of sacred writ. "The earth is the Lord's and the fullness thereof." "And the cattle on a thousand hills are mine, saith the Lord," rested on the mind of the poor woman when herself and family were in extreme want, and her faith and trust was firm. And relief came when it seemed almost impossible for it to come so soon.

How often God opens the door when it would seem that every avenue was closed. Sometimes our faith and trust may be severely tried. Every door of earthly supplies may seemingly be closed, and no way may present itself for relief; yet God's ear is open to hear our supplications, and he will not let us wait long before supplies are sent; and in a time and way that we least expect. "In my distress I cried unto the Lord, and he heard me," can be truly said by many as well as by him who uttered these words.

You are suffering to day for the comforts of life, remember that the same God lives who lived in David's time. You who are shut in by circumstances from procuring the common necessities of life, and can see no way of escape, remember, the mercy of God endureth forever, and trust him; lay your wants before him; believe his promises; be patient in tribulation, and in due time the Lord will manifest himself to you. "Seek first the kingdom of God and his righteousness, and all these things will be added unto you." The Lord knoweth all our needs, and if we trust and serve him, he will see that they are all supplied.

Then cheer up, lonely pilgrim, poor in this world's goods but rich in faith; soon you will share the inheritance that awaits the faithful Christian. Praise the Lord for the Christian's hope, which is like an anchor to the soul when in trouble and in distress. May God help to keep our faith strong and trust firm, that when he comes we may be permitted to live with him forever in the presence of our Shepherd.—*Set.*

HERALD OF TRUTH.

November, 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

NOAH TROYER'S SERMONS.—We still have a supply of the discourses of Noah Troyer, the sleeping preacher, both in the English and German languages, containing also a sketch of his life and describing his condition while under his singular attacks. Price per copy, by mail, 25 cents.

POCKET EDITION OF THE ENGLISH MENNONITE HYMN BOOK.—We are again prepared to fill all orders for the pocket edition of our English Hymn Book. The book is nicely printed with an appendix of choice English hymns, and neatly bound. Price 75 cents per copy, sent by mail to any address.

OUR FAMILY ALMANAC FOR 1881 has already found its way into many families, and we trust many more will avail themselves early of the opportunity of getting it before the edition is exhausted. It not only ranks first class as a valuable and convenient family almanac, but it contains a large amount of good, instructive and edifying reading matter. You need not be afraid of corrupting the morals of your children by placing it in your family. You can send us 8 cents in postage stamps and receive a copy by mail.

LEEDS' HISTORY OF THE UNITED STATES, including some important facts, usually omitted in the smaller histories, designed for general reading, and for schools and academies, by Josiah W. Leeds, a member of the society of Friends, 568 pages, bound in cloth. This work is written from a peace standpoint, according to the Scripture meaning of the term, and is therefore a very suitable

book for those of our people who interest themselves in the history of our country. Price by mail \$1.75 per copy.

We propose to offer the above book as a premium to those who wish to get up clubs for the HERALD OF TRUTH. See premium list in another column.

OUR FAMILY ALMANAC for 1881, is now ready for delivery. The Almanac this year contains several improvements over former years. The time of the moon's changes, Eclipses, &c., are given for the longitude of Philadelphia, Pa., Elkhart, Ind., and Lincoln, Nebraska. This arrangement makes our Almanac substantially correct for any locality either in the East or West. The calculations are made by Lawrence J. Bach. The Almanac is well printed, contains a number of illustrations, and a variety of excellent, entertaining, moral, and useful reading, with recipes, &c. Orders for the same may be sent in at once, and we hope our friends will exert themselves to sell all they can. By a little effort a large edition could be sold out in a short time.

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All orders by mail should be accompanied with the cash. United States postage stamps taken in amounts less than one dollar. Send your orders soon, so as to get them on sale early.

COLLECTIONS.—While the greatest number of our patrons are prompt in paying up their subscriptions, and deserve the highest meed of praise for their earnest support in the work of publishing a good church paper, there are also some who from time to time get in arrears, and it is to those that we have a word to say. We desire to have all our business affairs arranged in the best possible manner, and to meet our liabilities promptly, and for this reason we need the funds that are due us. And as the harvest is now gathered and the farmers have again the means wherewith to meet their liabilities, we would ask all who owe us, either on subscription or books, to remit to us at the earliest opportunity. Each subscriber can see on the little label on his paper just after the name how his account stands; and friends, if you see that you are in arrears for your paper, if you will have the

kindness to enclose it in a letter and send it to us by the first opportunity, you will aid us in our business and have our warmest thanks.

CORRESPONDENTS.—We desire a large number of correspondents during the coming year. Our copy drawer is exhausted, and we want more original matter. Let our brethren and sisters waken up and put their talents to usury and send us something of interest for our paper. We want correspondents in every church to send us the church news, to write articles and help on the cause of Christ. If you do not feel able to write sufficiently correct for publication, write us private letters and give us your thoughts, and we will glean out what is proper for publication and put it up in a proper form.

We have now published the paper nearly seventeen years and we have observed, with a great deal of interest, how the paper has grown up in the estimation of the people, and how many brethren and sisters have applied themselves and employed their talents in the good work until the paper has grown up to what it now is. During this time, many of our helpers have been called away from their labors to their reward; others have grown old and become feeble; by the weight of years, so that they are no longer able to help us much; others who were so earnest and devoted in the cause, have left their first love, to seek other pastures; and some, Demas-like, have fallen back to the love of the world; and some have lost in a measure their zeal, and perhaps feel that their help is no longer so needful; that the paper is now established, let others work. But my dear friends, we need the constant and persistent help of all our friends. Our work here is a progressive work and we must not cease in our efforts, nor be satisfied with present attainments; we must push on, grow in grace and in knowledge, and continually strive to do more for the Master and the extension of his kingdom.

Hence brethren and sisters, let us once more unite our efforts, and labor for the improvement of ourselves in Scriptural knowledge and in the edifying of one another. Please send us something, according to your ability, for the benefit of our readers, and thus we shall awaken a common interest throughout the entire church.

NOTICE.—We shall send within the next ten days subscription blanks to one or more of our subscribers at each post-office to which we send papers, and would herewith ask those who receive them to act as our agents in gathering subscribers for the Herald for 1881. We should like to have these circulated, the names put on the lists and returned to us by the end of the year, so that we may be able to print a sufficient number to supply the demands. We expect a considerable increase in our circulation, and if our friends will help us, this can easily be done. Where we have no regular agents we will send the blanks either to the first name on the list or to some of our patrons whom we know. Should it be impossible for the person receiving the blanks to act in this capacity, we would ask him to hand them to some brother, or sister, or neighbor, or friend who will do it. The liberal offers made to those who get up a club, will, we feel confident, be a sufficient inducement to many to put forth an active effort in behalf of our paper. Should any desire to take an agency for the paper, who do not receive blanks, if they will drop us a postal card we will send them an outfit. Should any prefer their compensation in cash instead of the premiums offered, or should they desire other books from those offered, they will please write us and we will endeavor to make satisfactory arrangements with them.

HERALD OF TRUTH PROSPECTUS FOR 1881.—As the present year is drawing to a close, and with it many of the subscriptions to the paper expire, we desire to say to our patrons that by the help of Him who has thus far sustained and kept us, we propose to continue the publication of the Herald of Truth, and again ask our friends to aid us in its circulation.

We would like to have all our old subscribers renew their subscriptions at an early date, and we should also like to see many new subscribers added to the list.

It requires time and labor to gather subscribers for the paper, and we are willing to give a reasonable compensation to all who work for us, and with this view we make the following offer.

For a club of two subscribers and \$2.00 we will send a copy of the Household Treasure, Alphabetical Index of the New Testament (paper cover), a book on Free Masonry, Gems of Truth, a copy of the

Words of Cheer for one year, a copy of Noah Troyer's Sermons, Dymond ueber den Krieg, Ehc der Christen, HandBuechlein mit Morgen- und Abendgebete, Menchentlich und Gottesgegen, Anrede an die Jugend, &c.

For a club of three subscribers and \$3.00 we will give a copy of Mennonite Church and her Accusers, a copy of Plain Teaching, a copy of Horseman's Friend, by Roe, Einfache Lehre, Der Dolmetscher, Allgemeine Liedersammlung, or English Mennonite Hymn Book.

To any person sending us a club of five subscribers for 1881 with five dollars, we will give one copy free, or he may select from our list any book or books not exceeding one dollar, a quarter ream of good note paper, 200 peace envelopes, a copy of Philharmonia, Arnold's Erste Liebe, or Nachfolge Christi, Thomas von Kempis, dit Goldschnitt.

For a club of ten subscribers and ten dollars we will give a copy of Schaff's "Through Bible Lands," a nice pocket Bible, Eng. or Ger., a gold pen and holder, a copy of The Prince of the House of David, Detrich Philip's Handbuechlein, or Gesangbuch, in use in the churches recently from Russia, or Leed's History of the United States.

For a club of fifteen subscribers and \$15.00 we will give a copy of Smith's Illustrated Dictionary of the Bible, a copy of the works of Flavius Josephus, in English, Life of our Lord upon Earth, by Andrews, the Life and Epistles of St. Paul, a gold pen and holder, Sacred Geography and Antiquities, by Barrows, Hofacker's Predigten, Eusebius' Kirchen Geschichte, Memo Simon's Fundementbuch, eine deutsche Handbibel, or Miller's Illustrirtis Kreuterbuch.

For a club of twenty subscribers and \$20.00 we will give a copy of the Complete Works of Menno Simon, (Eng.), a good Family Bible (Eng.), Gallaudet's Scripture Biography for the Young, 11 volumes, containing 2929 pages, neatly bound in cloth, or 1000 peace envelopes.

For a club of twenty-five subscribers and \$25.00 we will give a copy of the German Martyr's Mirror, a German Family Bible, No. 1, or an English Illustrated Family Bible, a copy of Adler's Eng.-German and Ger.-English Dictionary.

For a club of forty subscribers and \$40.00 we will give a Jannison, Fauset and Brown Commentary, in 2 vols. bound in half morocco, or Webster's Unabridged

Dictionary, or Grieb's Eng.-German and Ger.-English Dictionary.

To obtain the above premiums the following rules should be observed: The Money must in every case accompany the order.

Subscriptions under this arrangement will be taken only at regular rates. The English and German papers cannot be taken at \$1.50 when the premiums are desired.

Money should be sent by draft or post office money order. Do NOT SEND US CHECKS, but New York, Philadelphia or Chicago DRAFTS.

Old subscribers as well as new may be taken into the clubs, but every club should have some new names. The papers making up the club can be sent to any address, single or in packages, and may be sent in at different times.

The larger premiums, which are too heavy to be sent by mail will be sent by express, charges to be paid by the person receiving the premium.

Give names of persons, post office, county and state distinctly. State also whether the names in the club are old or new subscribers; and if any change their post office, be particular to mention the former post office as well as the new one.

The above offers will stand open until February first, 1881.

A CORRESPONDENT WRITES:—"I thought I could not make a better investment than sending this bill to you for such a good paper, which helps me so much, as we have no minister here. I wish you could help us to one. O, I pray for help!" Truly "the harvest is great, but the laborers are few."

PAYING PREACHERS.—An exchange says, "We are glad to see, through the Herald of Truth (Mennonite Paper), that that church is beginning to see the necessity of missionary work. From our earliest recollection they were strenuously opposed to 'paying preachers.' Now they are beginning to assist their ministry in defraying expenses of travel and time—simply another name for salary. This is a move in the right direction. 'The laborer is worthy of his hire.'"

True, we see the necessity of missionary work, and sincerely regret that there is not more of it done; but the Mennonites are, as they always have been, "strenuously opposed" to making mer-

chandise of the glorious gospel, which Isaiah prophesied should be given to the world "without money and without price," by paying the preacher "so much a year" for preaching. We hope our friend can see the difference in obeying the Scriptures by relieving the wants of the needy, and paying the preacher a stipulated salary, for which there is no Scripture command nor apostolic example.

WEAPONS FOR THE PREACHER.—What do you think of a man going to preach carrying a deadly weapon with which to defend himself? The deadly weapon would be indicative of three things: It would show, 1. A lack of grace in the heart; 2. A want of confidence in God; 3. Ignorance of human nature.

The grace of God would make him too gentle to use such a weapon; confidence in God would teach him to trust his protecting providence wherever he is, and especially when he is engaged in doing good; and a knowledge of human nature would teach him that his life is ten times more secure when he is unarmed than when he has upon his body an instrument of death. Whenever life is taken it is, in nearly every case, on the claim of self defense—even by robbers and those who are burning with revenge. The aggressive party usually makes such an assault as will put himself in a position of self defense, but when the assailed party is unarmed, and the life of the assailant is not in danger, there is *very seldom* a loss of life under any circumstances. Deadly weapons kill those who carry them ten times more than one life they save.

A LESSON TO CHRISTIANS.—Just now, if Christians have their eyes open to the scenes around them, they may learn a lesson that might stamp an impression for good upon their souls for all time to come. Contrast the workings of politicians in the present campaign with the religious movements in the country, and we have the lesson. But there are comparatively few who can see clearly into this matter. Those who have so far forgotten themselves as to be drawn into the contest with scheming politicians cannot possibly look at the matter fairly. To see it as it is we must stand off and look on. Public speeches are made at nearly every school-house in the country, persons are busily engaged in speaking personally to others, persuading them if

possible, poles and flags are raised, torch-light processions are formed, rallies are held, and everything conceivable is resorted to in order to influence the people. Much precious time and thousands of money are spent. Money is no consideration; it is poured out like water, and the country is flooded with it. All this by politicians to accomplish their object. They know that success depends upon effort, and act accordingly. They do not spend their time talking about how to be successful—they *act*. What are Christians doing in their cause? Truly "the children of this world are wiser in their generation than the children of light."

AT LANARK, ILL., recently, during the sickness of some of their members, the Tunkers reduced the Christian characteristic, visiting the sick, to a system. A brother was appointed to see that there was sufficient help and nursing all the time. In one case a brother was hired by the members to take care of one that was not even a member of the church. Such earnestness in exercising charity and complying with the conditions upon which men shall be judged faithful in the last day, is to be admired. Very frequently the sick are neglected—even devout Christians—when they are surrounded by church members. This is true to the shame of many a professor of religion. Every Christian should, as soon as he has knowledge of suffering, hasten to give all the relief and comfort possible. Visiting and aiding the sick should be voluntary and without charge; but in cases where voluntary aid cannot be secured, it is very commendable if those who cannot personally render the necessary assistance, see that the sick are cared for.

CHURCH NEWS.

COMMUNION SERVICES were held in Bro. Joseph Bixler's church in Mahoning County, Ohio, on Sunday Oct. 10th.

BRO. ELIAS SNYDER of Waterloo County, Ontario, was on a visit to the brethren in Kent County, Mich. during the early part of October.

THE NEW MEETING-HOUSE in Clinton Twp., Elkhart Co., Ind., is about completed. The first meetings will be held on Saturday the 30th, and Sunday the 31st of October.

COMMUNION SERVICES will be held, if the Lord will, in the church in the city of

Elkhart, on Sunday, Nov. 7th. Brethren and sisters of the surrounding churches are cordially invited to meet with us at that time.

THE BROTHERN Henry Shaum and David Burkholder left Elkhart on the morning of Oct 20th for a trip to the brethren in Kent County, Mich., where they expect to remain over Sunday, and then proceed north to Emmett County, stopping on their way with the brethren at Manclona.

COMMUNION SERVICES were held at Shaum's Church, Elkhart Co., Ind., on Sunday, Oct. 17th. On account of the extreme rough weather, the attendance was not as large as usual on such occasions, but notwithstanding the meeting was a pleasant one, and we trust a profitable one. On Saturday previous two persons were received into the church by baptism.

BRO ABRAHAM MARTIN of Canada, has been visiting the churches in Lancaster Co., Pa. His sermon at Hershey's church the 17th of October, was full of zeal and spirit, and drew the attention of the large congregation. During his visit he preached thirteen times. Two precious souls feeling their need of a Savior made application to be received into the church.

BRO. JOHN N. CHRISTOPHER of Elkhart Co., Ind., requests us to say through the *Herald* to their many friends who requested him and wife to write to them after returning from their visit to Ohio and Virginia, that they had a very enjoyable visit, and returned safely the first week in October. They had good luck in their travels, and express many thanks for the kindness shown them.

BRO. JOHN SHENK of Allen Co., Ohio, writes that he and wife have recently made a visit to Holmes, Wayne, and Stark counties, Ohio, and that they had a good time. He says nothing of the churches in those places, nor of the services he held, but we hope his work may accomplish good. He also states that he is making arrangements to go to Fairfield Co., O., to visit the church there. We hope God's blessing may attend him.

A CORRESPONDENT from Va. writes that two ministering brethren from Ohio attended the conference in Augusta county, and preached a number of times in Rockingham Co., but does not state who they were. We would like very much if our friends would write to us frequently, giving an account of all matters of inter-

est, but they should be careful to give the names of traveling ministers and tell where they are from.

BRO. J. J. WEAVER of LaGrange Co., Ind., recently visited the church at Manclona, Mich., returning on the 21st. During his stay he preached a number of times, and received two young persons into the church by baptism. The little flock there is steadily increasing, and we believe by zealous effort on the part of the members there, and frequent visits by the ministers, by the fervent prayers of the church, and the blessing of God, a considerable church may soon be built up at that place.

CONFERENCE IN INDIANA was held at Yellow Creek Meeting-house, in Elkhart County, Ind., on Friday Oct. 8th. The usual exercises were conducted in the usual form, and on Sunday following the communion of the Lord's Supper was commemorated at the same place, where an immense number of people had gathered to participate and witness the sacred exercises. In the afternoon a meeting was held at the house of Bro. Stahly who is just recovering from a protracted illness, on which occasion his wife also was received into the communion of the church by baptism.

On Monday communion services were held at Holdeman's Church, where also a goodly number were present. Bro. Henry Nice from Whiteside Co., Ill. attended conference and was present at these several services. Several other meetings were also held during the intervening days and evenings.

EIGHT PERSONS were received into the church by baptism in Long Green, Baltimore Co., Md. John P. Mast from Berks Co., Pa. and David Zook from Millin Co., Pa., officiated. Another person also took instructions, but shortly before the time for baptism she, like Lot's wife, looked back, and failed to leave wicked Sodom—the world. Christ says, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Interesting meetings were held by the above brethren on Sunday evening and Tuesday morning, Oct. 3rd and 5th.

ANSWER TO "SCRIPTURAL PUZZLE" on page 56, current volume of the *HERALD OF TRUTH*.—"Queen of Heaven," (Jer. 7:18; 44:17, 18, 19, 25.)—The moon, worshiped as Ashtaroth or Astarte, to whom the Hebrew women offered cakes in the streets of Jerusalem.

NEARER TO THE LAND OF REST.

Nearer to the land of rest,
As the moments speed away,
To the regions of the blest,
We are passing day by day.
From the strife and toil of earth,
From its sorrow and its pain
To the sceptre and the crown,
With the glorified to reign.
Nearer to the land of rest
From the barren waste of sin,
Nearer to the shining gate,
Where we hope to enter in.
From all weeping and from woe,
From the wily tempter's snare
To the home of heavenly joy,
To the mansions bright and fair.
Nearer to the land of rest,
Where the loving part no more;
Nearer to the kindred forms,
Who have gained the farther shore.
From the dark and winding paths,
Where our feet uncertain roam
To the city of the skies,
To our everlasting home.

BELIEVING GOD.

"Now where is your faith?" was the questioning of one who saw that the blessing asked was not given.

And so it is, we stagger at the promises of God, because their glorious fulfillment requires time. With the ignorant impatience of a child, we would spoil the good we desired. But true faith relies upon the wisdom, as well as the love of God, not accounting delay denial.

Abraham was promised a great inheritance, but year after year passed, and he pitched his tent here and there; sometimes driven far from the blessed land by the breath of famine, and when he asked a sign of God, He gave him a glimpse of the bondage and trouble and sorrow that would fill passing centuries, before the inheritance promised should be the portion of his children's children.

Yet Abraham believed God, and walked on with his eyes fixed on the prize, and through his faith and obedience was counted the friend of God.

We are dealing with the patriarch's God, and "blessed are all them that wait for Him." Faith that will not brook delay, without merging itself in unbelief, is not worthy of the name. The faith that God honors staggers not, where it can find a "thus saith the Lord" to build upon.

If we, in blindness, have misinterpreted this word, the revelation of this will but draw us closer to Him, and the listening ear will be turned yet more attentively towards Him who delights in bestowing, above and beyond our capacity, to receive.

Faith waits upon God, that His Spirit may reveal the import of his word, and upon what conditions the blessing sought is to be obtained, for though we may be-

lieve that what God promises is for us, yet if we, through blindness or unwillingness, are not doing our part, the blessing will tarry. But this is no place for us to give up the seeking; but we should, with double diligence, study to understand God's plan, and the steps that lead us where the Lord Jehovah will manifest His power, in doing for us according to the exceeding greatness of his promises.

A sense of want may drive us to put one foot upon the promise of God, while unbelief holds the other back, until we shall see that God really means what he says. But, alas for such believers! they wait in vain, no fire from heaven will fall to assure them that the petition is heard. They may wait in the attitude, but there is no "blessed" written for them. The waiting that in the end rejoices the heart, is a very different kind. It places its full weight upon the promise, and stands in obedient readiness, listening for the voice that is known by the sheep. If it says, "Go forward," it moves on though the path is covered with darkness, or though an impassable barrier seems right in the way. If the command comes, "Stand still!" there is no uneasy halting, with constant glancing around to see if the enemy is not gaining ground, or at least, ridiculing their faith. Faith keeps the eye on Jesus, and believes on, though voices all around cry "Impossible!" Yet right on through all, the single eye watches for the light. The ear will hearken but to one voice.—*Words of Faith.*

HOME.

The best type of heaven is home—may heaven itself is the home for whose acquisition we are to strive the most strongly. Home, in one form or another, is the great object of life. It stands at the end of every day's labor, and beckons us to its bosom; and life would be cheerless and meaningless did we not discern across the river that divides it from the life beyond, glimpses of the pleasant mansions prepared for us.

Heaven, that land of quiet and rest—toward which those who, worn down and tried with the toils of life, direct their frail barks over the troubled waters of life, and after a long and dangerous passage, find it safe in the haven of eternal bliss. Heaven is a home which awaits us beyond the grave. There the friendship formed on earth, and which cruel death has severed, are never more to be broken; and parted friends shall meet again, never to be separated. It is an inspiring hope that, when we separate here on earth at the summons of death's angel, and when a few more years have rolled over the heads of those remaining, if "faithful unto death," we shall meet again in heaven, our eternal home, there to dwell

in the presence of our heavenly Father, and go no more out forever.

At the best estate, my friends, we are only pilgrims and strangers. Heaven is our eternal home. Death will never knock at the door of that mansion, and in all that land there will not be a single grave. Aged parents rejoice very much when on Christmas day or Thanksgiving Day they have their children at home; but there is almost always a son or a daughter absent—absent from the country, perhaps from the world. But Oh how our heavenly Father will rejoice in the long thanksgiving day of heaven, when he has all his children with him in glory; how glad brothers and sisters will be to meet after so long a separation! Perhaps a score of years they parted at the door of the tomb. Now they meet at the door of immortality. Once they looked through a glass darkly. Now, face to face—corruption, incorruption,—mortality, immortality,—where are now all their sorrows and temptations and trials? Overwhelmed in the Red Sea of death, where they, dry shod, marched into glory. Gates of jasper, capstone of tumehyst, thrones of dominion do not so much affect my soul as the thought of home; let thrones decay and empires wither! Home! Let the earth die in earthquake struggles and be buried amid procession of plants and dirge of spheres. Home! No sorrows, no crying, no tears, no death! but home! Everlasting home! Home with each other! Home with angels! Home with God! Home, Home! Through the rich grace of Christ Jesus, may we all reach it and praise God through all eternity.

—Selected by EDWIN E. MARTIN.

We may be deeply afflicted in view of the desolations of Zion; but let us ever remember and rejoice, that the cause of truth and holiness is lodged safely in the hands of God. With him a thousand years are as one day; and in the darkest moments, when Satan seems to be let loose with ten-fold fury, let us thank God and take courage, because the Lord God Omnipotent reigneth.

It is one among the pious and valuable maxims, which are ascribed to Francis de Sales: "A judicious silence is always better than truth spoken without charity." The very undertaking to instruct or censure others, implies an assumption of intellectual or moral superiority. It cannot be expected, therefore, that the attempt will be received, unless it is tempered with a heavenly spirit. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal."—T. C. Upham.

THE EMPTINESS OF MERE HUMAN KNOWLEDGE.

My son, let not the lack of human knowledge trouble you, for the kingdom of God is not in knowledge, but in power. Listen to my words, which influence the heart and enlighten the mind. Never study for the sake of appearing more learned than your fellows, but study rather to overcome what is evil in you, for this will profit you more than the understanding of many hard questions.

However much you have read, and however much you may know, you must still return to one principle, I am he who teacheth men knowledge, and I give to the babes what is hidden from the wise, and prudent. When I speak to a man, forthwith he becomes wise, and his spirit is strengthened. Woe to those who are inquisitive concerning human knowledge, and care little concerning the right way of serving Me! The time will come when Christ will appear as the Teacher of all teachers, the Lord of angels, who will hear what each man has learned, that is, will examine the consciences of all. Then shall Jerusalem be searched with candles, and the hidden things of darkness shall be brought to light, and the strife of tongues shall cease.

I am he who can in a moment so enlighten the mind as to give more insight into eternal truth than can be gained by years of study in the schools. I teach without strife of words, without confusion of opinions, without the excitement of ambition, without the battle of contending arguments. I am he who can teach how to despise earthly things, to look beyond the present, to seek things heavenly, to select things eternal, to think little of honors, to suffer offenses, to place all hope in Me, to desire nothing besides Me, and to love Me beyond all other things.

There have been those who by loving Me have learned divine mysteries, and have been able to speak wonderful things; leaving all to follow Me has taught them more than the most subtle studies. But I speak to some in one way, and to some in another; to some I make myself known gently by signs and figures, to others I reveal myself with a flood of light and make them to understand mysteries. Books have their voice, but it does not speak to all alike. I am the inward Teacher of truth, the Teacher of the heart, the Discerner of the thoughts, the Mover of good actions, giving to each man his work, and power to perform it as I think fit.—Thomas a Kempis.

Trials are more severe as we look at them, dwell upon them, and ponder in our hearts. Looking constantly at an object magnifies it.

GRANDMOTHER.

BY JAS. Y. HECKLER.

I am old and weary,
On my journey still;
All the world is dreary,
And my days are ill.
How I still must wander
In this vale of woe,
Gazing over yonder
Where I hope to go.

I deserve no better
Than I here receive;
Cares that like a fetter,
Me no more relieve,
Will not last forever
In this cold retreat,
And I hope I never
Will their woes repeat.

Children's children gather
At my weary knee,
And I often rather
Would no children see,
When I think what sorrows
Some of them will feel,
And what dark tomorrows
Over them will steal.

I am old and weary
With the cares of life,
And my path is dreary
With my daily strife;
'Twill not be much longer
Ere this strife shall end,
For my faith grows stronger—
Jesus is my Friend.

—B. at Work.

MOVING WEST.

My Brethren, come and see Cass County, Iowa, before moving farther west. This is a good, healthy country, but we need a preacher of our society here to feel perfectly at home. We invite those brethren who desire to come west to come here and go hand in hand with us, laboring in the cause of Christ. I am well pleased with this country, and I think others would be. Come and see. Land sells for \$20 to \$25 per acre, and some of it is well improved. I should be much pleased to see all the brethren who visit Iowa. Atlantic is a nice town of about four thousand inhabitants. Come and see us at our lumber office.

B. M. RUTT.

SOME one has said; "You have noticed that all evening shadows point to the east where the dawn will appear. So every shadow, made by the descending son of earthly prosperity, points with sure prophecy to the better hopes which are kindled by the glowing promises of God.

Miscellany.

Be true, be genuine!
A cloud of witnesses encompass thee,
They yearn to bear the notes of victory,
To Him alone, who sitteth on His throne,
Waiting to crown thee with His sweet "well done."

Be true, be genuine!

AT THE CENTER.

The nearer a body is to the earth's center, the lighter it is, and at the center it ceases to have spherical weight. So that a body weighing thousands of tons at the earth's surface, if put at the center, it would not weigh an ounce. This is true of the soul in its relation to Christ. If you keep on the outer surface of Christ, touching merely his outer human life, and knowing him only after the flesh, he will then draw you, but this very drawing will make you feel that your burdens and cares are too heavy for you to bear; you feel that somehow your soul weighs tons, not knowing that it may be the very attraction of God that makes you feel so heavy to yourself. If you will only let yourself fall to the holy center of drawing grace, pass from the surface to the innermost of Christ's heart-life, you would blessedly lose the avoidable weight of your soul, and at the attracting center be lighter than a feather. I do not mean that the duties of life are destroyed, but their crushing weight is annihilated. A great block of granite at the earth's center would be the same block of granite, though it would be light as a feather; and so when you rest at the center of Christ's heart-life, you have the same toils and duties, but the heavy avoidable weight is taken out of them. Many a ton-weight grief or calamity has remained the same grief, but by taking it to the point of perfect soul rest it has lost all its crushing heaviness. This is a great mystery and contradiction to those who are ignorant of the gravitation of infinite love. Suppose a man living at the core of the globe should telephone to us that he was carrying a thousand tons piece of rock, yet was not wearied or burdened, it would sound very foolish and contradictory to those who know not the facts in the case. And when in our testimony we report to the surface people that we may be sorrowful, yet always rejoicing; that we carry bereavements, afflictions and temptations with a light and restful heart, it seems very foolish to them; yet all the foolishness lies in the ignorance of the love-center. Burdens lose their specific gravity as they approach the center of attraction; there lies the secret.

The farther a body is removed from the center, the more support is required to hold it up. This is true of souls. Those

who are far distant from the central point of soul rest need a great many props to hold them up. They must needs lean on tangible, visible, sociable and ecclesiastical objects, or utterly fall. We see multitudes about us with very little faith, leaning with all their might upon their church, or their preacher, or their works, or favorite author, or something that is finite and transitory. It is so difficult to hold such souls up, they stumble and fall over so many things. They know nothing of trusting alone in the Lord. But when the soul sinks, as it may, into the center of God, into the hidden heart of Jesus, it quits every prop but the Lord; it does not repose on isms, nor churches, nor great people, nor polemics, nor works, nor earth or time, nor saints or seraphs; it sees all things in a rushing stream of transitoriness, it rests entirely and alone on the central and eternal will of God.—Chr. Standard.

THE SCRIPTURES AMONG ROMANISTS.

Father Cruci, a Jesuit priest, who resides in the Vatican, sharing the quarters of the librarian, and who is believed to enjoy the favor of the present Pope Leo XIII, bears in the preface to his recent Italian translation of the New Testament, this testimony to the wide and shameful divorce of Romanism from the Scriptures: "The New Testament is the book of all others least studied and the least read among us. So much so that the bulk of the laity—even of those who believe they have been instructed and profess religion—are not aware that such a book exist in the world; and the greater part of the clergy themselves scarcely know more of it than they are compelled to read in the Breviary and the Missal."

A CHRISTIAN HOME.—How many fully realize all the significance of this title? A home for Christ, where we invite him to dwell with us—a home made pleasant by his continual presence—where he is with us at our rising up and in our lying down, in our going out and coming in; where love, charity, and peace abide—where an atmosphere of holiness and purity surrounds each member of the family.

Such a home is, indeed, a haven of rest where wearied souls, worn with their struggles and conflicts with the world, may find peace, "the peace of God which passeth all understanding." With God's blessing, let us make our homes temples, where we can constrain our dear Lord and Elder Brother to come in and abide with us, and give us grace so to live that we may have a foretaste of those joys which are prepared for us in heaven, our Father's home.

BIBLICAL RESEARCH.

THE ENCLOSURE OF MACHPELAH.

The most attractive object in the ancient town of Hebron, says President Bartlett, in his "From Egypt to Palestine," published by Harper Brothers, that is seven years older than "Zion of Egypt," is the Haram, the building which, by joint consent of Christian, Mohammedan, and Jewish tradition supported by the conclusion of modern scholarship, enclosed the Cave of Machpelah, the last resting-place of Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. It stands high up the slope on the eastern side of the valley, conspicuous at a distance for its size. It bears not quite the same proportion to the small surrounding buildings as do the great cathedrals of Europe; but it instantly arrests the eye. The dimensions are two hundred by one hundred and fifty feet; and its windowless walls are about sixty feet high, relieved somewhat by shallow pilasters, without capitals.

Two modern minarets and a Saracen addition to the height of the walls do not essentially injure the solemn and striking character of the structure. Its smoothly-wrought, almost polished massive stones—some of them thirty-eight feet in length, with the peculiar "marginal draught" (wrongly termed "bevel")—are matched by no others in Palestine, except in the substructure of the Temple Area at Jerusalem.

There seems to be no valid reason to question the conclusion of Robinson, that "the remarkable external structure of the Haram is indeed the work of Jewish hands, erected long, long before the destruction of the nation, around the sepulcher of their revered progenitors, the 'Friend of God' and his descendants;" or the still more distinct persuasion of Tristram, that it is "the one remaining work of the Royal Solomon, or perhaps of his greater father"; confirmed by Stanley, who had the rare privilege of visiting the interior and who is convinced that, within the Mussulman mosque, "within the Christian church, within the massive stone enclosure built by the kings of Judah, is beyond any reasonable questioning the last resting-place" of the "great patriarchal family."

No molestation was offered us as, with our Jewish guide, we approached the venerable place. Times were changed since Setzen, though outside of the city, was struck by a spent stone from an unknown hand; and even when Robinson was warned to desist, as he was measuring a line parallel to the wall of the enclosure. Still, the entrance of the Prince of Wales and his company, in 1862, remains thus far fruitless of privileges to any other Christians.

We were quietly permitted to approach very near the entrance of the long line of enclosed stairway that conducts to the interior, so that we stood directly under the venerable walls and examined its most polished stones. But once, as we turned toward the entrance, we were saluted by a loud shout of "Yallah!" from a crowd of Mohammedan boys. We then went around the building on the hill-side east, immediately above, where we could in some degree look down upon it. But we could only mentally assign the localities within where sleep the great patriarchs—Abraham, according to the tradition, in the middle; Jacob on our right, and Isaac on the left. In a second line, parallel to those of their husbands are shown the shrines of Sarah, Rebecca, and Leah. These are all in an inner building, now a Turkish mosque; but according to Stanley, clearly once a Christian church.

There are indications of a cave beneath, which no one has been permitted to explore and which the Mohammedan has no desire to examine. In the political changes that impend over the East, it is not impossible that the present generation may see, under a different regime this ancient mystery and some others more thoroughly explored.

The outer building itself is as unique as its object, and has a simple grandeur and solemnity about it not unworthy of the sacred dust that lies within. And in the whole vicinity, notwithstanding the disguise of its Mohammedan population and environments, it is impossible to forget that one is certainly on hallowed ground. The eyes and the feet of the patriarchs were familiar with this soil. The names of Joshua and Caleb stand connected with the place. Here David held court for seven years, and here no doubt he first sang some of those sacred songs that will be coeval with the Church on earth.

MY MOTHER'S FACE.

BY SUSAN TEALL PERRY.

"Don't swear, I beg of you, my boy," I heard a young man say to a boy in the street, who had just uttered an oath, while angry at his playmate. "If you will walk a ways with me," continued the young man, "I will tell you a story."

The boy seemed attracted toward his new acquaintance, and immediately took his place at the young man's side.

"When I was your age, my lad," the gentleman said, "I learned to swear. I had a good Christian mother, and she had taught me what a terrible sin it was to use the name of God in vain. But I heard other boys swearing, and I thought it was very manly to swear as they did, and I tried it, too.

"At first the words of an oath came stumbling along, and I felt all the time when I was using them that God would strike me dead. But after awhile I could swear as easily and as fearlessly as some of my companions. But I never swore before my mother. I used the Lord's name in vain so often that it seemed as if he had forsaken me and left me to my sins.

"I became wicked and reckless. When I was fourteen years old, I went to sea. My mother gave her consent only because she saw that I would go away without it if she did not. My father was dead, and I was her only son. I had no idea then of what my mother's feelings must have been; now I realize what she must have suffered in parting with me.

"When I went to sea I learned to swear in the very worst manner. In fact, I scarcely spoke a word without an oath accompanying it. After three years' voyage, I came home. My mother met me with great kindness and affection. She had prepared a most tempting supper for me. My trunk was being brought into the door, when a misunderstanding between myself and the man about the pay, aroused my anger, and, forgetting where

I was, I swore as only a rough seaman can swear.

"When oath after oath had passed my lips, I chanced to look at my mother as she stood near me in the hall. Her face was white as the face of the dead, and an indescribable expression upon it, that I can never forget. I saw that she was falling, and I raised my arm up to support her. She shrank away from my touch, and fell senseless to the floor. I paid the man the price he demanded, closed the door, and lifted my mother up and laid her on the lounge. I thought I had killed her. Oh, the feeling of remorse that filled my heart at that moment! But she opened her eyes, and seeing me stand beside her, she said, 'O my son! you have broken my heart! I assured her with promises and kisses that I would never swear again; but the habit had taken such strong hold of me that I found myself swearing unconsciously, a great many times a day.

"My mother did not enjoy the long-anticipated visit of her only son. Her spirit seemed crushed, and I knew she felt in her inmost soul that she had lost her boy, and a wicked, reckless man had come home in his stead.

"With many tears and prayers, she bade me good-by, when in a few weeks I started on my second sea-voyage. At the first port at which we stopped after leaving home, I received a letter from my aunt, containing the sad news of my mother's death. Instantly that mother's face, as it appeared to me on the evening I returned home, was before me. I threw myself on my knees in my cabin and promised that, with God's help, I would lead a different life.

"But habits of sin that begin in cobwebs end in iron chains. It was not easy to break away from them. But every time I began to use an oath, my mother's face, as it looked that night, came before me. I shall never forget it to my dying day.

"With God's help, I have overcome that terrible sin. When in moments of anger I am tempted to use an oath, my mother's face, ashy pale, and with that sad, sorrowful expression, comes before me. I would give everything I possess, could I only speak to her once more, and tell her my sorrow and remorse. But she is in the silent grave."

"When the young man had finished his story, the boy was affected to tears.

"O sir!" he said, "I have a good mother. She does not know that I swear. I will not swear any more. I will ask God to help me. If my mother were to die in that way, it would break my heart."

I trust that other boys who read this story—which is a true one—will follow this boy's example, and break off, with God's help, this wicked habit before it becomes an iron chain about their souls.—*Church and Home.*

STUDIES in the History of Baptism have become very popular of late among the Baptists. An excellent work on the subject has been published by Mr. Burrage, of Maine. Dr. Cathart, of Philadelphia, has likewise given us a volume, entitled "Baptism of the Ages of Nations." And now comes the Rev. Daniel C. Potter, with an illustrated lecture before the delegates at the recent Baptist anniversaries in Saratoga, on "The Verdict of Antiquity in Favor of Immersion as the True Mode of Baptism." It is singular that these gentlemen all alike ignore the circumstance that the verdict of antiquity among the Baptists is in favor of sprinkling or pouring as the true mode of baptism. It is strange if they are not all aware of the fact, which no respectable authority has yet had the temerity to call in question, that prior to the comparatively recent date of 1641 none of the people who are known as Baptists were immersed. John Smith was baptized by sprinkling; as also were John Spillsbury, William Kiffin, Roger Williams, and the First Baptist Church of Providence, and John Clark and his church in Newport. The English Baptists never dreamed of the possibility of immersing an adult person as a religious ceremony before the year 1641, and there is good ground to conclude that the American Baptists never thought of such a thing before the year 1644.—*The Independent.*

Through the kindness of John Hertzler, of Port Royal, Pa., who is writing a genealogy of the Hertzler family since their first emigration to America, we were permitted to take from his collection the following amounts of taxes paid by some of them, then residing in Berks Co., Pa., which show a striking contrast between then and now. Taxes for the year 1781:

John Hertzler paid £100 (nearly \$2,000) and for collection £2 10s.
Jacob and Christian Hertzler each £288, for collection £4 6s. 9d.
Jacob Mast, £694, for collee., £4 6s. 9d.
S. Kauffman, £512, " £3 4s.
C. Zook, £400, " £2 2s. 10d.
John Zook, £512, " £2 10s.
Jacob Morgan, Esq., £1,500.

The pound sterling is nearly five dollars. These taxes were paid during the war for independence, and at a time when the Continental money was much depreciated.

The new bishop of Cincinnati has declared that "women with hanged hair will not be allowed in his congregation." *The Inter Ocean* comments thus: "It may seem somewhat dictatorial; but it shows that Bishop Elder has a good eye, which is not pleased with absurd and ridiculous fashions."

SPEAK not often of your own actions, nor even, when it can be properly avoided, make allusion to yourself, as an agent in transactions which are calculated to attract notice. We do not suppose, as many may be inclined to do, that frequent speaking of our actions is necessarily a proof, although it may furnish a presumption, of self-love or vanity; but it cannot be denied, that, by such a course, we expose ourselves to temptations and dangers in that direction. It is much safer, and is certainly more profitable, to speak of what has been done for us and wrought in us; to speak, for instance, of ourselves as the recipients of the goodness of God, than to speak of what we have ourselves done. But even here, also, although it may often be an imperative duty, there is need of deliberation and caution.

—T. C. Upham.

JUDGE not in haste, and judge not by first appearances. The tree must have time to mature its fruit. The character of some men appears more favorable to us when we come to know them well, and the character of other men appears more unfavorable. It is a sad truth which we learn as we grow older, that profession of a certain grace is no absolute proof of its possession. Some men are self-deceived, and some men knowingly deceive others. God, not man, is the judge of all, and his judgments "are true and righteous altogether." True religion purifies those who really accept it, and exalts the nation. Let us learn ever to distinguish between the true and the false.

THE NEW LEADEN ROOF that is being placed on the cupola of St. Peter's at Rome will be completed in two years. Something of the magnitude of the building may be inferred from the fact that this roof was begun seventeen years ago, and although the laborers have not been constantly at work, the work is enormous. The roof is divided into sixteen sections, each of which requires a million pounds of lead.

THE JESUITS expelled from France are intrinsically themselves in English and Spanish soil. They have established nine colleges throughout Spain. Large buildings to be used for a similar purpose have been purchased in their behalf in Wales, and others near Canterbury and other places in Great Britain.

THE DIFFERENCE between receiving the Spirit and being filled with the Spirit, is a difference of kind and not of degree. In one case the light of heaven has reached the dark chamber, disturbing night, but leaving some obscurity and dark shadows. In the other the *Light has filled the whole chamber, making every corner bright.*

THE U. S. CONSUL at Lyons reports

that the grain crop of France this year will be up to the average yield, and of excellent quality. Nevertheless there will be a large demand for American wheat. In Germany the cereal crops are "mediocre," and in Russia "somewhat of a failure."

A LARGE ORCHARD.—There is an orchard in Juniata Co., Pa., owned by H. Bradford of Connecticut, containing 15,000 peach, 18,000 quince, and 9,000 Siberian crab apple trees. The peach trees bore their first crop this year.

THE DEVIL tempts men through their ambition, their cupidity, or their appetite, until he comes to the profane swearer, whom he catches without any reward.

A FRIGHTFUL COLLISION occurred at midnight of October 9th, at Pittsburgh, Pa., killing twenty-eight and perhaps injuring twenty more.

LOOK NOT at the darkness, but at the light. Enumerate, not your trials but your blessings. Cultivate cheerfulness, not despondency.

THEY THAT do nothing are in the readiest way to do that which is worse than nothing.

Married.

August 28th, by Bishop Joseph Bixler, Bro. SOLOMON METZLER and Sister MARY BASINGER, all of Mahoning Co., Ohio.

Oct. 5th in Mahoning Co., Ohio, by the same, Bro. SMOOT T. YONGE of St. Joseph Co., Mich., and Sister MARY METZLER of Mahoning Co., Ohio.

Sept. 7th, in Mahoning Co., Ohio, by the same, Bro. JACOB EYMAN of Elkhart Co., Ind., and Sister ANNA METZLER of Mahoning Co., O.

Sept. 19th, near Dayton Rockingham Co., Va., by Samuel Coffman, DAVID H. LEHMAN and MARY ANN WENGER, daughter of Noah Wenger, all of Rockingham County, Va.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

On the 10th of September, near Marshall, Henry Co., Iowa, of consumption, MARY BENDER, step-daughter of John, and daughter of Maria Roth, aged 24 years and 27 days. Funeral services on the 12th, in the meeting-house, by the brethren Daniel Roth of Tazewell Co., Ill., and S. F. Miller. She was a member of the Amish Mennonite church.

On the 19th of August, in LaGrange Co., Ind., FRANCES MILLER, widow of preacher Christian Miller, who was a bishop in the Amish Mennonite church, and who died 36 years ago, since which she has lived in widowhood. Her age was 84 years and 21 days. She had her home with John Miller. Funeral services by John Yoder and David Kauffman.

On the 22nd of August, in LaGrange Co., Ind., TABLINA, daughter of Jeremiah and Mary Trovay. She was a faithful member of the Amish Mennonite Church. Her age was 17 years, 7 months and 17 days. She was followed to the grave by

many friends. Funeral services by David Kauffman, Borntrager, and Henry Miller.

On the 21st of September, in LaGrange Co., Ind. JOSEPH, son of Daniel and Veronica HERSHBERRY, aged 5 months and 12 days. Funeral services by the brethren John M. Hostetler and Joseph J. Borntrager from Matt. 19: 13—26

On the 25th of August, in LaGrange Co., Ind., FRANKLIN, son of Christian and Elizabeth ESH, aged 5 weeks. Funeral services by Joseph J. Borntrager, from 1 Pet. 1: 24, 25.

September the 10th, in Westmoreland Co., Pa., JACOB LUCKAS, aged 85 years, 8 months and 4 days. He was buried on the 12th, in the Mennonite cemetery at Stoneville, followed by many relatives and friends, more than could get into the meeting-house. He suffered very much of gravel the latter part of his life, so that he could not go away from home any more. He was not able to attend church for some years. Appropriate remarks were made at the church by preacher Harkey, on the occasion.

September 18th, near Mount Joy, Lancaster Co., Pa., Bro. BENJAMIN D. HERSHEY, aged 33 years, 6 months and 28 days. Funeral on the 15th. Text, 2 Tim. 4: 6—8. He was buried at Landisville Meeting-house. Bro. HERSHEY lingered a long time of consumption. He left a wife and two small children to mourn his early death.

September 21st, in Rapho Twp., Lancaster Co., Pa., Sister POLLY STAFFER, wid., aged 71 years, 1 month and 15 days. Funeral on the 25th. Text, 2 Tim. 4: 6—8. Buried at Erisman's Meeting-house.

September 24th, near Petersburg, Lancaster Co., Pa., Sister ANNA, wife of Bro. JOHN B. LANDIS, aged 60 years, 8 months, and 25 days. Funeral on the 26th. Text, Rev. 7: 16, 17. Buried at Petersburg Meeting-house. Sister Landis was a meek, peaceable member of our church, and a light to the world. Peace to her ashes.

September 24th, on Sparring Hill, of diphtheria, D. HARVEY DIRM, aged 5 years, 2 months and 12 days. Funeral on the 26th. Text, Matt. 19: 14. Buried at Landisville Meeting-house.

In Whiteside Co., Ill., on the 8th of Sept., of typhoid fever, JOHN GSKELL, aged 38 years, 6 months and 18 days. He was buried on the 10th; and leaves a deeply afflicted wife and five children to mourn his early departure. Services by Henry Nice and ——— Zellers from Rev. 14: 13. He was followed to the grave by a very large concourse of relatives and friends.

September 19th, near Dale Enterprise, Rockingham Co., Va., of diphtheria, DANIEL MEXSO, son of Peter S., and Fannie HARTMAN, aged 2 years, 9 months and 21 days. Buried the 20th at Weaver's. Services by the brethren Samuel Coffman and Daniel and Gabriel Healdole. Little Daniel suffered extremely for a few days, but now,

"Another little form asleep,
And a little spirit gone,
Another little voice is hushed,
And a little angel born.
"This, thy rest, from Jesus given,
So calm, so sweet, so pure,
Was purchased by the blood of heaven
To make thy sleep secure.
"Then farewell, Dannie, sweetly sleep,
Till God shall bid thee rise;
Our tears will dry—we will not weep—
We'll meet thee in the skies."

On the 14th of October, in Elkhart Co., Ind., BARE, CATHERINE NOLB, aged 43 years, 8 months and 4 days. She had been suffering from a tumor in her body for a long time, and on the day previous to her death, the physicians removed the tumor, in consequence of which she died the next day.

She was fully conscious of the dangers attend-

ing the operation of the physicians in removing the tumor, but having been in confinement for some time, she was fully resigned to the will of God, and with an unshaken faith she gave herself up to it.

She called several ministers to meet with her in devotional exercises the previous evening, and in the morning before the work was begun, a minister being present she again desired to have devotional exercises. Through all her sufferings she manifested a strong faith and a firm reliance on God. She was buried on the 16th at Yellow Creek, followed by a large concourse of relatives and friends. Services were held from Rev. 7:10, 11.

On the 10th of October in Ephrata Twp., Lancaster Co., Pa., ELIZABETH ANNA KURTZ, wife of Henry Kurtz, aged 23 years, 4 months, 18 days.

On the 11th of June 1880, preacher MARTIN MILLER of Martie Township, Lancaster Co., Pa., aged 82 years and 4 days. The funeral services were conducted by the brethren Brubaker, Amos Herr, and Bishop Scheuk. The latter preached in German from the text, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." He was followed in English from the same text. Brother Miller was buried at the old Mennonite church at Berlin. About the last intelligible words he spoke were, "I am about passing over, I have a glorious hope." The funeral was largely attended.

On the 6th of October, in Bucks Co., Pa., of tumor in the brain, MARION K. MOYER, son of preacher Isaac Moyer, aged 42 years, 2 months and 8 days. He was buried on the 10th at Deep Run Meeting-house, on which occasion Isaac Oberholzer and John Allebach preached from Job, 14: 19. The sickness of the deceased was of a peculiar nature, and the physicians had never heard of a similar case. Several years since he received a heavy blow upon his head while minding logs, which seriously injured the brain. Later he took fits, of which, however, he seemed nearly well again. Two months ago his left eye began to pain him very much, and he was almost driven out of his head, he was partly deprived of his right mind, till death relieved him.

Drs. Moyer, of Dublin, Krause, of Plumsteadville, and Nummacher, of Belministerville held an examination and discovered a tumor two inches long, and one and a half wide, and one inch thick between the skull and the brain.—Referrer.

On the 16th of October, in Line Lexington, Bucks Co., Pa., POLLY, wife of Jacob SWARTZKY, aged 78 years, 8 months and 3 days. She suffered severely for a number of years with rheumatism, being almost entirely helpless, but she bore her afflictions with Christian fortitude and resignation, resting in the hope of a better life beyond this vale of sorrow and trials. She leaves an aged husband and a number of children and many friends to mourn her departure, but they need not mourn as those who have no hope. Let us all try so to live that we may meet her again in the bright world beyond. Her funeral took place on Thursday Oct. 21st.

Letters Received.

WITHOUT MONEY.

Annie S. Neff, B. Mast.

WITH MONEY.

A—Amelia Allen, Christian Augsburgur, John U. Amstutz.

B—John Blosser, S. Brunk, Jacob N. Brubaker, David Bushman, Beeler and Bro., Peter

Brandt, Joseph Berkeley, Joseph Brubaker, Jos. R. Reiser, John Becker, Abraham Bitschy, John Blosser, D. Barger, D. L. M. Brewer, C. S. Beachy, Henry G. Brubaker, Jacob Beachy, William Barkholder, C. Brudage, Jonathan Burkholder, Henry Brueggemann, C. P. Brenneman, Andrew Biohman, J. J. Bornreger, Christian Bomberger.

C—Jacob Crater, George Clark, Widow Coblenz, Jacob Cox, John Cassel.

D—H. B. Diller, P. Dueck, Catharine Davidhiser.

E—Joseph Eglestein, John Enns, Henry Ediger, Isaac Enns, Jonas Eby, Jonas Eby. F—Andrew Fretz, John Fast, H. Friesner, Jacob Freidt, D. Freisen, David Funk, David Frantz.

G—John Gingrich, Samuel Guengerich, A. P. Good, Elias Gnagy, John L. Gross, Barbara Gascho, J. P. Guengerich, David Gascho, Samuel Gochanour, Samuel Guengerich, Jos. Good.

H—S. B. Heiges, Jacob D. Hartman, Elizabeth Heatswohl, Benj. Heilmuth, John Heibert, Reuben J. Heatwole, Emil Hintz, A. Harber, Peter Hirstein, Peter D. Hartman, C. Heibert, Joseph Hertzler, Joel Hirschy, Gerhard Harler, Lazic K. Herr, John W. Hoover, Peter Hess, Anna Huber, J. B. Huber, Amos Hunsberger, David J. Hoover, Jacob Hauber.

I—J. M. Jensch, Alfred Johnson.

K—David C. King, Jacob Kauffman, Elias Kindig, Louis Kolb, Abrm. H. Kauffman, J. S. Kapp, Joseph W. Klopfeinstein, R. M. Kauffman D. H. King, J. Kleiwer, G. B. Kulp, Jacob E. Krout, J. D. Kauffman, C. H. Kreibnill, John Y. Kurtz, John Klopfeinstein, David Kalesely, Solomon Kanaga.

L—E. Lockard, Abm. Lehman, Aaron D. Landis, Christian Littwiller, John Latshaw, Edward Lockard, Bernhard Loewen, Maria Lantz, E. Lockard.

M—John Maurer, Leonard S. Maust, S. S. Miller, Jacob Mayer, Jacob Moore, B. Mast, Levi Martin, Mrs. M. M. Mussenman, J. M. Maner, Henry Z. Mast, P. Mariens, Jacob McCallister, Joseph Meir, Daniel D. Miller, Joseph Metzler, Henry Miller, J. J. Marner, Jacob D. Miller, Abrm. Metzler, David D. Miller, Christian Miller, Jno. M. Miller.

N—John Nunnamaker, A. Nickel, A. Neuheld, Jacob A. Newcomer, Philip Nice, Henry Nice, A. Nickel, Abraham Neufeld, A. Neufeld, Samuel Nash.

O—Sarah Oberholt.

P—S. W. Pennybacker, A. Penner, J. H. Patten, Klaas Peters, Abm. Penner.

R—J. Richter, Mart Russler, Pre. J. K. Ranek, Barbara Ruvenchi, B. Regeit, George Rupp, Benjamin M. Ruit, Christian Rupp, R. T. Root, Moses E. Reist, Henry Regier, Christian Ropp, Christian Rohrer, C. Rupp, F. S. Rodes.

S—George Spertzel, C. Stoner, J. M. Smoker, John Sullenberger, Amos R. Strickler, Abrm. Sherk, Mrs. M. Sternberg, C. Schrock, Elizabeth A. Shunbeck, Addison Shelley, N. B. Stuecky, Peter E. Stuecky, Abraham Shenk, Barbara Stauder, John C. Slaubaugh, D. A. Schneek, Jasper Shaw, John Strelbel, John Schmidt, Menno Schultz, J. W. Schrock, Jonathan Schumcker, Solomon Stahley, Michael Shank, David Sharrer Tobias S. Stauffer, David Summers, Lida Saunders, Christian Steckly, Isaac Stahl.

T—F. Teves.

U—Peter Unruh, David A. Unruh, Gerhard Unruh, P. Unruh, M. Unruh.

V—David Voth.

W—Annie E. Witmer, Peter P. Warkentin, P. Warkentin, Mrs. D. Wade, John A. Wiser, Jacob Wiens, Elias Walter, J. G. Wenger, John Way, Susanna Weymarr, Isaac Wiegard, John Witmer, A. W. Wannier, Jacob Wannier.

Y—Valentine Yoder, Hannah Yutzky, Jost Yoder, Harriet Yowler.

Z—John Zook, Anna Zimmerman, Michael Zeh, Sarah Zook, Joseph Zook, Jacob Zavitz.

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 Passenger trains after June 13th, 1880 leave Elkhart as follows:

GOING WEST.	
No. 3, Night Express.....	2 15 A. M.
No. 5, Pacific Express.....	4 40 " "
No. 71, Way Freight.....	6 10 " "
No. 9, Accommodation.....	7 30 " "
No. 41, Way Freight.....	8 30 P. M.
No. 7, Fast Mail.....	12 45 " "
No. 1, Special Chicago Express.....	4 10 " "

GOING EAST—MAIN LINE.	
No. 8, Night Express.....	8 05 A. M.
Grand Rapids Express.....	5 00 " "
No. 2, Mail.....	12 01 P. M.
Grand Rapids Express.....	2 55 " "
No. 50, Way Freight.....	6 40 " "

GOING EAST—AIR LINE.	
C. W. & M. Express.....	6 00 A. M.
No. 4, Special New York Express.....	1 10 P. M.
Indianapolis Exp. (via C. W. & M.).....	4 20 P. M.
No. 6, Atlantic Express.....	9 50 " "
No. 20, Limited Express.....	7 05 " "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12 55 P. M.
No. 7, Special Michigan Express.....	9 25 " "
No. 7, Special Michigan Express.....	4 15 " "

TRAINS ARRIVE—AIR LINE.	
C. W. & M. Express.....	2 10 A. M.
Indianapolis Exp.....	11 50 " "

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 17—No. 12.

ELKHART, IND., DEC., 1880.

Whole No. 204.

GLORY TO GOD IN THE HIGHEST.

Mortals, awake, with angels join,
 And chant the solemn lay;
 Joy, love, and gratitude combine,
 To hail the auspicious day.

In heaven the rapturous song began
 And sweet seraphic fire
 Through all the shining legions ran,
 And strung and tuned the lyre.

Swift through the vast expanse it flew,
 And loud the echo roll'd;
 The theme, the song, the joy was new,—
 'Twas more than heaven could hold.

Down through the portals of the sky
 The impetuous torrent ran;
 And angels flew, with eager joy,
 To bear the news to man.

With joy the chorus we repeat,—
 Glory to God on high!
 Good-will and peace are now complete—
 Jesus was born to die.

Hail, Prince of life, forever hail!
 Redeemer, Brother, Friend!
 Though earth, and time, and life shall fail,
 Thy praise shall never end.

For the Herald of Truth.

PEACE AND HARMONY.

In prophesying of the kingdom under the new dispensation, and the birth of Christ, Isaiah says, "His name shall be called the Prince of Peace," and when he came, his life corresponded so perfectly to the description given by the prophet that there can be no doubt that Jesus of Nazareth was the very "Prince of Peace" of which Isaiah prophesied. His Gospel was a Gospel of peace, and his mission was accomplished in peace, but much as that perfect peace, which he taught, is desired and prayed for by many of his faithful disciples, the church, as the kingdom of Christ, falls far short of it; and a great change must yet be brought about before all the prophecies concerning the kingdom, or the peaceable fruits of righteousness, shall shine forth in their fullness. Without doubt God will bring the world into a higher state of peace and harmony than it now enjoys, but it will not be while sin prevails in it as it does at present.

Harmony in the church is the leading

idea embodied in that majestic, yet child-like prayer of Christ, recorded in John 17. The gospel is peace, and those who believe it should be in perfect harmony. The morality of the gospel is of such a high character, and its justice and righteousness so perfect that strict obedience to its teachings would bring about universal peace, by destroying all enmity, party feeling, and caste, bringing all to a common level, each esteeming other better than themselves.

It is not strange that there should be a lack of harmony between Christians and infidels, but, taking a certain view of the matter, it does appear strange that there should be so much contention and such great differences between persons who read the same Bible and believe the same word. But when we consider the circumstances as they really exist, these differences are easily accounted for. One reason is that there are but few minds that can comprehend the gospel as one grand whole, considering it equally in all its bearings. In reading it for themselves they allow the influence of previous teaching or preconceived notions to make the most of certain passages and pass others, probably equally important, by without a thought. Another reason is that the majority of persons do not read and study the word for themselves. They get their ideas of Christianity, religious duties, and forms of worship, upon which persons differ so much, not from the Bible, but from partizan papers and sectarian preachers.

Persons receive their convictions of Scripture truth by the evidences brought to bear upon their minds; and the great majority accept as evidence almost any argument that can be made to look reasonable, without examining it sufficiently to know whether it is based upon truth or not. Thus many are led into error by unprincipled or ignorant leaders, and there is that lack of harmony which is so painful to many an humble disciple of Him, who prayed that all His might be one.

The fierce war of words that is sometimes waged and the heated contentions that frequently occur between ministers of different denominations on points of doctrine, are frequently the result of a partial examination of the Scriptures, and

the different associations of the parties. One is associated with, and gets his ideas from such as take certain passages of Scripture and try to carry out to the letter what those particular passages teach, while the other is associated with such as lay more stress upon other particular Scriptures, forgetting that if they would take the whole New Testament for their rule of faith and practice, their favorite passages might be much modified, and their life be more like that of Christ. It is frequently from the same cause that strife and contentions and divisions take place in nearly every denomination in the country. It is very important for the prosperity and harmony of the churches that they be held under the same influences, especially the ministers. If a whole denomination could have her ministers under the same influence, and all would read the same religious books, or those only which teach pure Scripture doctrine, all faithfully read, and those who are able help to conduct the church papers, and all read the Bible more than any other literature, it would be impossible that such a lack of harmony should exist as frequently fills many a congregation with profound sorrow.

But the religious world has been long enough learning, and has had experience enough to know that it is impossible, under any circumstances, to get all, even members of the same congregation, to see exactly alike. While there need not necessarily be that lack of harmony which at present exists—causing strife and divisions, yet there will not cease to be differences of a certain character, so long as men are as differently constituted as they now are. This fact leads us to seek for a remedy to prevent the schisms that differences persisted in would naturally bring. We find it in 1 Cor. 13; Rom. 15: 1-3, and in the whole life of Christ from his baptism to the moment he bowed his head and said, "It is finished." Christ came into the world to save sinners because "God so loved the world, that he was not willing that one soul should perish." He came not to condemn, even the wicked world. Love—the greatest of all Christian graces—is what the church needs to hide away all differences in local matters, or in minor points of doctrine, and bring about and keep that harmony

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GLORY TO GOD IN THE HIGHEST.

Mortals, awake, with angels join,
And ebbut the solemn lay;
Joy, love, and gratitude combine,
To hail the auspicious day.

In heaven the rapturous song began
And sweet seraphic fire
Through all the shining legions ran,
And strung and tuned the lyre.

Swift through the vast expanse it flew,
And loud the echo roll'd;
The theme, the song, the joy was new,—
'Twas more than heaven could hold.

Down through the portals of the sky
The impetuous torrent ran;
And angels flew, with eager joy,
To bear the news to man.

With joy the chorus we repeat,—
Glory to God on high!
Good-will and peace are now complete—
Jesus was born to die.

Hail, Prince of life, forever hail!
Redeemer, Brother, Friend!
Though earth, and time, and life shall fail,
Thy praise shall never end.

For the Herald of Truth.

PEACE AND HARMONY.

In prophesying of the kingdom under the new dispensation, and the birth of Christ, Isaiah says, "His name shall be called the Prince of Peace," and when he came, his life corresponded so perfectly to the description given by the prophet that there can be no doubt that Jesus of Nazareth was the very "Prince of Peace" of which Isaiah prophesied. His Gospel was a Gospel of peace, and his mission was accomplished in peace, but much as that perfect peace, which he taught, is desired and prayed for by many of his faithful disciples, the church, as the kingdom of Christ, falls far short of it; and a great change must yet be brought about before all the prophecies concerning the kingdom, or the peaceable fruits of righteousness, shall shine forth in their fullness. Without doubt God will bring the world into a higher state of peace and harmony than it now enjoys, but it will not be while sin prevails in it as it does at present.

Harmony in the church is the leading

idea embodied in that majestic, yet child-like prayer of Christ, recorded in John 17. The gospel is peace, and those who believe it should be in perfect harmony. The morality of the gospel is of such a high character, and its justice and righteousness so perfect that strict obedience to its teachings would bring about universal peace, by destroying all enmity, party feeling, and caste, bringing all to a common level, each esteeming other better than themselves.

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which the Savior said should characterize his followers, showing to the world that they are his disciples.

When Christians have love for one another they will also have forbearance; if they do not understand exactly alike, they will not despise one another; and if they are not conducting their worship and their religious labors exactly on the same plan, they will not forbid one another, but remember the rebuke the Savior gave his disciples when they had been hindering one who was casting out devils and not following after them: he said, "Forbid them not: for he that is not against us is for us." But it is not Christian forbearance to look with allowance upon actual sin. "God is angry with the wicked every day;" and the Christian must feel a righteous indignation when he sees God's word and will disobeyed and dishonored. Sabbath-breaking, lying, theft, murder, &c., and even many sins that are considered of less magnitude, indeed, everything that the Scriptures plainly condemn in positive language cannot be looked upon with forbearance. But there are a multitude of little things, upon which there is no direct Scripture command, which are causing disturbances in neighborhoods, schism in churches, contentions in families, sometimes estranging husband and wife. "My brethren, these things ought not so to be."

Local differences, and differences upon minor points of doctrine should be deeply buried beneath Christian charity. By so doing many might be drawn to Christ by that all convincing evidence—"Love one to another."
J. S. COPPMAN.

For the Herald of Truth.

THE TRULY RIGHTEOUS.

Matt. 5: 17-21.

The Savior, Jesus Christ came into this world to fulfill the Law, that is, to fill it out or fill it up, as a painter does a sketch. This he did in four ways. He kept it himself; he fulfilled its prophecies; he answered to its types; and filled up and perfected its commandments, that not one jot or tittle (the smallest letter or the slightest mark in the Hebrew alphabet) should pass away till the fulfillment was complete. And such should be the case with a truly righteous Christian, and not be satisfied until he has come to a full consecration in Jesus Christ. This Scripture does not signify that the law shall never be removed, but it is as if one said of a scaffolding upon a building, Not one plank or pole shall be removed till the house is finished; of course all would then be removed. When we are all safe in heaven what need for such a commandment as "Thou shalt not steal?"

Christ taught that no one could come

into the kingdom without a righteousness exceeding that of the self-righteous Pharisees, who were so zealous in keeping the law, and so earnestly looking for the Messiah. So should we now look for him and be ready when he comes, so we could all meet in heaven with that King. But what kind of a king? The Jews regarded their nation as God's kingdom, and God himself as its King; that he founded it when he called Abraham, legislated for it when he gave Moses the law, and judged it by a system of retributive justice. David and Hezekiah were but vicegerents and administrators. They could neither found, legislate, nor judge; and Messiah was expected to be like them. But Jesus claims to perform those three highest kingly functions.

Jesus Christ supercedes the old kingdom by founding the new, and calls men into it as God called Abraham. He legislated, promulgating new laws on his own authority. He proclaimed himself the Judge, the only Judge, who shall decide man's future destiny. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" Matt. 7: 21-23. We should not be controlled by our judging. Let us study ourselves, and not judge others so much. No wonder the Jews were astonished at his doctrine, and especially at the conditions laid down in Matt. 6: 20—righteousness exceeding the righteousness of the Scribes and Pharisees. The idea is that there is a platform of religion above that of common life, one to which people ordinarily do not feel bound to attain. Probably most of Christ's hearers on the mountain would have thought it quite unnecessary to be as good as the Pharisees, and yet, Jesus says, they must exceed the Pharisees in righteousness. So must every truly righteous man be perfect, even "as your Father which is in heaven is perfect."

Brothers and sisters, let us not be found wanting in righteousness in the great day.

"Try us, O God, and search the ground
Of every sinful heart;
Whate'er of sin in us is found,
O, bid it all depart.

If to the right or left we stray,
Leave us not comfortless;
But guide our feet into the way
Of everlasting peace.

Up into thee our living Head,
Let us in all things grow;
Till thou hast made us free indeed,
And spotless here below."

B. M. RUTT.

He who saves in little things, can be liberal in great ones.

GOD'S SUNSHINE.

A friend has just left my door, and as it can do no harm, and may accomplish some good, I will mention a few facts in her history.

She is a childless widow, quite lame, and so deaf that she can hardly hear a word in conversation.

I knew that she had passed through much affliction, but not until to-day had I any idea how heavy had been the waves of sorrow rolling over her head. Twenty-five years ago God took away her kind husband, with whom she had lived pleasantly eleven years. She had three children, all bright and healthy and good, and these were a great comfort to her. But one by one these were taken away and laid in the grave—a daughter when sixteen years of age, her eldest son when twenty-two, and her second son and last child when he was just approaching his majority.

For some years she has gone alone in the pilgrimage of life, and yet she carries a smiling face all the while, and looks not only resigned, but happy. Any stranger casually meeting her would suppose she was one of the favored ones who had seen but little trouble.

How is this? Is she devoid of feeling? Quite the contrary. Her heart was torn with anguish with each bereavement, and to this day she cannot understand why it is that God has so severely dealt with her.

The secret of her composure and serenity is that she has opened her suffering heart wide, and let God's sunshine come in. She says, when her friends at first tried to give her consolation she felt, "Miserable comforters are ye all." But by-and-by she came to feel it was God who had afflicted her, and it must be right. So she stopped reasoning and left it all with him. Then there came a joy to her heart, the joy of submission and trust, and that joy has not left her.

Now she lives in hope. She has the precious comfort, which all mourners have not, that her loved ones who have gone were all the true disciples of the Lord, and she knows that she will meet them again in a better land than this. So she limps along, and God's arm upholds her when she feels weary, and keeps her from stumbling or falling. If she cannot hear the music in the air, or listen to the voice of man in conversation or in song, perhaps she is better able to distinguish the voice of the Lord. Daily and hourly she communes with him, and his words of love are enough. They completely fill her afflicted heart.

Sometimes she thinks of the past. She has been a wife and a mother, and the love which these relations in life awoke in her bosom still continues. And then her mind bounds from the past, and over the present, to the great future beyond earth and

time. It may be near by, it may be some way off; but sure is she that at some period in the great hereafter she will reach her beloved ones, and they will all be with Christ in heaven.

This is more than submission. This is joyful waiting. And this joy is the result of God's sunshine in her soul. Is this sunshine only for that one childless widow? Oh, no, it is for all who will take it. But none can take it except the Christian. Every other hand but his is paralyzed; every other heart but his is dead to all desire for divine grace, and hence closed tightly against God's sunshine. We must go by the way of the cross if we would lose the burden of sin and overcome the trials of life. Christ only can give the soul peace and joy. He can do this. He has done it. He is doing it all the while. He has given it to the writer of this little article. He will give it to every reader if he seeks for it. Do you ask, How shall I seek for it? Do it in prayer. Perseverently plead with the Divine Spirit, who is the Enlightener and Comforter and Sanctifier, that he will dwell in your heart, that he will cast out all that is impure, and give you a new and holy life, that he will reveal Christ unto you, and lead you onward, step by step, in the way of truth. This he will do, if you desire it and earnestly seek for it; and then the darkness will flee away, and God's sunshine will so fill your soul that it will appear in your face, and be reflected in your life. Will you not seek for this great blessing now?—*Am. Mess.*

LAST THINGS.

I have just gathered in my turnips, and thus finished my garden for this year. As I brought in the last basketful, the thought occurred to me, Shall I live to plant my garden next spring? There is a last time for everything done in this world, and no one knows when that last time is. The farmer who at the close of the season hangs up his scythe, knows not that he shall ever take it down again. Before the grass of another season shall have grown for the mowing, it may be green over his grave. There will be a last time when the farmer shall enter his field, the mechanic his shop, the merchant his store. There will be a last time when a man shall enter the house of God, read his Bible, and bow his knees in prayer. Did we truly bear these things in mind, how seriously should we go about our daily duties! How diligently should we improve our opportunities! It is our wisdom ever to be in readiness for our last great change. To a dear friend of mine in the manhood of life it came all unexpectedly. He had only time to say, "I am ready," and he was gone. "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

WISE AS SERPENTS.

BY CAROLYN SMYTHE.

While walking in the streets of a Western city, an elderly man found his necktie and collar disarranged. To avoid the publicity of the open street, he stepped into a shop near by to adjust his dress. Afterwards he turned to the bench at which a young man was working, and taking up a piece of finished work, examined it minutely and with a critical eye.

"Well," he said in a genial way, "I have no fault to find with your work. This is an excellent job. If you do as good work as that for the Kingdom, I think I am safe to answer for you there."

The journeyman replied that he did not know much about the kingdom, any way.

"Are you a Christian?"

"I am not a member of the church, but I'm as good as those who are."

"I'd like to know what you mean by that."

"I mean just what it says."

"Well," said the old man, "I don't know any better now what you mean than I did before. You say you are as good as those who belong to church."

There was a man named Paul who was a member of the church, and another named Judas was a member of the same church. If you mean to say you are as good as Paul, I doubt it; if you mean as good as Judas, I am willing to admit it."

"Oh, Paul was an apostle. I didn't mean that, but members of the church."

"Very well; are you as good as Whitefield or Wesley or Finney?"

"Oh, they were converted men."

"Ah! Then you make a difference between converted men and members of the church, and you mean you are as good as men who are in the church, but unconverted. I am willing to admit it."

Then followed a long, close, and interesting conversation on the subject of personal religion, and the visitor passed out and went his way.

A little time after he felt impelled to return and see the young man again. As he entered he was greeted with, "Oh, have you come again? I am glad to see you."

"Are you? and I am glad to come."

"Do you know, after you went out that other time, a man came in, and when I told him what you had said, he said he wished he had been here, he would have given you fits."

"Indeed! Where is that man now?"

"At work in the back shop."

"Go and bring him here."

"Good-morning, sir. I see you are a blacksmith. How long have you been working at your trade?"

"Twelve years."

"Do you understand it thoroughly in all its branches?"

"Well, no. I call myself a good workman, but there are some things I can't do that I wish I could."

"What, for instance?"

"Oh, several minor things that don't amount to much, but I wish I could do them."

"Just tell me one."

"Well, I can't make a good spring. I can make as good a trap as the next man, but when I come to set the spring, it will either break or it won't work. I've tried over and over again, but I can't do it."

"Would you like to learn how?"

"Yes. I'd give a good deal to learn."

"Would you be willing to learn for nothing?"

"Why, yes. Of course, if I could."

"Well, I'll teach you," and he gave him the instruction.

"Now I have shown you how to make a spring, and I want you to talk with me about a very different subject."

"What is that?"

"The subject of religion. About the spring you knew nine-tenths, and only wanted to know the other tenth to set you right, but I suspect you do not know much about religion."

"Well, I don't, that's a fact, and I'd rather listen to you than talk myself."

Faithfully, clearly, and pointedly the good man presented his subject to a most attentive listener. When he had finished, the workman handed him his card, thanked him, expressed a wish to meet him again; "but whether we meet again or not, I am very sure you will hear from me some time," he said.

Six weeks later a letter came to his Eastern home, saying, "The providence of God which led you to that interview with me was one of the most important events of my life. I have been known far and near as an infidel. Now, through your instrumentality and teaching, I am a Christian. A great many people had talked with me before you did, until I was considered a hardened, hopeless case. They all made the same mistake. They blamed me, found fault with me, scolded me, but no one was wise enough to win my confidence, find out my difficulty, and explain to me in simple terms the truths of that gospel which, being ignorant of, I despised."

It is on the cross of Christ we see reality in God's hatred of sin and his love to the sinner. We hear of this stupendous mystery, God manifest in the flesh, too much as a tale that is told; we set about seeking an interest in it too much like a child's play; but we can not dwell long in Gethsemane or on Calvary without feeling that there is a reality in sin, a reality in justice, a reality in purity, a reality in love.

For the Herald of Truth.

ADORNING THE MIND.

Adorning the mind is clothing it with those moral and religious virtues, which raise it from a mean, low and rude condition, to a high and noble sphere of morality and piety.

There is much said in our day in regard to the adornment of the body, what we should wear and what we should not wear, &c. This subject should, undoubtedly, always be duly considered, for Paul teaches that women should "adorn themselves in modest apparel," "which becometh women professing godliness."

But while we are paying so much attention to the adorning of the body, we must not neglect the adorning of the mind, for it is the "ornament of a neck and quiet spirit, which is in the sight of God of great price." This we believe to be the most important duty which the Creator has commanded man to perform while he is laboring in his vineyard. The results of all the temporal duty in which we are engaged are simply to relieve our temporal wants; and if we labor with all our physical and mental power until we all have acquired great wealth, it will only be wasting the Master's goods, if mind is not prepared to put it to proper use and render due thanks to the Giver. But if we labor diligently to discipline the mind by extracting the weeds of sin and tilling the soil of the heart, the good Spirit will sow the seed of virtue, which will sometime produce an abundant harvest of those christian graces which alone can give us real pleasure in life, and insure our happiness in eternity. It is by these means that we are prepared to honor and glorify the great Author of our creation.

If we allow the mind to run in a low and disreputable channel, we will soon be an unfit character for the presence of God, the works of grace, or the society of man. We will accomplish nothing during life that is worth dying for.

We will only bring shame and disgrace upon our own person, annoying those who are around us, and at last be shipwrecked on the great ocean of life, and sink into the abyss of eternal perdition. Let us draw a more pleasing picture. If the mind is adorned with chasteness, temperance, honesty, and all the characteristics of Christianity, then it is truly the Savior's bright jewel.

"And shines in all the fairest charms, That beauty can disclose."

Oh, why should we not try to attain saintly adornment? and where is that being, who regards his moral interest and spiritual welfare, that would not seek the society and companionship of that richly adorned mind. God alone knows how much good that mind may accomplish, though the possessor may be only a private individual, unknown to the public, and his name never penned by the

historian. Yet his good examples will make lasting impressions upon all those, whose lot has happily fallen within the circle of his association.

LYDIA M. HARTMAN.

Harrisonburg, Va.

UNEQUALLY YOKED.

The word of God says expressly, "Do not unequally yoked together with unbelievers." In the world there is much of necessary contact and association with those who are unsaved. It is not necessary to become recluses or hermits because of Christianity. More or less must the Christian, if a man of capital or an overseer of large establishments, employ unsaved men, and in many cases unsaved women, to do the necessary work. Again Christians, if poor, are often in the employ of those who are not Christians. These are facts which are universally acknowledged, and in view of the same we remark that it is important to know what is meant by being unequally yoked together with unbelievers.

Those are unequally yoked together with unbelievers who voluntarily form co-partnerships or business connections with such persons, and under such circumstances that Christian character is compromised. This will often be the case if one partner is an unsaved man. A Christian cannot consent to dishonesty, fraud, or Sabbath violation, because done by a firm with which he is connected, and be blameless. The plea is often urged, I would not consent, but I am obliged by my partner. To all such we say, better dissolve the partnership, and save your soul alive, and trust God to give you a business in which you can serve him, and live ready for death and the judgment, than to continue your present employment, with peace and purity sacrificed. True, such a course may require great trial of faith, but God says, "Them that honor me, I will honor; and they that despise me shall be despised and esteemed."

Christians are unequally yoked together when they enter into the marriage relation with unsaved persons. The duty of Christians to marry only in the Lord is stated plainly in God's word. The Bible also provides that if one party becomes converted after marriage, then the unbelieving husband may be sanctified by the believing wife. The plea is often urged that engagements may have been made when both parties were unsaved, and engagements are sacred. To this we reply, a Christian who cannot influence a friend to give his or her heart to God before marriage, may not reasonably expect any great addition to the power now possessed, by assuming the marriage relation. Loyalty to God is the great essential

to a Christian life, and if he requires it, all other love must be sacrificed to his. He who knows the hearts of men, because he created them, and who loves each of his children as the apple of his eye, is not above taking cognizance of our choice of life companionships, and if such unions were formed under his direction and approval many homes would be thereby rendered happy on earth. Too many young persons professing godliness, ask divine guidance about many considerations of minor importance, and enter into the most solemn relations of life, and that which involves the well or woe of coming generations, with no prayer for divine help in choosing, thereby assuming that in this matter of marriage God is to be left out of mind. Often has the golden cup of happiness changed to ashes in the hands of those who thus turn away from God and despise his counsel.

Those Christians who enter secret, or oathbound associations, which are always largely composed of worldly members, and always controlled by such, are voluntarily consenting to be unequally yoked with unbelievers. The plea that these associations are powerful, and a man needs their influence in order to political or financial success, is as fallacious as its specious. While God rules in heaven, the best help a man can secure to success in life will be the favor of the Almighty. The plea that many good men and ministers have joined, does not make that right which is of itself essentially wrong. While men with carnality deeply rooted in their hearts, devise ways for their own advantage or enjoyment, those ways will be adverse to the spirit of Christianity. Whatever such men manage will not be managed in the interest of Christ's precious cause, or for the advantage of his children. To-day, as in the days of Moses and Joshua, the Almighty requires of each of his children an undivided heart. May he help all who read to be unqualifiedly obedient to his word—Free Methodist.

If you want peace in the neighborhood in which you live, do not spend your time in speaking of your neighbors' faults. If you want peace in the church, do not let your brother's faults boom up before you to such a magnitude that you will not see your own. If you want peace in the family, do not fret and scold about every little thing. If you want peace with God, obey his commandments.

No man can lift himself above the world unless he takes hold of something higher than the world; he cannot lift himself out of himself unless he grasps something higher than himself.

LUTHER'S WILL.

The will of Martin Luther, discovered not long ago in the archives of the Evangelical Synod of Hungary, is published.

Some doubt was at first entertained about the authenticity of the document, but after a minute examination, a competent committee of scholars and experts have pronounced it genuine, and it has now been given to the public. It reads thus:

I, Martin Luther, Dr., etc., do, by this writ, drawn up by my own hand, declare that I give to my dear and faithful wife, Catharine, as a widow's pension, for her to enjoy as long as she lives, and according to her own will and pleasure, and bequeath to her all that now follows:

1. The small property in Zabstorf, which I have bought and taken care of, and held in my possession up to this day. 2. Bruno's house for her to live in, which I have bought in my wife's name. 3. The cups and jewelry, such as rings, chains, and medals, which people have given me, and chalices of silver and gold, all of which may have a value of about 1800 gulden. I do this—

1. Because she has always treated me as a pious and faithful wife should treat her husband; because she has always loved me, respected me, and taken care of me; and because—heaven be thanked for that rich blessing!—she has given me five living children and educated them. God take care of those who may still be alive.

2. Because she shall take upon herself to pay the debt which I may still leave standing and leave unpaid when I die. As far as I can see, this debt cannot now be more than CCCLF,* but it may possibly be a little more.

3. Because I will not that she shall be dependent of the children, but the children shall be dependent of her, for they shall respect and obey her, such as the commandment of God says. I have often seen, and I know from experience, how, in spite of this commandment, the devil will allure and incite children, even the most pious, through envious and malicious lips, especially at times when the sons take wives, and the daughters marry, and then even *Socrus Verem, Nurus Sororum*.[†] But I think that a mother is the best master of her own children, and that a little property, or widow's pension like this, will not be spent to hurt or harm the children, but to their progress and prosperity, for they were made out of her own flesh, and born from under her own heart.

Should she feel compelled to marry

*Means, probably, CCCLF, or 350 florins; a florin was equal to \$1.60.

†The mother-in-law becomes the daughter-in-law, and the daughter-in-law becomes the mother-in-law.

again—and I neither can nor will set myself against her will in this respect—I feel sure that she will act as a good mother to our children, and faithfully share with them both this widow's pension and everything else. But I beseech my high master, Duke Johan Frederick, Elector, and her Electoral Grace, that they will maintain this gift and widow's pension, and watch that it is well administered.

I also beg all my good friends that they will testify in favor of my wife, and aid her in defending herself if evil tongues should accuse her of having taken to herself or put aside any sum of money from the poor children. I testify that there is no ready money left, and that the jewelry and the cups belong to the widow's pension, as above set forth. But there shall be made a public account, because people know how large an income I derived from my good Master, and that I have not kept back one farthing or the least bit of anything; and with respect to the gifts, they are either among the above mentioned jewelry or they are still due to me.

I have bought and built all, and I have managed my income and my presents very closely. People may wonder how I have been able to pay my expenses, but none shall wonder that there is no ready money left, or that the debt is not larger.

I beg you to do me this favor, because the devil, who has no power over me, might disturb Catharine's heart, and make it appear a crime to her that she became, and—God be thanked!—still is, Dr. Martin's wedded wife.

Finally, I beg all, and everyone, that, as for certain reasons, I have used no lawyer's forms or phrases, they will acknowledge that I am myself, and do it publicly, for I am known in heaven and on earth, yea, even in hell, and I have authority enough, and enjoy respect enough, to make my word believed better than that of a lawyer. God, who is an all-merciful Father, has given his Gospel of his beloved Son to me, a poor, undeserving, and miserable sinner, and he has made me true and faithful up to this very moment, and so perfectly, that people in the world have believed me and held me to be a preacher of truth, in spite of the thunderbolts of the Pope, and the wrath of the Emperor, the kings, the clergy, and all the devils. People ought to believe me so much the more willingly, as my handwriting is well known. I also expect that people will believe that this is the serious and well-considered determination of Dr. Martin Luther, written down by his own hand, and provided with his own seal.

Written and signed on Ephraimische day, 1542. MARTINUS LUTHERUS.

—Blessed is he who converses with God in prayer, and passes by in silence the foreign things that come to pass in the world.

For the Herald of Truth.

GENTLENESS.

One of the most prominent characteristics of the true Christian is gentleness. A person may profess Christianity, be a member in the church, and if he manifests but little, or no "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness," &c., his profession is vain; "for if any man have not the Spirit of Christ, he is none of his."

The person that is truly converted, and is a Christian at heart, will show forth the Spirit of Christ in all his acts. His heart being filled with the "wisdom that is from above," which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," can not possibly manifest any feelings of ill-will, hatred, or unkindness toward any one; but he will be kind, obliging, and gentle, no matter what his surroundings may be—it is not in him to be ill-natured—although everything may seem to be against him, and one would suppose that his nature could not endure all the crosses, trials and perplexities that often come upon him, that he would unavoidably break forth in words, and even acts of anger; yet he is as calm and gentle as though circumstances were the most pleasing.

The true Christian's heart is full of that charity that "suffereth long, and is kind, * * * doth not behave itself unseemly, * * * is not easily provoked, thinketh no evil." He heeds the admonition of the apostle, to be "kindly affectioned one to another," and he suffers no anger or ill feelings to arise in his bosom toward those around him.

How often do we see brothers and sisters acting unkindly toward each other; become angry, and speak unkind words. How often do we hear a father or mother speak harsh and unkind words to their little ones, without a thought of how much they hurt that little one's feelings, or the bad impression they may stamp upon that young, tender heart; it may be the very cause of that child becoming cross, ill-natured and surly in years to come. Parents, don't speak short or unkind words to your children, if you do not wish them to be cross and ill-natured men and women. When they need reproof, do it in a kind and gentle way; in a way that will make them feel that you love them, and that your reproofs are only intended for their good.

How often, too, do we hear—and O, how it pains our heart—children speak unkindly and giving short answers to their parents. Dear young friends, when you speak thus to your parents, do you think what you are doing? that you have no right whatever to say an unkind or disrespectful word to your parents under any circumstances? Remember, that you

are not only causing pain in the hearts of your parents, who love you, and care for you, but you are destroying your own happiness in years to come. Remember that the Lord himself says, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." And the apostle says, "Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." Remember, too, that it is a fixed fact and God-spoken truth, that every pain you cause in the hearts of your parents, will at some future day be a pang to your own heart.

Christian friend, Be gentle, be kind, forbearing, patient, and long-suffering, manifesting true love toward every one; thus showing to the world that you are possessed of the Spirit of Him who is our pattern of meekness, patience and gentleness.

For the Herald of Truth.

EVENINGS WITH THE BOOK OF REVELATION.

BY R. N. K.

Rev. 1: 1-3.—The Revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass. And he sent and signified it by his angel to his servant John, who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein for the time is at hand.

There is a wide spread prejudice against the study of this book on account of its marvelous pictures and mysterious prophecies, and many entirely avoid it. But those who have ventured to look into its mysteries in the true spirit of a searcher after truth, have found it full of comfort and instruction, and the richest of all the books of the Bible in its wonderful disclosures of the privileges and rewards of them who walk in the way of life everlasting. The first statement of the first verse of the first chapter should settle the question whether it is a book for us to study. We do no credit to ourselves nor honor to its author by giving it no attention: surely a sane interpretation of its mysteries is better (if in harmony with the teachings of the Bible) than to regard it a sealed book. It is "the revelation of Jesus Christ" and must concern us for whose redemption he gave his life. Jesus who loves us with an everlasting love, speaks to us through his servant John. We love to hear his voice. May the Holy spirit, which is Christ's own gift to us, reveal to us those words of our blessed

Savior, "Which God gave unto him," Christ's own words, John 12: 49. "My Father which sent me commanded what I should say." Our loving Savior brings us messages direct from the throne of God. What a lesson this faithfulness of Christ teaches. He was equal with the Father yet would not speak his own words. We, but worms of the dust, presume to teach many things not given us of God. The Lord deliver his church from a ministry preaching for truth, the wisdom and doctrines of men.

"To show unto his servants." Here is plainly stated the object of this book. To us, who are the heirs of salvation, Jesus reveals what the near future has in store, that we may have light in which to walk safely among the dangers and perils of the last days; and that our courage may be strong in the day of trial, gives us bright pictures of the glories of that Kingdom which he has prepared for us. "Things that must shortly come to pass." If all men believed the end near, there would be less concern about the success of business enterprises. It would matter little whether our plans for to-morrow or next week were carried out. We would seek to make our calling and election sure." Men believe the end is coming, but that it is a great way off. Christ would undeceive us, and put us in proper attitude. Unless men heed the words of Christ, and take warning they will unconsciously be drawn away from the true object of life, and their attention given to things which Peter says, sink the soul into perdition. How few think of the terrible experiences of the last times as near at hand. How little "of watchfulness unto prayer" and diligence in "redeeming the time." Christ's words could not be plainer. "Must shortly come to pass." This is no new note of warning.

"What I say unto you, I say unto all, Watch," Mark 13:37. "For the coming of the Lord draweth nigh." Jno. 5: 18. "The end of all things is at hand." 1 Pet. 4: 7; also Heb. 10: 37. These and other passages imply what these things are to be, and also the attitude of the apostles and the character of their teaching.

Here is disclosed one of the particular offices of this book. Our loving Father "Signified it," there can be no error about this; for God tells us in the words of this book what shall come to pass. How great the barriers human wisdom build between us and God's truth. If we had the simplicity of childhood, many of the so-called mysteries of the Bible would entirely disappear. The Lord help us to study his Word without bringing to it our preconceived opinions and prejudices. John had this honesty of simplicity; for "he bare record of the Word of God and of all things that he saw." He did not ask, "How can these things be," but believed that with God all things are possible. God, by his word, spoke into existence this world, and

shall he not be able to reveal his purposes concerning it? "Blessed is he that readeth." It is a glorious privilege that we are permitted to hear these words of the Lord.

Do you have more pleasure in this than any other book? If not, the real blessedness is unknown to you. "O Lord open thou mine eyes that I may behold wondrous things in thy law!" We must read and hear and obey and keep these things which are written. "For the time is at hand." God tells us the end is near. May our lives show forth our faith in his Word. "Holding forth the Word of life that we may rejoice in the day of the Lord, that we have not run in vain neither labored in vain.

For the Herald of Truth.

SOWING SEED.

Readers of the HERALD, this life is the time to sow seed for a beautiful harvest in eternity. People were very busy a few months ago preparing the ground and sowing the seed for a harvest in the next year. As we, after much toil and waiting many days, reap and gather the fruits of our natural sowing, and have our reward for our labors, so we must toil, labor, and wait in spiritual life that we may reap the reward of the faithful. The crown is for him that endureth to the end, shall be saved.

We must sow after the spirit if we wish to reap the fruits of the spirit—love, joy, peace, long-suffering, &c. We must labor for the kingdom of God, which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Our lives must be modeled after the divine pattern, that we may be able to live according to the teachings of Him who was Himself the pattern, that we may be able to do good to them that hate us and love our enemies. Once we have taken upon ourselves so much of the heavenly pattern that we can do good for evil, we can sow to the Spirit. Brotherly love and charity toward all men will then grace our lives, and we may expect to reap a bountiful harvest of our sowing. "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." My prayer is that we may sow in such a manner that we may at last hear the welcome voice, "Come, ye blessed of my Father."

BENJAMIN LEGGON.

SHAKING OFF THE VIPER.

The apostle Paul was a busy man. Thus he kept out of mischief, but frequently got into trouble. Wherever he was, whether persecuting Christians, haranguing mobs, pleading his cause before kings or emperors, journeying by land or sea, writing epistles, or directing gospel work, he was ever an active man, earnest and efficient. Embarking as a captive on board a vessel of Adramyttium, he proved his fitness to command, and before the voyage was over he was looked up to as a leader and the deliverer of the ship's company. When at last the vessel was grounded and shattered on the sand-bar at Melita, and Paul with the rest of the passengers and soldiers, dripping and chilled, had reached the shore, while the kindly natives kindled a fire and sought to make them comfortable in the rain and the cold, we are told that "when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet Vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." Acts 28: 3-6.

If Paul had been like some of the eminent, grave, and reverend divines of the present day, he would easily have escaped such a danger as this. If instead of busy-ing himself picking up sticks to feed the fire, he had wrapped his clerical robes about him, and sat in the calmness of apostolic dignity, willing to be waited upon, he would have had no trouble with vipers. But he was too busy a man for that. He gathered the bundle of sticks and laid them upon the fire, and presently the viper, warmed by the heat, came forth.

There are men to-day who have a wonderful faculty for starting vipers. So long as everything is cold and wet and drizzly, there is no danger of snakes. But let a man build a fire, and gather the fagots, and feed the flame, and ten to one, some viper, or slanderer, or enemy of some kind will fasten upon him. If they can not disprove his arguments they will damage his reputation. If they cannot meet his facts they will assail his character. If they cannot prove they will accuse; and if they dare not accuse they will insinuate. The viper meddled with nobody else, but fastened on the hand that had disturbed its quiet and tumbled it into the fire. The same class of men

from that day to this have built fires, and had trouble with vipers.

The people of Melita looked on. They were not disposed to take sides in any difficulty between Paul and the viper. They concluded he must of course be a bad man, and though he had escaped the peril of the sea, yet was still pursued by divine vengeance. They did not understand that vipers generally fasten on those who disturb them; and that they are quite as likely to fasten on good men as on bad men. So they awaited the issue, expecting that Paul would yield speedily to the reptile's power; and that his swollen form would fall dead at their feet. They were mistaken in their anticipations. He "shook off the venomous beast and felt no harm."

A good many people occupy the same position. They see the vipers fastening upon some man who has built a fire and made their position too warm for comfort, and they watch to see whether he drops dead. If he dies it was because he deserved death; if he survives the attack of the viper they may deem that he is a god.

We would not advise anybody to cease to work for fear of vipers. If God has touched their hearts and filled their souls with light and blessing, let them keep at work, build fires, and feed the flames, and if the vipers come shake them off. Do not be afraid. No man can serve God actively and efficiently without having some sort of trouble with the devil. The generation of vipers is not extinct, nor are there any indications of its immediate extinction. The vipers are all about us, but He that is stronger and mightier than the old serpent himself, has said, "Thou shalt tread upon the lion and adder: thou shalt trample under feet." His power makes us safe from all our dangers, and in the end will bring us off more than conquerors, for God shall bruise Satan under our feet shortly.—*The Common People.*

THE YOUNG MAN who shirks his duties as often as possible never succeeds in life. You may set it down at once that sooner or later he will be a drone in the great hive of human industry. If you begin life a shirk, you may set it down as a fixed fact that the habit will follow you through life, and instead of a success you will be an utter failure.

When troubles come upon you, fly higher. And if they still strike you, fly still higher. And by and by you will rise so high in the spiritual life that your affections will be set on things so entirely above, that these troubles shall not be able to touch you.

VICES OF IMAGINATION.

The sins of the imagination are mainly those which contemplate the illicit indulgence of natural and moral passions and appetites—the temptations to which come in upon the lines of legitimate and heaven-ordained sympathies. It is among the meshes of that which is legitimate—that which is forbidden, and that which is unforbidden—that the moral sense becomes involved, and moral purity is compromised. It is because men and women are led out into the field of temptation by some of the sweetest and strangest sympathies of their natures that they feel no alarm and apprehend no danger. It is because they entertain no design to sin that they linger there without fear. Oh, if this imaginary world of sin could be unveiled—this world into which the multitude go unknown and unsuspected—to dream of delights unhalloved by relations that only may give them license, how would it be read with the blush of shame?

This world of sense, built by the imagination, how fair and foul it is! Like a fairy island in the sea of life, says one, it smiles in sunlight, and sleeps in green, known of the world not by communion of knowledge, but by personal, secret discovery. The waves of every ocean kiss its feet. The airs of every clime play among its trees, and tire with the voluptuous music which they bear. Flowers bend idly to the fall of fountain, and beautiful forms are wreathing their white arms, and calling for companionship. Out toward this charming island by day and by night a million shallops push unseen of each other, and of the world of real life left behind, for revelry and reward! The single sailors never meet each other, they tread the same paths unknown of each other, they come back and no one knows, and no one asks, where they have been. Again and again is the visit repeated, with no absolutely vicious intention, yet not without gathering the taint of vice. If God's light could shine upon this crowded sea, and discover the secrets of the island which it invests, what shameful retreats and encounters should we witness—fathers, mothers, maidens, men,—children even, whom we had deemed as pure as snow, flying with guilty eyes and white lips to hide themselves from a great disgrace.

There is vice enough in the world of actual life, and it is there that we look for it; but there is more in that other world of imagination that we do not see—vice that poisons, vice that kills, vice that makes whitened sepulchres of their tenants. Let none esteem themselves blameless or pure, who willingly and gladly seek in this world of imagination for excitement. It is a forbidden realm, where pure feet never wanders, and all who would remain pure must forever avoid it.

It is the haunt of devils and damned spirits. Its foul air poisons manhood and shrivels womanhood, even if it never be left behind in an advance to the overt sin which lies beyond it.

It is in this field that Satan wins all his victories. It is here that he is transformed into an angel of light.—*Sel.*

For the Herald of Truth.

CHRISTMAS GREETING TO THE CHILDREN.

We wish the young readers of the HERALD OF TRUTH a pleasant Christmas—we were going to say, a "merry Christmas," but somehow the thought came into my mind, Should we say, a merry Christmas? It is right to be merry in doing good, in doing something that is pleasing to God; but on Christmas day people are so apt to be merry in things that are very wicked and displeasing to God. They eat and drink, toll jokes, laugh, frolic, and have all kinds of sport, and perhaps never once think that it is the day that we celebrate as the birthday of Jesus, who came to be our Savior.

On Christmas we ought to be joyful and glad, and thank the Lord and praise him for sending us a Savior to save us from everlasting punishment, and that now through him we can get to heaven that happy home. We may even be merry, and our hearts leap for joy, that we have such a mighty Savior; and to all, who thus feel thankful to God, and whose hearts are full of joy and praise to him, we do wish a "merry Christmas!"

King David, that sweet singer, and who wrote most of the Psalms, tells the people a number of times to be joyful; to be joyful in God, and to make a joyful noise to the Rock of our salvation, and that the children of Zion be joyful in their King. So you see it is right to be joyful and merry, but our joy and merriment must be toward God because he is good and kind to us. I hope, dear children, you all feel glad and thankful to God for giving you a Savior.

Will you not try, when Christmas comes, to do something for Jesus? You can do something for him by doing a kind act to some who loves him and does his will; for he says, that whatever we do to the least of his brethren (those who love him), we do to him. You may also do something for him by telling some one about him, what a kind Savior he is, and in this way try to lead a soul to him.

You can do much for Jesus by giving yourself to him, if you have not yet done so, that he may make you one of his little ones, and make you so very happy. Will you do it, little reader? O, do not let Christmas go past without doing something for Jesus, for he has done so much for you.

BROTHER HENRY.

For the Herald of Truth.

PRAY FOR ONE ANOTHER AND LABOR TOGETHER.

Every brother and sister who examines himself in the light of the holy Scriptures and sees his spiritual poverty, will sincerely crave the fervent prayers of the righteous, which avail much. We have the promise in the sacred word that all things whatsoever we ask in prayer believing, we shall receive.

I firmly believe that prayer is one of those things whereby we may edify one another. At all times and under all circumstances, we should remember one another in our petitions at a throne of grace. Especially should our ministering brethren be made an object for which prayers and intercessions are made. Many times they are out in the gospel fields laboring in the good cause, trying to bring souls from darkness to light. Their families, too, should not be forgotten; for the minister is frequently separated from his companion and dear, dependent little ones, whom he leaves behind not knowing whether he will ever meet them again this side of the grave and eternity.

As Christians, we all claim to be members of the same body, "knit together in love." Can we not then have the same mind in Christ? To be one, and have the same mind in Christ, our interests must be so precisely the same that we must of necessity labor together, bearing one another's burdens, making light every duty possible. Love will be exercised even toward the erring, and when a member falls, they that are strong will try to bear him up, and help him back into church fellowship and peace with God. In this way, those who are united in love and laboring together, let their light shine and make their faith alive by their works, and men can see that they are the disciples of Jesus.

Let us labor and pray that we may, by God's mercy, be permitted to meet our loved ones in heaven.

Prayer is the Christian's vital breath,
The Christian's native air.
His watchword at the gate of death,
He enters heaven with prayer.

BARBARA E. ESTEP.

For the Herald of Truth.

PRAYING AND SAYING PRAYERS.

As I read in the HERALD OF TRUTH, the history of my past life and my experience are so clearly brought out that I find it a great benefit to read its columns, and feel that it would be good for others. This conviction prompts me to furnish for the paper, a few thoughts which have been forcibly impressed upon my mind. But I suppose you are not in want for

suitable matter to fill your paper, yet, in my weak way, I desire to do what I can in the advancement and upbuilding of the cause of Christ.

I have been brought to realize, during the past summer, more fully than ever before, the difference between praying and saying prayers.

A person might say prayers all his life, yet never pray. Though this is not likely, because any person who has been faithfully saying prayers for years is almost certain to be impressed in such a manner of his sole dependence in God that he will at times have uttered sincere, heartfelt prayers. But I would ask the reader to consider well his own prayers, and compare them with the prayers of the Pharisee in the presence of the publican. Probably we might, by sincere reflection, discover more frequently than we think a disposition to pray like the Pharisee rather than the publican.

How strange that the Lord does, at times, answer wavering, thoughtless prayers; and stranger still that He does not deal with us as we deal with our enemies. But God is long suffering and full of tender mercy.

A person may imagine that he is trying to love his enemies, yet be deceiving himself. Our enemies are too frequently slighted. O, how selfish we are! We should remember that if we shall live in heaven, or in other worlds, if we would be the means of turning souls to righteousness, we must labor for the glory of God and not for our glory. We should strive so to live that we need not be ashamed to ask the unregenerated to follow in our footsteps. How much error might be kept out of the world, if the world only knew that those who think most of themselves are the most unworthy, and those who consider themselves most unworthy are accepted of Him. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord has promised to them that love him." James 1: 12.

Granville, O. DAVID C. KING.

Love not only blesses the object on which it is bestowed, but it blesses the heart from which it flows. It must diffuse itself or die. "When a rosebud is formed, if the soil is soft and the sky is genial, it is not long before it bursts; for the life within is so abundant that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs let forth its joy, and gladden all the air. If, when ripe, it refused to expand, it would quickly rot at heart and die. And Christian love is just charity with its petals fully spread, developing itself and making it a happier world. The religion that fancies that it loves God when it never evinces love to its brother is not piety, but a poor, mildewed theology, a dogma with a worm in the heart."

A VISIT.

On Saturday, October 9th, my wife and I left our home in Allen county, Ohio, for Wayne county, Ohio, to visit our friends once more. On Sunday, the 10th, we stopped with Frederick Bowman, near the old brick meeting-house. The so-called Switzer brethren have here a prosperous Sunday school, which has now closed for the winter. I wish them God's blessing that they may continue prosperously with their school when the time comes to resume the work; that the children may be taught loveliness of mind and humility. After Sunday school there was preaching at 10 o'clock, and we had a pleasant time together; but many of our old friends are no more here to receive us with kindly greetings as they were wont to do. Many have passed into eternity to reap the reward of their labors. What we here saw we must there reap. "And let us not be weary in well-doing, for in due season we shall reap if we faint not." Gal. 6: 9.

The Apostle says in Heb. 4: 1, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

Wayne county was our former home; here I was born and brought up. Monday we spent visiting among our friends. Tuesday night we spent on the old homestead with our friend Frederick Amstutz, where we were cordially received and warmly welcomed. This is still a pleasant earthly home. Here we saw a beet that was raised in our old garden weighing 15 pounds, the largest I have ever seen.

On Monday evening, the 13th, we heard Bro. Troyer, the trance preacher, speak in the Amish Mennonite meeting-house, where we arrived at 5 o'clock, when the house was already well filled with anxious servers and hearers. This was the first time I saw or heard him, and since so much has been said and written of him I will merely state that he preached the word of God so far as I understood him. On Thursday morning Noah Troyer and his wife and parents, started for La Grange county, Indiana. On Friday, the 15th, we met Bro. Besinger, of Mahoning county, Ohio, in Orrville. On Saturday there was a meeting held in Martin's meeting-house, three miles south of Orrville. Here, several weeks ago, votes were taken preparatory to the ordination of a bishop, which work was then finished. The Bishops Bixler, of Mahoning county, Ohio, and Kreider, of Montgomery county, Ohio, were present. Three brethren were in the lot. Bro. Horst was chosen and ordained. To this we wish God's blessing, that he may be and remain a faithful laborer in the vineyard of the Lord. On Sunday the communion was observed at the same place, but as I had promised to

be at Sonnenberg, and my brother was present to take me there, I could not be present at the communion.

At Sonnenberg we had a largely attended meeting; we met many of our old friends, and had a pleasant time together. On Tuesday, the 19th, my brother Jean and wife took us to Holmes county, we stopped over dinner with our ministering brother Schaub, where we had quite an enjoyable time. Bro. and sister Schaub feel that their earthly pilgrimage will soon be ended, and long for the rest beyond this world, where all the blood-washed souls shall dwell in unity. On Wednesday, the 20th, there was a meeting at the old La Grange meeting-house, where my father-in-law preached thirty years ago. This congregation is served by Brother Schaub, who is old and feeble and seldom is able to attend services, and Bro. Gilmer.

We came back to Wayne county and spent the time visiting our relatives until Sunday, the 24th, when we again attended the Switzer meeting and again enjoyed ourselves very much. In this congregation there are three ministers by the name of Steiner; Christian B. Steiner, my uncle, who is now on a visit to Oregon; Christian D. Steiner, my cousin; and Christian Steiner, a cousin to my mother. There is another minister here by the name of David Amstutz, and his father Ulrich Amstutz is deacon here. On the 26th we attended a meeting in Medina county, but on account of the rainy weather not many were assembled, but we trust we had the promise of a blessing, for Jesus said, "Where two or three are assembled in His name, He would be in their midst. One minister and one deacon are set over this little church. The minister was lately ordained. My wish is that God would be with them with the blessings of his Holy Spirit.

On the 27th, in company with our friend John Amstutz, we went by railroad to Perar, twelve miles west of Cleveland, to visit the wife of Christian Steiner, who is afflicted with cancer. She and her husband have been here, absent from the rest of the family, for fourteen weeks. She suffers much, but bears all patiently. She says she is in the hands of the Lord, and has peace with all men; still it seems a long time to be away from her friends and children. When the time came for us to leave, she said, let us once more pray with one another before we separate. I could say with the poet:

"Nun schelden wir, ihr Herzensfreund.
Von diesem Orte fort;
Ob wir zwar jetzt betrauet sein
Wir sehen uns wieder dort."

On our return we visited our friend Hilty, in Bluffton. We found our children all well.

C. P. STEINER.
Cranberry, Allen Co., O.

A VISIT TO MICHIGAN.

Brother David Burkholder and myself left Elkhart on the 20th of Oct., and stopped at Hammond, Kent Co., Mich., where Bro. William Overholt met us. We visited some of the members, and next day at 2 o'clock we met at Caledonia meeting-house to hold service. The members were not all present on account of short notice. The next day, Friday, we had a meeting at the same place, which was well attended, and proved very interesting. We tried to encourage one another to hold out faithful to the end. The promise is to them that hold out to the end that they shall be saved. On Saturday the brethren, Overholt and Welty took us to Bowne, where we met with the brethren and sisters on Sunday, their regular meeting day. The house was well filled, as it also was in the evening, when the word spoken was listened to with much attention. We have reason to believe the seed sown fell upon some "good ground," and we hope it may root downward and spring upward and bear fruit, if possible, a hundred fold. On Monday we returned to Caledonia, stopping with Bro. John Leatherman. The brethren here are very anxious to be visited by ministers who can speak in the English language. They would be glad to have one make his home among them who can speak in both languages—German and English. I believe much good could be done here with the proper effort.

On Tuesday we started north from Fisher station, and stopped off at Mancelona. On Wednesday we visited the members there, and found them all of good courage and enjoying good health except Bro. Garber's oldest daughter who is sick of chills and fever. The little church here is without a minister, and should frequently be visited. The next evening at 8 o'clock we arrived at Petoskey. On Thursday we visited John Herley, six miles from town and found them all well. We returned home on Saturday. May the grace of God be with all the readers.

HENRY SHAW.

The best criticism is the pointing out of a better way that is practicable. It is easy to find fault; it is also very sinful. Any man is licensed to find all the fault he can by proposing an efficient and feasible way or thing that will be an improvement. Try that, and if you fail then put a bridge on your mouth.

If we were only half as lenient to the living as we are to the dead, how much happiness might we render them, and how much remorse might be spared when the grave has closed over them.

HERALD OF TRUTH.

December, 1880.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send our books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

THE MARTYRS' MIRROR IN THE ENGLISH LANGUAGE.

We have concluded to make another effort to republish the Martyrs' Mirror, or Book of Martyrs, in the English language, and during the present month we send out circulars and blanks for the purpose of securing subscribers to the work.

We propose to reprint the work in new Long Primer type (the same size type which are used on the first pages of the Herald), on good white paper, and bind in plain leather. It will make about 1,000 large, double column pages, about the same size as the English Menno Simon's work, and will also contain a number of illustrations. The price will be FIVE DOLLARS.

This work is a large one and will require a large outlay of money and for this reason we propose to publish the work by subscription, and do not intend to print many more copies than are subscribed for; hence it will be necessary for all who desire the work to subscribe for it before the work is commenced; and we hope all who wish it will send in their orders within a reasonable time.

The printed circulars and blanks will be sent to all who wish to aid us in collecting subscribers. These circulars set forth full particulars, and show the size of a page and the general appearance of the work.

Any person who desire to act as agent for this work and does not receive an outfit will please inform us and we will send it.

We wish every person who is interested in the circulation of such books as

the Martyrs' Mirror to aid us in this work. We especially ask every minister to present the matter before his congregation and encourage their people to lend their aid in this publication. The book has long been out of print and there are many who desire it, and all our people should have it as a family book, for it is the testimony of those who for the faith we profess have offered possessions, comfort, life and all, and we should cherish their memories by perpetuating and making known to the present and future generations what our ancestors in the faith endured for the faith they held.

DECEMBER—CLOSE OF THE YEAR.—Seventeen years have passed away since we wrote the first article for the HERALD OF TRUTH and sent it out to the few friends whose names and addresses we had obtained and who, we thought, might possibly become subscribers to it. Those who received that number will remember what a little sheet it was, but by the blessing of God it grew, and increased in numbers until it has attained its present size, and has found readers all over the United States and Canada, Germany, France, Switzerland and Russia.

Thus the Lord has prospered the work in our hands and as we write these lines we cannot help to praise the Goodness and the mercy of our Kind Heavenly Father for all the favors he has bestowed upon us, and through all the cares, anxieties and trials that have met us on the way, we have ever been permitted to realize that the Lord was with us and directed all our paths.

We feel very thankful towards our patrons for the generous support they have, again during the past year, given the paper, and we trust in future to be able to merit their continued patronage. It is true that during the close times of the last few years our list has not increased to any extent, but we are pleased to say that it has not decreased, and while some few discontinued, a sufficient number of new ones came in to fill the place and keep up the number; and now, that in a measure, a greater degree of prosperity has blessed our land and according to the common expression of the people, "times are better," we trust that with the New Year, many who may on account of the "close times," have discontinued, will find themselves able to spare a dollar and subscribe again for the HERALD OF TRUTH, and we

hope also to gain many new ones, so that our list may be largely increased and the usefulness of our paper greatly extended.

We also feel very thankful to our correspondents and contributors, who have so well supplied us with material to fill the columns of our paper. We feel sure to say for their encouragement, that while they have endeavored to benefit others, they have received great profit themselves in the studying and searching of the Scriptures to which the production of an article for a religious paper always leads, and we hope and request that those who have now already had more or less experience in writing, will, during the coming year, continue their efforts and so aid in helping themselves and others in the way of life, and at the same time assist the editors in their arduous duties. You cannot form any idea, of how much comfort and relief it is to the editor of a paper, when amid his continued labors, he receives a suitable article for the columns of his paper, and you will know that it is not he alone that is comforted and benefited thereby. Every one that reads it will be benefited in some way, if he reads it in the right spirit, and often by these articles, persons may be kept from sin, lifted out of temptation and brought nearer to God, yea, often souls are brought to repentance. Therefore, dear friends, write! Write often; write carefully, write prayerfully; write with the Scriptures in your hands, with study and meditation, and eternity alone can reveal to you the benefits you have given to the world and the church by your earnest efforts.

We trust also many of our friends who so far have not written will not hide their talent, but try, and send us something from time to time as they have opportunity and ability. We would especially ask our young brethren and sisters to write to us, write us friendly letters; write us your best thoughts and ideas; it will help you and encourage us, and oftentimes give material for the columns of our paper and will give a more general interest to the paper.

We rejoice greatly for the many pleasures and privileges which our relations with the paper has brought us. The pleasant intercourse with our friends, the many kind words of counsel and admonition that we with others have shared, and the consciousness of having been in a cause which is well pleasing to our heavenly Fa-

ther, and a benefit to the people of his Kingdom—to the church, all give us reason to feel grateful and we trust the experience of the future may be no less pleasant, and give us no less cause for gratitude and praise to God the Giver of every good and perfect gift. Even the trials, cares and anxieties, of which all of us always have many, are means in the hands of God to lift us out of the mire and dust of the earth, and give us clearer and brighter visions of the better home above.

Therefore, with a heart full of gratitude to God, to our fellow pilgrims to Zion, and to all men, for the good that we have been permitted to enjoy during the past year, we enter, by the grace of God, upon the duties of the future, and hope, by faithfulness and earnest devotion, to enjoy the blessing of our divine Master in such a way as his infinite wisdom may deem well to bestow upon us, and so close the volume of the HERALD OF TRUTH for 1880.

HERALD OF TRUTH PROSPECTUS FOR 1881.—As the present year is drawing to a close, and with it many of the subscriptions to the paper expire, we desire to say to our patrons that by the help of Him who has thus far sustained and kept us, we propose to continue the publication of the HERALD OF TRUTH, and again ask our friends to aid us in its circulation.

We would like to have all our old subscribers renew their subscriptions at an early date, and we should also like to see many new subscribers added to the list.

It requires time and labor to gather subscribers for the paper, and we are willing to give a reasonable compensation to all who work for us, and with this view we make the following offer.

For a club of two subscribers and \$2.00 we will send a copy of the Household Treasure, Alphabetical Index of the New Testament (paper cover), a book on Free Masonry, Gems of Truth, a copy of the Words of Cheer for one year, a copy of Noah Troyer's Sermons, Dymond ueber den Krieg, Ehe der Christen, Hand Buechlein mit Morgen- und Abendgebete, Menschenfuch und Gottesseggen, or Anrede an die Jugend.

For a club of three subscribers and \$3.00 we will give a copy of Mennonite Church and her Accusers, a copy of Plain Teaching, a copy of Horseman's Friend, by

Roe, Einfache Lehre, Der Dolmetscher, Allgemeine Liedersammlung, or English Mennonite Hymn Book.

To any person sending us a club of five subscribers with five dollars, we will give one copy free, or he may select from our list any book or books not exceeding in value one dollar, a quarter ream of good note paper, 200 peace envelopes, a copy of Phillharmonia, Arnold's Erste Liebe, or Nachfolge Christi, Thomas von Kempis, mit Goldschmitt.

For a club of ten subscribers and ten dollars we will give a copy of Schaff's "Through Bible Lands," a nice pocket Bible, Eng. or Ger., a gold pen and holder, a copy of The Prince of the House of David, Detrich Phillip's Handbuechlein, or Gesangbuch, in use in the churches recently from Russia, or Leed's History of the United States.

For a club of fifteen subscribers and \$15.00 we will give a copy of Smith's Illustrated Dictionary of the Bible, a copy of the works of Flavius Josephus, in English, Life of our Lord upon Earth, by Andrews, the Life and Epistles of St. Paul, a gold pen and holder, Sacred Geography and Antiquities, by Barrows, Hofacker's Predigten, Eusebins Kirchen Geschichte, Menno Simon's Fundamentbuch, eine deutsche Handbibel, or Miller's Illustrirtis Kreuterbuch.

For a club of twenty subscribers and \$20.00 we will give a copy of the Complete Works of Menno Simon, (Eng.), a good Family Bible (Eng.), Gallaudet's Scripture Biography for the Young, 11 volumes, containing 2929 pages, neatly bound in cloth, or 1000 peace envelopes.

For a club of twenty-five subscribers and \$25.00 we will give a copy of the German Martyr's Mirror, a German Family Bible, No. 1, or an English Illustrated Family Bible, a copy of Adler's Eng.-German and Ger.-English Dictionary.

For a club of forty subscribers and \$40.00 we will give a Jannison, Fauser and Brown Commentary, in 2 vols. bound in half morocco, Webster's Unabridged Dictionary, or Grieb's Eng.-German and Ger.-English Dictionary.

To obtain the above premiums the following rules should be observed: The Money must in every case accompany the order.

Subscriptions under this arrangement will be taken only at regular rates. The English and German papers cannot be

taken at \$1.50 when the premiums are desired.

Money should be sent by draft or post office money order. Do NOT SEND US CHECKS, but New York, Philadelphia or Chicago DRAFTS.

Old subscribers as well as new may be taken into the clubs, but every club should have some new names. The papers making up the club can be sent to any address, single or in packages, and may be sent in at different times.

The larger premiums, which are too heavy to be sent by mail will be sent by express, charges to be paid by the person receiving the premium.

Give names of persons, post office, county and state distinctly. State also whether the names in the club are old or new subscribers; and if any change their post office, be particular to mention the former post office as well as the new one.

Agents will please keep a book account of all transactions with us, so that there may be no misunderstanding.

Address all Orders and make all Drafts and Postal Money Orders payable to MENNONITE PUBLISHING CO.,

Elkhart, Ind.

OUR FAMILY ALMANAC for 1881, is now ready for delivery. The Almanac this year contains several improvements over former years. The time of the moon's changes, Eclipses, &c., are given for the longitude of Philadelphia, Pa., Elkhart Ind., and Lincoln, Nebraska. This arrangement makes our Almanac substantially correct for any locality either in the East or West. The calculations are made by Lawrence J. Bach. The Almanac is well printed, contains a number of illustrations, and a variety of excellent, entertaining, moral, and useful reading, with recipes, &c. Orders for the same may be sent in at once, and we hope our friends will exert themselves to sell all they can. By a little effort a large edition could be sold out in a short time.

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NOAH TROYER'S SERMONS.—We still have a supply of the discourses of Noah Troyer, the sleeping preacher, both in the English and German languages, containing also a sketch of his life and describing his condition while under his singular attacks. Price per copy, by mail, 25 cents.

POCKET EDITION OF THE ENGLISH MENNONITE HYMN BOOK.—We are again prepared to fill all orders for the pocket edition of our English Hymn Book. The book is nicely printed with an appendix of choice English hymns, and neatly bound. Price 75 cents per copy, sent by mail to any address.

THE TITLE PAGE AND INDEX TO THE HERALD OF TRUTH FOR 1881 will be sent free of charge to all our subscribers who desire the same, if they will inform us of the fact.

CHANGE OF BUSINESS.—**OBERTHOLTZER & Co.** who have been engaged in the Book and Stationery business, at Berlin, Waterloo county, Ontario, have sold out their business to Joseph Bingeman, who will continue to keep on hand a stock of our publications, as German Martyr's Mirror, Meinio Simon's Work, Detrich Philip, and others. Persons desiring any of these works may obtain them there at publisher's prices.

WORDS OF CHEER AND HERALD OF TRUTH. To give our friends the opportunity of getting the **WORDS OF CHEER** and the **HERALD** together on the most favorable terms, we make the following offer: To any one sending us, in advance, \$1.15 we will send the **HERALD OF TRUTH** and the **WORDS OF CHEER** for one year. We trust many will avail themselves of these low rates and subscribe for both papers together. The December number of the **WORDS OF CHEER** is a very excellent one, and we feel sure that Uncle Joseph will have the little paper filled each month with something that the little folks will like to read.

TO THOSE IN ARREARS.—We shall again be under the necessity of sending out bills to those who are in arrears for the paper, etc., and hope no one will think hard of us for so doing. We have some accounts that are of long standing, and we hope that our friends will meet them if possible.

WE HAVE STILL A SUPPLY OF ALMANACS FOR 1881, and can fill all orders for the same promptly.

OUR BOOK STORE contains a large assortment of good books, especially those used in our own churches and among our people, all of which may be obtained of us, either by mail or express, at the prices given in the book list on the last pages of this paper. If any desire books which we do not have on hand, we will get them for our customers.

WITH THIS NUMBER closes the 17th volume of our paper, and now as we begin to get ready for the first number of the 18th volume, we trust our friends also will be busy in renewing their subscriptions and sending in their orders for 1881. Please remember also to speak a word of encouragement to your neighbors. We expect, before we get out the January number, to receive many renewals and many orders from new subscribers. Let us all be zealous in a good cause.

OUR CHILDREN'S PAPER, THE WORDS OF CHEER, also enters upon a new year with the month of January, and we hope our young friends will carefully read over the premium list and then try to get some of the excellent books and other articles which we offer. Please remind your parents when they send for the **HERALD**, that now is a good time to subscribe also for the **WORDS OF CHEER**, and by taking the **HERALD** and **WORDS OF CHEER** together you will get them for \$1.15.

THANKS TO OUR CORRESPONDENTS.—A number of our former correspondents, and some new ones, have promptly heeded our call for original articles, and have sent in some very interesting ones, for which they have our sincerest thanks. But we still need articles. If you have thoughts that may be good for others, and many of you have, put them on paper and send them in. Let us have a full drawer; help to make the paper interesting and powerful in upholding the truth.

EVENINGS WITH THE BOOK OF REVELATIONS.—We call attention to the article in this number of the paper with the above title from our friend R. N. Kratz. This is the first of a series of articles on that subject that he has been kind enough to promise us. The book of Revelations is not well understood, even by

the best of scholars, still aside from the things that are not so easily understood, there is much of a practical nature which is of interest, and may prove beneficial to all. We have no doubt these articles will be profitable and beneficial to all our readers.

BRO. GEORGE BRENNEMAN of Ohio was with the church in Bagrange Co., Ind., on Saturday and Sunday the 6th and 7th of November. On Saturday five young women were baptized at the Lake Meeting-house, and on Sunday the communion was observed at the same place. Dear sisters, give your whole heart to Jesus, and draw your comfort from the Holy Spirit, which he has promised to give you. Be a light to the world, a salt to the earth, and faithful laborers in the Lord's vineyard.

BRO DAVID DETWEILER of Mifflin Co., Pa., was driving in a buggy on Saturday the 6th ult., when the horse shied, ran to one side of the road, and the wheels passing over a stump, he was thrown out of the buggy with great violence and so injured about the head that he lay in an unconscious condition for several days. His skull, it was thought, was fractured. He was carried to the house of — Metz, and it was not considered safe to take him home till the following Saturday.

ON SATURDAY, Nov. 13th, the barn on the farm of Pre. David J. Zook, near Allenville, Mifflin Co., Pa., caught fire, and was burnt to the ground with a large crop of wheat, hay, corn, and oats, and some farming implements. Bro. Z was doing some work in the blacksmith shop, and the day being very windy, after he left the shop some sparks set fire to the shop, thence they were communicated to a stable and the barn, and all fell a prey to the consuming elements.

MARTIN RICH and wife of Smithville, Wayne Co., Ohio, have been visiting their friends in Indiana, Iowa and Dakota. They left home on the 20th of September and returned the first week in November. They report a pleasant and much enjoyed visit. They say, the parts of Iowa and Dakota which they visited have greatly improved since their last visit, four years ago; and the church in Davis and Henry Counties, Iowa, has largely increased.

BRO. JACOB KREHBIEL of Erie Co., N. Y., has been visiting the churches in the West, and preached four times in the churches in Elkhart Co. during the days and evenings between the 20th and 22nd of November. He expects to be home again by about the 27th. On account of the extreme cold weather the meetings were not as largely attended as might otherwise have been expected.

FROM THE Virginia Missionary we learn with sadness of the death of Mrs. H. C. Coffman at South English, Iowa. She is the only daughter of Bro. Jacob R. Hildebrand, of Augusta Co., Va. The first week in November her husband and brother-in-law returned with her lifeless body to her native home, to be interred where former friends and relatives sleep.

WITHDRAWN.—One of the Brethren (Tanker) papers says, "We regret to learn that some of the members of the church at Waynesboro, Pa., have withdrawn from the regular church worship, and now hold meetings by themselves. It is sincerely hoped that they may become reconciled to the ways of the church, and consent to endure that which cannot be cured. It is both unsafe and unwise to allow local differences to separate us in this life."

A COMMENT.—A correspondent makes the following comment upon our first article in the Nov. No. of the paper, "The Bible mode of baptism," which we take the liberty of copying from his private letter:

"I have just received the Nov. HERALD. That article on 'Baptism' on the first page is exceptionally good—a straight-forward argument with Scripture references. Hope all HERALD readers will take particular notice of it. Will do good."

ARBITRATION.—Every lover of peace between nations has reason to rejoice because of the interest taken by many religious and some secular papers, by nations, and even by military leaders in the settling of differences between nations by arbitration. The *Church and Home Illustrated* gives a description of the great "Steven's Battery," a mammoth war ship in the course of construction at Hoboken, New Jersey, and follows with the following comment:

"There are evidences that the time is not far distant when the use of such terrific machines will no longer be needed; national disputes will largely be settled by arbitration, and the moneys hitherto expended for armaments will be used for public improvements. Speed the day when the pen shall take the place of the sword; when 'nation shall not lift up sword against nation, neither shall they learn war any more.'"

FROM THE Brethren at Work we learn that the Brethren (Tankers) are considering the propriety of making a summary of the minutes of Annual Meetings, and putting them in a correct and convenient form. The book is intended to set forth the faith and practice, form of government, and discipline of the church. A brother commenting upon the subject

says, "This summary need not be a Confession or a discipline to be used in the sense of a law, or even a test of fellowship; but a book of reference containing a clear statement of our faith and practice." This is just what a confession of faith should be, and we see no reason why such a book should not be circulated in every religious denomination.

CHURCH NEWS.

ORDINATION.—On the 2nd of October, in Medina Co., Ohio, Martin Leatherman was chosen by lot, and ordained to the ministry.

On the 16th of October, in Wayne Co., Ohio, lots were cast for a bishop, and Bro. Michael Horst was chosen and ordained.

THE AMISH BRETHREN in Fairfield Co., Ohio, held their communion services on the 31st day of October. They express a desire that ministering brethren and others would visit them more frequently.

ON THE 30th and 31st of October, the brethren Eli Stofer and James Coyle, of DeKalb Co., Ind., visited the churches in Branch Co., Mich. They preached three times to attentive congregations.

ON THE 30th of October, Henry H. Good of Allen Co., Ohio, was ordained to the ministry in the church near Elida. Bro. Good came from Rockingham Co., Va. about five years ago, and permanently settled in the church where he is now chosen to the ministry. We hope our brother may, by rigid application, earnest effort, and sincere trusting, become an instrument of much good in the work to which he is called.

ON SATURDAY, the 9th of October, six young persons were received into the church by baptism, at Weaver's church, Rockingham Co., Va. We are glad to learn from time to time that so many young persons are interested in the most important cause, and enlist in the service of their Redeemer. We sincerely hope they may become earnest workers, faithfully contending for the faith once delivered to the saints.

FROM MIFFLIN CO., Pa.—Five young persons were baptized on Sunday, the 19th of September, by Bishop Samuel Yoder. Three Sunday-schools have been in operation in the Amish Mennonite churches in Mifflin County for a number of years; one near Allenville, one at the Belleville church, and one at the church near Mattawana. Noah Troyer, the Trance preacher, visited the churches in Mifflin County in August, and preached a number of times to large audiences.

Several of the ministers in Mifflin County have been visiting the church in Baltimore Co., Maryland this Summer. That church is without a minister since the death of Bishop Solomon Yoder.

FROM LEWIS CO., N. Y.—Preacher Schwartz with his brother-in-law, both of Adams Co., Ind., recently visited the church in Crogan, Lewis Co., N. Y. Bro. Schwartz preached on the 7th and 10th of November. A goodly number of people assembled and listened attentively to his remarks. He reminded his hearers of the duties resting upon them, and admonished them to be steadfast and not allow themselves to be led astray so easily. His remarks were very appropriate. On the 11th they attended a wedding at Pre. Peter Leaman's, where those assembled spent a pleasant time. The two brethren left there on the 12th and went to Ohio, on their way homeward.

A NEW MEETING-HOUSE.—The brethren in Clinton Township, Elkhart Co., Ind., have completed their new meeting-house, except some painting, and held their first meetings in it on Saturday and Sunday, Oct. 30th and 31st. There was a fair congregation present on Saturday, and on Sunday the house was crowded to its utmost capacity by a congregation apparently much interested in the worship of God. The services were conducted by the brethren Henry Miller, Abram Hoover, Jacob J. Weaver, and J. S. Coffman. The house is a substantial structure, built of brick, and forms a commodious place of worship, which was much needed. It reflects credit upon the brethren who took the matter in hand, as they were not many in number, and the greater part of the work rested on only a few. May they long be blessed with the privilege of coming together to worship in their new house; and may such a spirit of unity prevail that even those who have been apparently at variance in time past, may come together and worship together with that brotherly love and that unity of feeling which characterizes the "true worshippers."

FROM MARYLAND.—The church in Long Green, Baltimore Co., Md., held communion services on Wednesday Nov. 3rd. A goodly number were present. John P. Mast and Daniel Mast from Berks Co., Pa., and Samuel Yoder from Mifflin Co., Pa., led the services. After the communion services were concluded, votes were taken and the lot cast for a minister. There were three of the brethren in the lot, viz: David Warfel, Peter Nafzinger, and Lewis Yoder, the latter of which was chosen. May the Lord bless him in his labors. Services were held again in the evening at the house of an old sister, who is unable to attend places of worship. The bread and wine were given in remembrance of the Lord's death. Bro. John P. Mast and Bro. Daniel Mast went from here to Tennessee to visit the brethren there. Jos. HERTZLER.

Long Green, Md.

A FRIENDSHIP will be young after the lapse of a century.

The Home.

HELPING.

BY EBEN E. BEXFORD.

"When I get big, I'm going to do something to make others happy," said Ella.

Her mother had just been reading her a story about a woman whose life had been spent in doing good.

"Why wait until you get to be big?" her mother asked.

"Because I can't do anything now that will help anybody," answered Ella.

"And why not?"

"Why not?—I'm too small—I'm nothing but a little girl," replied Ella.

"And can't little folks help others?"

"I don't see how they can," said Ella, thoughtfully. "They may help them about work, but I mean doing something that makes them happy, you know."

"Watch to-day and see if some chance does not come to you to help some one," said her mother, "and that in a way that makes them happier."

That afternoon, as Ella sat playing with her dolls, some one knocked.

She ran to the door and opened it.

"Good afternoon, Grandma Kent," she said to the bent and feeble old lady who stood on the threshold. "I'm so glad to see you. Come right in."

"So you're glad to see me, are you?" asked the old lady. "Well, now, that's good to hear; for I don't suppose many folks are glad to see an old woman like me."

"Well, I am, for one," answered Ella, helping the visitor to take off her shawl.

"For I like you, you know."

"Hear the child!" exclaimed Grandma Kent, drawing Ella close to her and kissing the red and dimpled cheeks. "So you like me, do you? I'd like to know why."

"Because—" and then Ella had to stop and think what the reason was that she liked the old lady—"because I do. That's all I know about it."

"That's reason enough," responded Grandma Kent, with a tear dropping down her withered old cheek. "I wish you knew, child, how much good it does a poor old creature like me, who's all alone in the world, to hear some one say they care for her. It makes me feel as if I wasn't alone, after all."

Just then Ella's mother came in.

"I came here quite down-hearted," said Grandma Kent, after Mrs. Wayne's greeting was over, "but Ella, bless her little soul! has been telling me that she likes me, and somehow it's cheered me right up. I declare! her face seems just like sunshine," and grandma bent and kissed it again.

The poor old woman's appreciation of

her friendship made Ella's heart turn to her still more warmly, and she sat down beside her and took the feeble, wrinkled hand in hers. Grandma was pleased at this little act, and by and by she told Ella some of the stories she knew the girl liked to hear, of her own childhood long ago, when the country was new and everything so different from the things of to-day, that it all seemed to Ella like a story out of some book, only more interesting, because she knew it was true.

By and by Ella's mother went out of the room. Ella followed her into the hall.

"Mother, I'd like to give Grandma Kent something—may I?" she asked.

"What do you want to give her?" asked Mrs. Wayne.

"My little rocking-chair and that book you said I might call mine!" answered Ella. "The rocking-chair is so low and easy for her to sit in that I know she'd like it. She sits in it every time she comes here, and she wouldn't if it didn't suit her better than the big one. And that book has such big print that she can read it, and it's about religious things, so I know she'd enjoy it—may I?"

"If you want to," answered her mother, smiling down into the generous little face that was glowing with enthusiasm at the prospect of making Grandma Kent a present.

"She gets so lonesome, I know," said Ella. "She must, living at Mr. Greene's, because they never say anything to each other, and of course they aren't any company for her. So I'm sure the book'll be some company."

"It will be company and comfort for the poor woman," answered Mrs. Wayne.

Ella brought the book to Grandma Kent.

"I'm going to give you this," she said. See what nice, big letters. You can read it without your spectacles, almost."

"Give it to me!" exclaimed Grandma Kent. "What put that thought into your head?"

"I thought it would help you pass away the time," answered Ella. "It's a good book, and I think you'll like it. Shall I read you some of it?"

"Yes, dear, if you please," answered grandma. She couldn't have read a word of it just then if she had had her spectacles, for her eyes were blurred with tears.

Ella read several pages. The book was one well calculated to cheer and comfort the Christian heart that turns to God for help when the storms of earthly sorrow threaten to overwhelm it.

"Oh, that's such a beautiful book, child!" exclaimed the old lady in delight, when Ella stopped reading. "Such a comforting book! What you've read seems just if the Lord spoke to me. I know I shall enjoy it so much, and all the more because it comes from you."

When Grandma Kent went home, Ella went with her and carried the book, and John, Ella's brother, carried the rocking-chair.

"I can say thank you," said Grandma Kent, brokenly; "but that don't let you know what I feel; but the Lord knows, and he'll repay you for your kindness to an old woman."

"Has my little girl helped anybody to-day?" asked Ella's mother that evening.

"I don't know," answered Ella. "I guess not, unless what I did for Grandma Kent was helping."

"It was helping," said her mother; "you helped her to hear her troubles more patiently. Your love and your kind acts made her stronger. You cheered her, and brought a little sunshine into her shady life. You do not understand how much you helped her, but she does, and because of what you have said and done to-day she is more contented with her lot, and the world seems brighter and better. So you see that you have helped others, and that it is not necessary to be big in order to do good."—*Church and Home.*

BE CHEERFUL.

Don't let us get soured with life. It does not mend matters for us, and makes us very disagreeable to others. If we had misfortune, we are not alone. The world is not all sunshine to anybody. We love the fresh, light-hearted laugh of a child. Why not keep the same cheerfulness ourselves in after years? Does groaning ease any burdens? We love the hope and faith of children. Are we any better off if we have allowed them to slip from us? We love the ardent and natural enthusiasm of children. Are we any wiser if we have covered up all the impulses and warm feelings of our natures, so that the world knows only a cool, calm exterior? We know a woman who has lost all her property, though once very rich; nearly all her friends by death; has her hands so cramped by rheumatism that she has been unable to use them for years, and yet she is full of sunshine, and thanks God every day for the great enjoyment she finds in life. We know another who, in the midst of luxury, wishes she had not been born, and some others almost wish they had not. Not least of all shall we have to give account in the judgment as to what manner of spirit we have been possessed.

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up into a flower.

Peace cometh after the strife.

Miscellany.

COLD FEET.

Many persons are much troubled with the inconvenience of cold feet, which, besides being itself a serious discomfort, is constantly menacing or producing positive injury to the health. It may be a consequence of simple debility, but is perhaps more often due to some derangement of the circulation. There is unequal distribution of the blood, and the serious internal organs are therefore receiving an undue supply; especially is this true of the brain and spinal marrow. In perfect health the blood is equally and properly distributed to every part of the body. Now, this evil of cold feet, so comparatively common, and so often and so wrongly neglected, should be promptly corrected. If not, then look out for headaches, and congestions, spinal tenderness, bronchitis, and consumption.

What shall be done? If necessary have a daily *pediluvium*, or hot foot bath. Of course warmth to the feet should be artificially applied, by means of various heated substances, as convenience may supply, when the heat of the stove is not directly available. Gentle and frequent frictions may be advisable. Attention should be given to exercise and diet also. But I merely wished to mention one convenient form of local application to the feet. Let fine mustard be carefully and evenly sprinkled upon the inside of the stocking-feet, and the stockings worn sufficiently to excite gentle heat and irritation of the skin. This is a very convenient, and, I think, useful expedient, for it has the advantage of being always available, and the mustard is kept just where it is wanted, without danger of being scattered and mis-adjusted.

Let no one think this a trifling subject. Thousands are asleep in death through inattention to the state of their feet. If the feet are cold, there is too little blood in the capillaries of the skin. Necessarily some other part of the body has more than its proper allowance. And, unhappily, those portions are but too often some of the vital organs, such as the brain, and lungs, and spinal cord. Nay, the joints suffer also, and hence rheumatism is another result. Look out and keep the feet warm. After awhile the difficulty may be so far overcome as to require much less attention.

"B. W. A."—Do evangelical Christians as a class, believe in total depravity? Yes—no. If by the term is meant a nature that inclines to evil, yes; but if it is meant that man is as bad as he can be, and is wholly destitute of natural and constitutional excellencies, no.—*Homiletic Monthly.*

THE WHEAT and corn acreage of the United States for the crops of 1880 is reported by the Department of Agriculture as follows:

	1880.	1879.
Spring wheat, acres.....	13,232,517	18,477,408
Winter wheat, acres.....	21,846,278	19,354,871
Total wheat, acres.....	35,078,795	37,832,279
Increase in 1880.....	2,242,886	
Indian corn, acres.....	53,195,311	53,085,401
Increase in 1880.....	109,830	

The following is a comparison of the acreage of these crops in the United States for a period of nine years:

	Wheat.	Corn.
1880.....	35,078,795	53,195,311
1879.....	32,825,909	53,085,401
1878.....	32,108,561	51,585,000
1877.....	26,277,516	50,409,133
1876.....	27,627,921	49,083,261
1875.....	26,381,512	44,841,371
1874.....	24,966,027	41,084,918
1873.....	22,171,576	39,197,148
1872.....	20,838,533	35,526,830

THE METHODIST says, "The Rev. W. H. Thomas, of Chicago, was, at the recent session of the Rock River Conference, left without an appointment, and a committee was appointed to bring him to trial for heresy." He is accused of having been before the church, in that region, for several years as a man of doubtful theological position. He is called a "Beecherite," holding the views of W. W. Beecher, pastor of the Plymouth church. Dr. Thomas is going out of the Methodist church into an independent congregation which he has organized, it is understood, called the Metropolitan church and he is to receive a large salary. In his last sermon just before the conference session, he announced his views on "Atonement, Inspiration and Future Punishment," and enforced them by epithets hurled at the fundamental theology of the Methodists.

SOUTH AMERICA—A compact has been signed between the United States of Columbia, and Chili, agreeing to submit to arbitrators all questions in dispute between the two republics, and if the arbitrators should not agree, the matter is to be referred to the President of the United States of America. It is further stipulated that all the other nations of America shall become parties to it, so that in future all international disputes may be settled by arbitration. By this agreement all parties are more likely to get justice than by force of arms, and get it much cheaper and without the loss of life by battle and pestilence, which follows every attempt to settle difficulties by war.

THOMAS HUGHES, of "School-days at Rugby" fame and member of Parliament, is visiting the United States. His purpose is to represent a company which has secured about 300,000 acres of land in Eastern Tennessee, upon which it is proposed to settle English emigrants, with a

view to their ultimate possession of the land. Arrangements will be made to promote the health, industrial success, morals and religion of the colonists. The production and sale of intoxicating liquors are to be forbidden in this interesting colony of Rugby, just started under such favorable auspices by Thomas Hughes and his English condutors.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—From Christian Guardian, Canada: "Our Episcopalian friends are anxious that their church laws should be made the law of the country, as appears from the action taken at the late meeting of their Synod at Montreal on the question of marriage with a deceased wife's sister. They passed a canon prohibiting clergymen to solemnize marriage between persons of the relationships specified in the table of degrees. It was also resolved to present a petition to Parliament, praying that no bill be passed to legalize marriage with a deceased wife's sister, or deceased brother's wife. Canada is the only important colony where such a law has not been passed."

RECENT reports from France indicate that that country will require at least forty millions bushels of wheat to supply its deficiency. It is now thought that Great Britain will require as much as one hundred and twenty millions of bushels. The advices from Russia are unfavorable, and but little can be spared from that country to supply the wants of the rest of Europe.

THE CONSUMPTION of mule and horse flesh is steadily increasing in France. The weight has risen from 171,300 pounds in 1876 to 1,932,620 pounds in 1880. The average price of horse meat is from twenty-five to thirty-five cents per pound. Each horse furnishes about four hundred pounds of meat, which is prepared in many ways, according to the French art of cooking.

THE LATE GEORGE MERRIAM of Springfield, Mass., the publisher of Webster's great dictionary, and a Christian whose life was full of the good fruits of faith, said that he considered all he possessed as held in stewardship by his Lord. That which he used for his family not less than what he gave away, he regarded as to be dispensed for Christ.

MARRIAGE is pleasant if those who enter it will exercise judgment and forbearance toward each other. In too many instances young people are permitted to grow up and enter the marriage relation without a particle of instruction from their parents or any one else. When we contemplate the amount of negligence in the world in this respect, we do not wonder that there are so many unhappy homes.

On the 19th of Oct. twenty Mormon missionaries from Salt Lake City sailed for Europe. The field of operations is Great Britain and Scandinavia. Mormon missionaries have been very successful in Europe in the last few years, bringing over great numbers of converts. Since earnest effort accomplishes so much, even when put forth in promoting error, Christians should be equally energetic in making converts to the true faith.

THE AMERICAN Bible Society, has just procured for its use a new stop cylinder printing press, upon which, it is said, an entire copy of the Bible can be printed every minute.

THE INSANE Asylum at St. Peters, Minn., containing 650 inmates was destroyed by fire, November 16. The loss of life is about thirty-two.

JOHN TAYLOR has been elected as Brigham Young's successor, with George I. Cannon as first counsellor.

NINETY AND NINE.

On the Alutsek glacier I saw a strange, a beautiful sight—the parable of the Ninety and Nine reacted to the letter. One day we were making our way with ice-axe and alpenstock down the glacier, when we observed a flock of sheep following their shepherd over the intricate windings between crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred all told, but on the way one sheep had got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately one of the party had a field glass; with its aid we discovered the lost sheep far up amid a tangle of bush-wood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep up on the glacier waste (knowing they would stand there perfectly still and safe), and went clambering back after the lost sheep until he found it; and he actually put it on his shoulders, and returned rejoicing. Here was our Lord's parable enacted before our eyes, though the shepherd was all unconscious of it. And it brought the Lord's teaching home to us with a vividness which none can realize but those who saw the incident.—*H. Spencer.*

BEST LEARNING.—Spencer says that he is the best grammarian who speaks the truth from his heart; he is the best astronomer who has his conversation in heaven; he is the best musician who has learned the praise of God; he is the best arithmetician who so numbers his days as to apply his heart to wisdom; he is the best economist who is wise unto salvation, and he the best

linguist who speaks the language of Canaan.

THANKSGIVING.

"Thou crownest the year with thy goodness, and thy paths drop fatness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing." Ps. 65: 11—13.

Not brighter than our brilliant skies
Were those of Palestine;
Then let our songs of praise arise
"In notes almost divine."
When Israel's bard, with sweetest strain,
Blessed God for all that grew
On mountain slope and fertile plain,
Where nightly fell the dew.
That with the sunshine and the rain
Nourished the tender shoots,
The waving fields of precious grain,
And all the luscious fruits;
And when he looked on vine-clad hills,
Abroad on pastures green,
And heard the sweetly murmuring rills
That, with their silvery sheen,
Flowed from the mountain to the vale,
To water thirsty lands
With living streams that never fail,
And heard the joyful bands
Of warblers sweet that daily sung
The praises of the Lord,
His own sweet harp he gladly strung,
Attuning every chord
To strains adoring and sublime,
And, with immortal words,
Sang of their lovely, genial clime.
Of flocks and well-fed herds,
Of valleys covered o'er with corn,
Of years with goodness crowned,
When Plenty, from her bounteous horn,
Poured richest treasures round
He taught us how, with grateful hearts,
Sweet psalms of praise to sing;
Let us, with joy, sustain our parts
As we to heaven's King,
On this great festival of praise,
Our sweetest incense bring;
And though we have no golden urns
To bear before his throne,
He from no grateful heart e'er turns
That worships Him alone.—*Selected.*

OUR CHILDREN must be taught to speak the very truth—a virtue much lacking in commercial life. Rigid honesty not only in paying every little we may owe, but in every kind of work for others;—unyielding self-denial of every lust; and acting up to convictions of right whatever may be the consequences, must be inculcated.

If the young are permitted to read fiction suggestive of false or impure thoughts; to frequent hurtful company, to attend the circus, the ball-room, the theatre, the opera; to take their cigar or intoxicant; to join the celebrations of war anniversaries, or to venture upon scenes of unlawful fashion and pleasure "because they like to," how can their moral character be other than weak, if it does not at length become corrupt?

Something of Spartan firmness in family rule and in self control, is wanted in this day when freedom is in danger of relaxing into license.—*Friends' Review.*

LETTER OF RECANTATION.

ST. ANNE, Kankakee, Ill., Sept. 13, '80.

To Rt. Rev. M. Heios, D. D., Coadjutor of Milwaukee.

My Lord: Born from Catholic parents, in Canada, 1842, I was ordained priest in Marquette, Michigan, by Rt. Rev. J. Urak. During several years of my priesthood, I sincerely believed that the church of Rome was the church of Jesus Christ. It is true that I had very often to witness a corruption that I may call unmentionable in the priests and Bishops of the Pope. But I succeeded in persuading myself that it was due more to that human depravity which has flowed from the veins of Adam and Eve to their children, than to the nature and inherent system of which I was an agent and the victim. I fancied myself that the church of Rome might be holy and its leading ministers depraved, just as Judas was possessed by the devil even when he was in the company of Jesus Christ. But in the year 1875 I became a pastor of the cathedral of Marquette, and I began to see everything from a higher point of view. It was when in that position that my eyes began to plunge in that boundless horizon of duplicity, hypocrisy, idolatry, and perversity in the subalterns, and incredible pride, insolence and tyranny in the Bishops, which constitutes the body of the church of Rome. It was then that I began to hear in the inner part of my soul that voice which Saul of Tarsus heard, "Why persecutest thou me?" Like the blind apostle, I was often prostrated to the ground by the cries which were almost day and night in my conscience—and I did not know what to do. It was from that time that it became evident to me that the church of Rome could not be the true church of Christ. Her incurable corruption, her disregard for all the liberties and rights of men, her false miracles, her lying traditions were becoming more apparent every day. But like Saul, I was blind, not knowing what to do or where to go to find the true church of Jesus Christ. At last having in the good providence of God, lived in the vicinity of Green Bay, I was there the witness of such a corruption and degradation in the low clergy, and heartless tyranny in the Bishops, that it became evident that the church of Rome was a bottomless abyss of iniquity. However I did not know what to do or where to go to find the truth. It was then that by the mercy of God I met the Rev. Mr. Derroches of Detroit, who told me that Father Chiniquy had prepared a home and asylum for the priests who could not bear any longer the chains of the Pope. Knowing that Mr. Chiniquy had been, like me, a priest of the church of Rome, my hope was that he would understand my anxieties and troubles of mind. I have not been disappointed. In that beautiful

and peaceful retreat of St Anne I have found what I wanted—the light to my path—the life of my soul.

Now by the great mercy of God I know and feel that Jesus is the only hope, the only Savior and life of sinners. In order to follow Christ I gave up my friends and everything that was dear to me. I gave up the priesthood of the church of Rome—of that church which is so great, so rich, so high in the eyes of the world—to take the cross and follow the Lamb, whose blood has made me pure, whose words have made me free.

Truly yours, O. COMTAIS.

[The above interesting letter of Father Comtais was sent for publication in the *Witness* by the Rev. Father Chiniquy.]

RELIGION MANIFESTED.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet, far over the water its friendly sparks shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.

WHAT a transformation would be wrought in most of homes, if every inmate would form and keep the resolution to say at least one gentle and loving thing in the home circle every day!

WHAT THE CHURCH NEEDS.—"The great need of the church to-day is a larger number of consecrated workers, who expect neither money nor applause for their labors."

TEMPERANCE.—A quaint writer says that abstinence is the nurse of health, but gluttons dig their own graves with their teeth.

WHAT thou darrest not to do, thy fellow-servant looking on thee, that dare not to think, thy heavenly Master looking into thee.

Real difficulties are the best cure of imaginary ones, because heaven helps us in the real ones and makes us ashamed of the others.

Many a saint has never experienced the preciousness of the gospel, till the rod of God is upon him.

We shall never walk well here below, even in the smallest details, if the great end is not constantly before our eyes.

Be silent when a fool talks; he will cease the sooner; you cannot gain by his converse.

A pure faith will never hold its own unless it is associated with a pure particular charity.

SUNLIT ROOMS.

No article of furniture should be put in a room that will not stand sunlight, for every room in a dwelling should have the windows so arranged that some time during the day a flood of sunlight will force its way into the apartment. The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed, perfect health is nearly as much dependent on pure sunlight as it is on pure air. Sunlight should never be excluded, except when so bright as to be uncomfortable to the eyes. And walks should be in bright sunlight, so that the eyes are protected when inconveniently intense.

A sun bath is of more importance in preserving a healthful condition of the body than is generally understood. A sun bath costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money. But remember that pure water, fresh air and sunlight homes, kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigor, which no money can procure. It is a well established fact, that people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature. It is quite easy to arrange an insulated dwelling, so that every room in it may be flooded with sunlight some time in the day, and it is possible that many town houses could be so built as to admit more light than they now receive.—*Builder and Woodworker.*

HARKEN! HEED AND HELP!

Change has passed o'er this world of ours,
With stormy clouds and chilling breath;
And instead of Summer's life and flowers,
Now it is robed in Winter's death.
And cold and gloom, and suffering, too,
Is pressing many a heart with care;
With naught for the idle hands to do,
Naught waiting but dread and despair.

CHRISTIAN, on your journey through life let nothing cool your zeal for the Master. Be at the house of worship promptly. Let neither the heat of Summer nor the cold of Winter keep you away. The enemy of souls is ever busy trying to persuade God's children to find excuses for them to remain at home, and with what great success he meets, is evinced by the small congregations when the weather is not very pleasant. Brethren, this should not be so. Rather let us feel as David said, "I was glad when they said unto me, let us go into the house of the Lord."

BIBLE WORD PUZZLE.

1. The name of the first martyr.
 2. The name of a pious king of Judah.
 3. The name of a man who was caught by his hair in a tree, and was slain.
 4. The name of one of the rivers that watered Paradise.
 5. The name of the king who was master of Joseph.
 6. The name of what Jesus said we should take upon us and learn of him.
 7. The name of the first man born.
 8. The name of the mother of the prophet Samuel.
 9. The name of the bird that fed Elijah.
 10. The name given to Jacob after he had wrestled with the angel.
 11. One of the names of Jesus.
 12. The name of one who knew the Scriptures from his youth.
 13. The name of Joseph's oldest son.
 14. The name of the first high priest.
 15. The name of the first Christian martyr.
- The first letters of the names of the above spell what we hope you will all have.
Give names with the numbers.

Married.

November 4th, by John Meisler, ISAIAH SHUM and MARY JAMES, all of Elkhart county, Indiana.

October 26th, 1880, in Dayton, Rockingham county, Virginia, by P. Cunningham, REBECCA D. STETER and MARY S. SUMER, all of Rockingham county, Virginia.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

November 15th, 1880, on Dry River, Rockingham county, Va., Bro. JACOB FRANK aged 20 years, 4 months, and 15 days. He was buried at the Bank Church in the Tab. Funeral services by David Landis, Daniel Heatwale, and P. S. Heatwale.

May the 30th, in Waterloo county, Ontario, of rheumatism and the infirmities of age, MARTIN BAENERT, aged 73 years and 6 months. Buried June 2d, in Latscha's burying ground. Services by Moses BAUMAN and George SCHMITT. He leaves a bereaved widow and seven children.

September 27th, in Elkhart county, Indiana, of brain fever, MALINDA CULP, aged 1 year and 25 days. Services by J. A. Beuller and J. M. Christophel.

September 28th, near Blue Springs, Gage Co., Nebraska, of diphtheria, ARTHUR, son of Jacob and Sarah A. YODER, aged 6 years, 10 months and 8 days.

On the 13th of September, in Bucks county, Pa., ELIZABETH FURZ, widow of Jacob Fretz deceased, aged 90 years, 3 months and 28 days.

On the 17th of October, in Bucks county, Pa., of typhoid fever, HANNAH K. HOESKESPER, of the Lord."

wife of Abraham R. Husekoper, aged 28 years, 8 months and 12 days. We extend to our old friend our warmest sympathy in his severe affliction.

October 10th, in Allen county, Ohio, of typhoid fever, ELIZABETH A., daughter of David and Nancy Culp, aged 16 years, 8 months and 10 days. Buried on the 12th, at Sherck's meeting-house; services by G. Breuneman, John Shenk and C. B. Breuneman.

October 11th, in Allen county, Ohio, WILLIAM S., son of Joshua and Sarah C. Hunsaker, aged 6 months and 26 days. Buried the 13th; services by C. B. Breuneman.

October 16th, in Elida, Ohio, EVA M., daughter of Henry and Mary Shueck, aged 2 years and 5 months. Buried on the 18th; services by Pre. Nipert and C. B. Breuneman.

On the 30th of October, SARAH ANN, infant daughter of Israel and Elizabeth Youner, aged 26 days. Buried on the 31st; funeral services at the South Union Church, by C. K. Yoder.

October 22d, in Crogan, Lewis county, N. Y., of consumption and dropsy. Sister CATHERINE RUGI, wife of Bishop Jacob Rogi, aged 40 years, 7 months and 3 days. Buried the 24th, in the presence of a large concourse of relatives and friends; funeral services by John Moser and Peter Leman, from John 11.

In Elkhart county, on the 27th of October, of typhoid fever, CHRISTIAN HOLDMAN, aged 41 years, 2 months and 2 days. During his sickness he realized the necessity of making due preparation for the future, sincerely repented, calling upon the name of the Lord, and desiring to be baptized. He left evidences that he had peace with God and that all was well. He leaves seven children. Funeral services were held at Shaum's meeting-house, where a very large concourse of friends and relatives had gathered, by John Metzler and John F. Funk; text, Rev. 14: 18.

On the 15th of July, 1889, near Wayland, Henry county, Iowa, of typhoid fever, JOSEPH MERTZ, aged 49 years. He was a highly respected citizen, and a faithful member of the Amish Mennonite Church. The funeral was one of the largest ever witnessed in those parts. Services were held by Bro. Sebastian Gerig. His large and sadly bereaved family has been sorely afflicted since his death by that dreadful disease that took away the husband and father.

On the 27th of October, in LaGrange county, Ind., of typhoid fever, DANIEL HERSHBERGER, aged 24 years, 11 months and 15 days. He was sick seven weeks. Soon after he became sick he sent for Henry Miller, and upon his earnest request was baptized; he also desired and observed the communion shortly before his death. He leaves a deeply bereaved companion. Funeral services by Henry A. Miller and J. J. Weaver.

Nov. 17th, in Elkhart Co., Indiana, of the Infirmitates of age, Sister CATHERINE NIPPERT, aged 88 years, 6 months, and 7 days. Buried at Shaum's the 19th. Funeral services by H. Shaum and Noah Metzler, from 2 Cor. 5: 1.

Letters Received.

WITHOUT MONEY.

David C. King, R. N. Kratz, B. M. Rutt, John O. Smith, Elam Huber, C. H. Hochstetler, Lydia M. Hartman, F. Herring, Abram Harms, S. B. Minnick, J. K. Hartzler, Caleb Winey, J. J. Bortreger, Abm. D. Eberole.

WITH MONEY.

—John Allert, H. S. Amstutz, John Allert, Amelia Allen, H. F. Andrews,

B—Lydia M. Breuneman, G. B. Breuneman, Breuneman & Keil for Graber & Snauker, Berth Breuneman, Michael Bookwiler, Elias K. Blauch, Chr. Biler, G. Z. Boller, David Baer, Moses Bowman, G. Bergeman, Philip Brehm, Peter Becker, A. Buller, William Bechtel, Jacob Birkey, John B. Bechtel.

C—John M. Clemence, Thomas Clay, Corson & Son, Barbara Cressman, Christian Claudon.

D—John G. Detweiler, Daniel F. Driver.

E—Joseph Escher, Joseph Ernst, Henry Eymann, Peter Eppel, John N. Eash, Peter H. Eshleman, Joseph Eicher, Cornelius Emms, Jacob Eberhard, John Ernst, D. Ewert.

F—Abm. Flaming, H. K. Fisher, John Friesen, Berthold Fabsbender, A. Frank, Klara R. Friesen.

G—John L. Gross, Christian Graber, David Goertz, David Gross, N. M. Gell, H. G. Gingrich, Abm. Good, John Good, Isaac Goertzen, A. Goertzen, Jacob Grashill, Noah Grabbill.

H—J. M. Herr, Benj. Haldeman, Elias Herr, P. E. Hershhey, Elam Huber, J. D. Hartzler, Abm. Hershberger, D. E. Hartzler, John Heppner, L. F. Hempfer, Samuel R. Hoover, Abm. Harms, Reuben Herr, J. R. Hoffer, Anna Hack, R. J. Heatwole, B. F. Hamilton, Simeon Hildebrandt, Jacob Hochstetler, C. B. Hoover, J. A. Hoot, B. F. Hamilton, Andrew Hauer, Martin Hoover, J. H. Hochstetler.

I—J. J. Johns.

K—Jacob Kroker, David C. King, Lewis Kulp, Jacob Kilmer, Jacob Kuhn, Moses Kaufman, Levi J. Kaufman, B. Krehbuhl, Eli Kinding, David Kurtz, Jacob Kleiwer, Josiah Kohli, Jacob Krehbuhl, Abm. H. Kauffman, E. W. King, George Kryder.

L—John S. Lee, Martha Long, Jacob H. Lemick, Christian Licht, John Lintner, Peter Lou, by M. L., Benjamin Legron, Susan Locke, J. Loewen, David Lapp.

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